







WHOLE NO. 829.

BOSTON, SATURDAY, APRIL 4, 1857.

VOLUME XVIII. NO. 14.

THE MOTE AND THE BEAM.

A MOTE was in my brother's eye, I went to pull it out;
That he was willing I should try,
I never had a doubt.

But what was my surprise to find beam was in my own! That I was really growing blind To things I should have known.

How oft, alas! it is the case That we in others see A wrong that in ourselves exists, Though in a less degree.

Or if the evil we deplore dosers w May not in us be found, Some other sin lies at the door, To our own threshold bound.

How holy, merciful and mild Should each reprover be:
As patient to an erring child
As God has been to thee.

O Lord assist us by thy grace, To bear with those who sin While we reproof to others give, Help us to look within. J. M. Orrock.

The Desert of Sinai.

and wolled BY HORATIUS BONAR, D. D. Continued from our last. It at , storage

Suez, Thursday, Jan. 17. 1856 .- Rose about seven and went out for a walk and a survey. Strolled among the sandy billocks and by the edge of a small arm of the sea which went up beyond our tents. The sun was just rising in the clear east, with nothing to intercept the brilliance of his beams, as they came down over the level breadth of as calm a sea as ever bid welcome to an eastern dawn. No scene of morning could better illustrate the figure of Zophar the Naamathite, when speaking of the righteous passing out of tribulation into gladness-"Thou shalt shine forth, thou shalt be as the morning." soft purple which in these climes is peculiarly its tinge before the sun has risen. The bold cliffs of Atakah, just fronting the East, were coming out, revealing the innumerable precipices, and ravines, and steeps, which darkness had hidden. What a rich blaze of sunlight it was, that "Oh, welcome came the cheerful morn to shew Peaceably.

The drifted wreck of Zoan's pride below;

We spent so The mangled limbs of men, the broken car,

A few sad relics of a nation's war.' The Indian steamer was now in sight, and the Company was working to send the intelligence to Cairo. Our dragoman quite lost his temper with the dogs of Suez, which had eaten his mutton aud carried of his fowl during the night. This was no great loss to us, as the sand-storm thing with sand that we were not sorry to have consequence to dogs or Arabs what amount either of sand or dirt might be mingled with their food. Our tents were spread out to dry in the sun, as they had not thoroughly soaked with two nights' rain. Life in the "tented field"

Yes, His rougedion for our justing

does well enough in fine weather, but wet tents, wet clothes, wet bedding, make one glad of a more substantial roof than canvas. After breakfast our dragoman got his temper ruffled again by our cook, a poor ignorant creature, half French half Arab, both in language and in race, who could do nothing but blunder his master's orders and break his dishes. Haji Ismael beat him severely with a large stick,—the first thing that came to hand. "I'm in the desert now," said he to us, " and I must be master; when I'm on business I don't know my own father or mother." There was some truth in this, though we half pitied the poor Frenchman; and the latter part of the speech reminded us of Deut. 33:9. " who said unto his father and to his mother I have not seen him, neither did he acknowledge his brethren, nor know his own children."

We soon made the discovery that these beatings were common things,-quite the usual appendages of a reproof when he lost his temper. After vociteration and gesticulation, enforced by the furious flashes of Arab eyes, had exhausted themselves, he would rush upon his victim with any implement of wood or iron that might lie in his way. Nor was there any resistance or apparent resentment; the assault seemed counted on as a matter of course. " Beating with stripes' seems strange to us; but an eastern thinks little of it; the frequent allusions to it in Scripture as the punishment of servants, shew how ancient the practice is. " If the wicked man be worthy to be beaten, the judge shall cause him to lie down to be beaten before his face," (Deut. 25:2; see also Luke 12:47). As the beating is the legal mode of punishment in the east, so it is the method adopted by those who take the law into their own hand. It certainly was effectual, so far as we could judge. The Bedaween would dispute a matter with our dragoman, and return (Job 11:17.) The sky was just parting with that all his angry words with vociferations equally emphatic; but the stick never failed to stop their mouth, and it was with this that he silenced all obstinate disputants. He boasted that he had beaten one of our tallest and strongest Arabs three times in the course of our first fortnight in the desert. I may notice that he carried no seemed to be flung against that noble headland! sword, which was perhaps well; but his compan-Just such a blaze as Israel must have seen from ion was a thick, though short, black staff of the opposite coast in that morning when they ebony, carved at the head, and growed along found themselves safe from the pursuer, and its length. He was not a "man of war," though with this same Ras Atakah, this "mountain of he was a "man of strife." Though the Arabs deliverance" full in view, they sang the song of were armed, yet they drew no sword against him thankful gladness to their Almighty Deliverer. at any time, but submitted to his beatings quite

We spent some hours in Suez, a huge marketdepot for the goods of the east and west. Without water and without harbour it can never be a city. A great Khan it has been, and it is rade telegraph (not electric) of the Transit likely to be greater yet; but nothing more. No Alexandria or Cairo will ever rise here. The unceasing sand-drift filling up the sea may possibly force it down the sea-coast in quest of better harbourage, for no craft of deeper draught than a lighter can at present touch at its quay. of the preceding day had so impregnated every It would certainly be better to anticipate this and turn the railway from Cairo downwards to our teeth spared the pain and the risk of chewing the south-east point of Atakah, erecting there a these articles, -especially as it seemed of little harbour round whose deeper waters a city might

We watched the landing of the passengers from India,-many of them pale and scorched, -but bright with the prospect of home. The I look unto my Savieur's ber

were fresh with the glow of the north, but there the sea, so as to have formed a highway for seemed sadness over them, in the remembrance Israel to tread. Speaking in usual phrase, of home left behind, and we saw tears dropping it would be a thousand chances to one that there from the eyes of mothers, on the letters which should be any long and continuous sand-bank they were writing to children from whom they running across. Even though these had been were just parted. After the passengers came left dry by the ebb, there would be deep water their luggage, and after it followed the vessel's between. S too 3450 of three out to adv cargo, consisting of all India's varied stores, The great triangular plain on which Israel chiefly bales of raw silk on its way to Marseilles was caught as in a net by Pharaoh, stretched to and Lyons. Two or three hundred camels were our right, walled in by the mountains on one side waiting to convey these across the desert. In and the sea on the other. Pharaoh is representthem we had the finest specimens of the camel ed as saying, "they are entangled in the land, that we had seen, beyond anything that the the wilderness hath shut them in," (Exod. 14:3). streets of Cairo or the plains of Egypt had fur- Knowing as he must have done, their belief that nished. The camel has a peculiar look of meek- they were the heirs of Canaan, he expected that ness and melancholy about his face, specially in they would have marched straight into it by the his mouth and eye. He has no touch of dry short desert, so that they would have been soon humour or demure drollery about him as the beyond his reach. When he heard that they were donkey most certainly has, all over his face; yet not marching northward "by the way of the he is not dull and unintelligent. Mute patience Philistines" (Exod. 13:17), but southward, he is his characteristic, though we have been wit- immediately concluded that they were within his nesses of the angry look and the surly growl. grasp. "They are entangled in the land," (lit-His abundance of bone and sinew does sometimes erally "they are perplexed with the land") make him look gaunt and shabby. But each "the wilderness hath shut them in" (literally one of this great herd now waiting for the "hath imprisoned them.") It seemed as if they freightage of India, was, though as meek as ever, could not escape him; for he thought it imposnoble and stately, in good condition, and fit for sible that they could march far south, knowing any amount of work,-very different from ours, the mountain-range that was before them, and he ance, compared with these well fed burden-bear- attempt the desert. As soon as he learned that ers, which in spite of wind, or rain, or heat, were they had gone northward into Canaan, he felt to pursue their journey of eighty miles, night sure of their being his prey. His object was to and day, without the stoppage of an hour. The get between them and Canaan, not between scene in the yard where they were loaded was them and the wilderness. He did not suppose quite peculiar. The confusion, the strife, the it possible that two millions of people would uproar, the noise of Arab tongues, are quite in- march into the wilderness; for that, according describable. Yet the patient camel stands in to the calculation of any Egyptian, would just the midst of it,-not at all disconcerted or be to perish with thirst and hunger. On the frightened. He kneels and rises at the word or ground of this passage alone we should be rather the sound of command, for it is by a pe- inclined to object to the theory which makes culiar guttural sound that the command is given. them turn the western flank of Atakah and In less than half an hour the sounds have ceased, the yard is empty, the crowd has separated, the camels are on their way to Cairo.

In the course of the forenoon I bathed in the Red Sea, a little way from the town. The water was shallow, but cool and pleasant.

Embarked about three, in a clumsy Arab boat capable of holding a dozen. We moved down, but neither by sail nor oar. There was no wind for the former and no depth of water for the latter. We advanced by pushing with a long pole, -which process was accompanied by some peculiar song, which, though repeated fifty times ever, as differing from Dr. Ramsey in regard to in the course of our voyage, we could neither these opinions.] pick up nor understand. It seemed an unmeaning chant.

We went slowly down, keeping Jebel Atakah on one side, and Jebel Er-Rahah on the other, -getting a nearer view of the point of the former, where Israel must have entered the sea. We were sailing over the debris of Pharaoh's host, over chariots and chariot wheels; might we not see gleaming from under these shallow waters the gilded horse trappings .- the helm, the spear, the shield, the torn banner, with its soiled and broken staff?

The shoals seemed to run up and down the gulf, not across it. The lie of the immense sand banks is pretty nearly north and south, with channels of deeper water between them. This struck me as another objection to the shoal theoscene was just the reverse of what we had wit- ry of Robinson. For though the shoals and sand according to his own likeness, and gave him

nessed in the Mediterranean. There the faces banks are frequent, yet they do not run across

hich looked meagre, both in size and apper- deemed it equally impossible that they could march down Wady Tawarik. In this case it would not be the wilderness, but the land alone that would " imprison" them.

From the American Presbyterian.

The Design of the Gospel Dispensa-

[The Editors are entirely willing to afford Dr. Ramsey an opportunity of presenting his views. They are what are commonly called "Millenarian." The Editors must be understood, howfeet subjection to His will.

MESSES. EDITORS :- The following paper in substance, was recently read in the presence of a number of Presbyterian ministers in this city. As some of them have requested a copy of the same, I take this mode, with your consent, of presenting them, and any others who may wish them, the views I then expressed. I do not present these thoughts with any desire for controversy, but simply to express my own faith on the great and important topics to which they refer. I ask for them the sober thoughts of sober-thinking Christians. Jan Myours, truly, 10 o Local of viso and , blow oline W. Ramsey, a

Nov. 22d, 1856, all all aA . A. . Of the

1. My first position is this :- When God created man, He created him in His own image

on them to the end; (I These, 2:10) not to th

dominion over all the earth. Man was thus installed over the easth .- Gen. 1:26 28.

2. This image of God, in which man was created, refers to some visible form. This is the meaning of the Hebrew word tzelem (form or image). The damuth or likeness, refers to the moral resemblance of man to his Creator. The dominion which man held over all the creatures on the earth formed his official likeness to the Tri-une God. This man was, in this sense, a trinity. I attempt no explanation of the Hebrew word tzelem, image.

3. Adam, proving unfaithful to the trust reposed in him, lost the image and the likeness of God in which he had been created. He also lost that complete dominion with which he had been invested. That dominion was usurped by Satan, and has been held by him ever since in such a sense, as to authorize our Lord to say that Satan is "the prince of this world." John

4. Our Lord and Saviour took upon himself the nature of man-the likeness of sinful flesh. He entered our world in the human form for the purpose, among other things, of destroying the works of the devil; to cast out Satan from the usurped dominion of this world; to restore to humanity the dominion of earth; (Dan. 7:27) and to bring the whole family of man that may be on the earth at a future given time, into such a perfect accordance with the will of God, that the prayer which our Lord has taught us to pray may be realized in its fullest meaning, viz : "Thy will be done on earth as it is done in heaven."-1 John 3:8; Matt. 6:10.

5. This literal ejection of Satan from the usurped control of the governments of this world is to be done by Jesus, the seed of the woman (that is, by humanity in the person of Jesus and not merely by Divine power-Gen. 3:15). It is to be done by Jesus the son of man, and the son of David. Dan. 7:13,14, Isaiah 9:7; Luke 1:32,33; 1 Cor. 15:25. Satan once offered to surrender up all to Christ; but it was upon such conditions as our Lord could not accept. See the Greek of Luke 4:6.

6. Our Lord Jesus has three kingdoms, over which he is to reign. Over two of these He now reigns. The third is yet future; "we see not yet all things put under Him," as a man .--Heb. 2:3. The first I would call his Eternal Kingdom. It extends from eternity to eternity. It is governed by our Lord, in virtue of his Divine nature alone. The second is his Mediatorial Kingdom. This is governed by our Lord in virtue of his Divine and Human natures combined. This kingdom began to be developed in time, but it is eternal in its duration. He is a Priest forever. Ps. 110:4. The divine and human natures of Christ are to be united eternally. And the redeemed of the Lord will be kept forever from the possibility of falling through the eternal intercession of Christ for them. Intercession for sinners here will cease; but the mediatorial kingdom of Christ can never cease. The third kingdom is the Messianic Kingdom of Christ. This he will obtain and govern as man and as the son of David. (Ps. 2:6--12; Luke 1 32:33; Dan. 2:44; 7:13,14,27; Zach. 14:9)-This kingdom, in a certain sense, is a limited kingdom. It is this kingdom which Jesus is to deliver up (present) to God the Father, after He shall have brought all things on earth into perfect subjection to His will. Our Lord can never resign his eternal kingdom, or his Mediatorial kingdom. But his Messianic kingdom, in its peculiar and distinctive form, will pass away .-This kingdom is yet future; it is the kingdom for which we pray daily. Matthew 6:10.

7. When our Lord appeared on earth, in human form, He offered then to set up His Messianic kingdom; not the Mediatorial kingdom; for that had been in existence nearly 4000 years. "He came into his own possessions, and his own people (the Jews) received him not," See the Greek of John 1:11. That kingdom was not offered to the Gentile world, but only to the Jews. Matt. 10:5,6. As the Jews naturally rejected Jesus as their Messiah and King, and also the kingdom He offered to set up with them, in fulfilment of Is. 9:6,7, He has, for the present, rejected them, nationally; and now wrath is upon them to the end; (I Thess. 2:16) not to the At his ascension, the attendant angels proclaim-

uttermost in intensity of suffering or disgrace; ed to the astonished disciples, "this same Jesus, but to the end of their dispensation and to the end of the Gentile dispensation. Rom. 11:15 28. Hence.

8. As the Jewish Church and nation have rejected Jesus as their Messiah, a new dispensation has been introduced, viz., the Gospel dispensation. This dispensation is limited as to its duration. It is to continue only until the elect Church shall be gathered in, and until the Jews shall be brought to God, and be grafted into their own olive tree. Rom. 11:24. The Gentile or Christian Church, with its present ordinances, is itself but a graft. It bears not the root. The root bears it. Its work is a specific one. Its peculiar forms and ceremonies are ere long to cease.

The design of our Lord in introducing the Gospel dispensation, is not for the purpose of saving the whole world of sinners; but, on the contrary, it is to save an elect Church, to be composed of Gentile converts, and of the remnant of Israel, according to the election of grace.-

(1.) From Acts I5:13,16; Amos 9:11,12. "Simeon hath declared how God at the first did visit (hath looked in mercy upon, Gr.) the Gentiles, to take out of them a people for His name." This, "taking out a people," excludes the idea of saving all. This is the first to be done, according to the prophesy. And this is the specific work of the Gentile Church, viz., to labor by the aid of God's Spirit to save this people for God's name. The next event, in the order of the prophecy, is the return of our Lord. "After this (Greek, these things) I will return."-The next will be the restoration of Israel to the favor of God. The next event will be the conversion of the residue of Edom. Then, finally, the conversion of all the Gentile world to God. (Compare the Hebrew and Greek texts.)

(2.) From the very commission itself which our Lord gave to his disciples viz., "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15,16. From this commission it is evident that all who might hear the truth would not believe. All, under the preaching of the Gospel, will not be saved. Besides, the saved are always represented as "a little flock," to whom the Father will give the kingdom. "Many are called, but few chosen." Luke 12.32; Matt. 20:16; 1 Cor 1:26-29.

(To be continued.)

Christ's Advent.

A writer who signs himself " N. C," in the Hartford Religious Herald, having attempted to make out that Christ comes at death, it has called forth the following comments by other writers in the same paper:

VISIONS OF CHRIST .- The articles on this subject, which have appeared in a few of the last numbers of the Religious Herald, have interested me greatly. I know nothing of the opinions of theologians on this subject, and am not capable of discussing it, yet I cannot fully agree

It seems to me, that prophecy must be fulfilled, "they shall look on him whom they have pierced;" and I must believe I "shall see him as he is," " whom mine eyes shall behold, and not another." Christ appeared after his resurrection to his disciples,-John 20:20-and showed them his hands and his side. Again, 27th verse he said to Thomas, " reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side." Again, Luke 24:38, 39: "Behold my hands and my feet, handle me and see, for a spirit hath not flesh and bones as ye see me have." Several other passages convince me, that Christ ascended with the same body which was his abode on earth, changed indeed to an immortal one as was Enoch and Elijah; for Luke 24:16, says expressly-" but their eyes were holden that they should not know him."

Their eyes were holden-there was the faulttheir faith was weak and their minds blinded.

which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." St. Paul, also 1 Cor. I5:8, says, " last of all he was seen of me also, as of one born out of due time." And in the account of his conversion, Acts 9:7, it is related, "and the men who journied with him stood speechless, hearing a voice, but seeing no man," which seems to imply that St. Paul did, though it is not distinctly stated. Was not the body of Adam previous to his fall, the same that will be in the resurrection? As in Adam all die, so in Christ shall all be made alive, for since by man came death, by man came also the resurrection of the dead. 1 Cor. 15:21,22. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."-Rom. 6:5.

1 think with N. E. that most of the visions with which many pretend to have been favored, were the effect of heated imagination; yet with Job, I must say, "I know that my Redeemer liveth-and that he shall stand at the latter day upon the earth."

Will not N. E. favor us with another article on this subject, for it is one in which all Christians must feel deeply interested, and his opinions will be gladly read and appreciated.

PLYMOUTH HOLLOW, MARCH 22. Mr. Moseley :- N. E. on Heaven, in the last Herald, tefers to the Apostle John, that when he (Christ) shall appear we shall be like him, for we shall see him as he is. He then refers to Dr. Chapin and Mr. Gallaudet, in reference to these parting words, "we shall be like him." For our conversation is in Heaven from whence also we look for the Sayior the Lord Jesus Christ who shall change our vile body that it may be fashioned like unto his glorious body." It seems to me that then "we shall be like him, and see him as he is." "And unto them that look for him shall he appear the second time without sin unto salvation." In the many places by hearing our teacher speak of Christ's coming at death; for how can his coming at the end of the world be his second coming to raise the dead, if he comes between his first and second advent. "When Christ who is our life shall in glory." Is not this his second coming? If not his coming at the judgment be his third com-

AN ENQUIRER AFTER BIBLE TRUTH.

Hymn.

In turning over the leaves of the Hymn Book formerly used, the following Hymn, composed I think by that prince of Christian poets, -Charles Wesley, -- caught my eye, and my mind and heart were so charmed with its great richness, that I not only read it again and again, but had a feast in transcribing it for the Poet's corner, where it may refresh some Christian R. Hutchinson.

Now I have found the ground wherein Sure my soul's anchor may remain; The wounds of Jesus, for my sin-Before the world's foundation slain; Whose mercy shall unshaken stay, When heaven and earth are fled away.

Father, thine everlasting grace Our scanty thought surpasses far: Thy heart still melts with tenderness; Thy arms of love still open are, Returning sinners to receive, That mercy they may taste and live.

O Love, thou bottomless abyss! My sins are swallowed up in thee; Covered is my unrighteousness,

Nor spot of guilt remains on me, While Jesus' blood through earth and skies, Mercy, free, boundless mercy, cries!

With faith I plunge me in this sea; Here is my hope, my joy, my rest; Hither when hell assails, I flee; I look unto my Saviour's breast

Away sad doubt, and anxious fear! Mercy is all that's written there.

Though waves and storms go o'er my head, Though strength and health and friends be

Though joys be withered all, and dead, Though every comfort be withdrawn; On this my steadfast soul relies : Father, thy mercy never dies. Fixed on this ground will I remain, Though my heart fail and flesh decay; This anchor shall my soul sustain,

When earth's foundations melt away; Mercy's full power I shall then prove, Loved with an everlasting love.

Two Subscribers in Illinois have the past week stopped the Herald. In connection with this act they enclosed the following tract, with the remark : "The Adventists here preach against this;" and then a reference to 2 John 9 and 10 verses: "Whosoever trangresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house neither bid him God

We therefore understand that the reason given for discontinuing the Herald, is because Adventists there preach against the doctrine of justification through faith in Christ.

If they preach against this, they deny a great truth; but we believe there must be a mistake in their position on that point. If they deny it the Herald does not, and why should it be stopped on their account?

The following is the tract:

The Lost Ticket. OR, IS YOUR LIFE INSURED.

The London train was just about to leave the Exeter platform, when a lady exclaimed, "I have lost my ticket." Her concern became so great that guards and passengers searched the train, but the ticket could not be found. After the confusion had subsided, I said to my fellow passengers, is it not very strange that there should be such anxiety about this ticket, which is but in the Scriptures where mention is made of the passport of a day, and may soon be forgotten, Christ's coming, is it not in reference to his com- while so many have no concern whatever about ing at the end of the world to raise the dead and the journey of life, or whether they have a ticket judge the world? We are many times perplexed that will pass them into heaven at last? You may see a man get his insurance ticket, post it to his friends, and look as if he did a very prudent act. Is it not, I said again, strange that man should be so prudent and thoughtful for present things, and yet not care to have eternal appear, then shall ye also appear with him life insured. Oh, that there were the same desire to have the passport of salvation, and to it is proper to say he comes at death, why would know it. A man in the next compartment stood up, and said, "will you have the kindness to tell me how a person is to have eternal life insured, and how he is to know it with certainty; in other words, what is his ticket for heaven?and how is he to know when he has got it." It was evident from the man's manner, that he felt the question to be of the utmost importance. I said, we will take the case of a life insurance for illustration :

> A man insures his life in a certain office; he believes the large figures, stating the amount of paid up, to be real; the policy is deposited in the safe keeping of his banker, lest he should lose it himself. Now, I ask, how does he know for certain that his life is, as it is called "insured." "Oh," said the man, "he cannot doubt it, if he have confidence in the company, and in his bankers. Very well, to carry out the figure thus:-When I look to God for salvation, 1 am assured that the capital has all been paid up .-Neither gold, nor silver, words, nor figures, can express the priceless value of the precious blood of Christ :- and, mind you, the Cross was no instalment, leaving future calls to be met by sinful man. Oh no !-all was paid. The price of redemption was paid to the full, and paid for ever. But, what is the life policy, and how am I too know that I have it? Christ risen from the dead is the life policy. God has shewn his full and eternal satisfaction and joy by raising that Blessed One from the dead, and exalting him to the highest glory. Now as Christ thus died for our iniquities-when thus dead, He could not be raised, but as justified from our guilt .-Yes, His resurrection for our justification is as

real as His death was for our sins. Unless the ques- | nal life, and this life is in His Son. These things | subjected to the severest kind of religious disciption of sin is seen to be forever settled by Christ have I written unto you, that ye may know that line, contrary to my own feelings. My reasons for us, we never can have full assurance of faith ye have eternal life." (1 John, 5:11-13.) for leaving the school are these: I have been as to final salvation. Christ having finished the The New Testament is full of this assurance of repeatedly confined in a room, two or three, and great work of atonement, and having ascended salvation. It is no use saying you are doing once five days at a time; deprived of my allowup on high, the Holy Ghost came down from the best you can. What! do you mean you are ance of food, for no other reason than that heaven, with the glad tidings of salvation, doing the best you can to be saved in some oth- of refusing to go to confession. This, and a varthrough the blood of Christ, and of eternal life, er way than by God's free gift to lost sinners?in Him who is alive from the dead. All who Eternal salvation, in, through, and by Christ,have through grace, believed this testimony Oh, but you say, "my frames and feelings." Ah, have been saved. This illustration then holds you will never be saved by looking at frames good; just as when the capital of an insurance and feelings. Look away from your feelingscompany is real, and a life policy deposited in simply to Christ. A person does not say, "I safe keeping, where it can neither be lost or sto-len. Even so the believer knows by faith in I have my ticket." No; he first finds his ticket God's word, that the atonement for sin has been and then feels happy. So my reader, you may made; that Christ is his life policy; for "He is never rest till you have Christ to be the all-sufour life;"-"he that hath the Son hath life." ficient passport to the haven of eternal rest. "He is at God's right hand for us, where we can neither lose Him, nor can ought possibly take Him away." Faith says, "because He lives, we shall live also." Christ alive from the deadraised to glory-is the believer's life policy,his passport to heaven. If my salvation were in my own keeping, I should be sure to lose it. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Yes, this simple hearted-confidence in God removes every doubt. The love of God is shed abroad in the heart, and the spirit bears with ness that I am a child of God. "This seems very clear," said the man; "but will you allow me to state a difficulty I have had for many years?" "Oh, certainly." "Well, sir, it is this :- I read in the Epistle to the Romans, that justification is entirely through Christ, by faith without the works of law, and this hath given comfort. But then, I read in James, "Ye see then how that by works a man is justified, and not by faith only. Now, sir, this has perplexme for many years." "At first sight," said 1 there seems a contradiction, but it is only in appearance. In Romans the great question of justification before God is discussed; and before Him nothing short of absolute perfection can stand; and hence, Christ alone being perfect, we can only be justified by and in Him. But in James it is, justification before men: 'Ye see brethren;' and men can only judge by works .-Abraham was justified before God by faith, at the birth of Isaac; but he was justified by works before men, thirty years after, when he offered him up. True faith is sure to work by love, and is sure to produce fruits. If you believe the kindness of a person to you in your need, you are sure to be affected by it. We love God because He first loved us. But where so many make a fatal mistake is, the vain attempt to produce works before justification. When you see your neighbour's chimney smoke in a morning, what do you think? why, that the fire has been kindled. There is sure to be smoke if the fire is applied-but you don't make smoke first. One person might speak of kindling of the fire within, another might speak of the smoke seen without. There would be a great difference-but no contradiction. The Spirit of God, by Paul, speaks of the kindling of eternal life within; by James, He speaks of its manifestation without; surely both are true. You put the seed in the earth, and with God's blessing you expect the plant, and then the fruit. If salvation were by works, then could none be saved. The man left the train with an expression of real thankfulness; his last words were, "I hope to tell others the gospel I have heard this day-Salvation first, and works after." Reader! is your life insured in heaven? Can you look by faith at Christ Jesus, in the presence of God, and say He is my righteousness, my passport. He has taken possession of heaven for me. Does Christ dwell in your heart the hope of glory ? or are you gliding along the rails of life without a ticket? You may be a professor; you may be trying by selfrighteousness to buy a ticket, and hope some day to get one-that is, to be saved. It won't do. If God deals with you on that ground you are lost. However you may ignore the death of Christ, God never can. No, no, he will not sell you the ticket. It must be a free gift. The gift of God is eternal life, even Christ,-God's greatest gift of love. "God hath given to us eter-

Fires by Pipes and Cigars!

I saw a man standing on the border of a fouracre wood-lot burnt as black as your hat. "Sir," said 1, "how came this a smouldering ruin?" 'Sabbath-breakers," was the reply: "Sabbathbreakers were here yesterday amidst these dry leaves, with cigars and pipes! That tells the story, sir." "Prosecute them," I remarked .-With an air of derision he exclaimed, "Prosecute the whirlwind! Smokers are tall characters! They do as they choose. Smoke everywhere, smoke everything; burn woodlands, burn stables, blocks of buildings, and, should they burn up the globe, we must be mum, or charge it to some scape-gallows."

A group of boys on the Sabbath struck up their matches for a "smoke," in the midst of shavings, between two unfinished buildings; a fire started up, and before it was checked it carried down a fine square of buildings, at an mmense loss to the owners. What done about ? Nothing-why should there be? Respectable men smoke. Fires are common, and great sinners must be handled before we meddle with

"My father's house," said a man, on hearing a lecture on the evils of tobacco, "was destroyed by fire which fell from his pipe; a fact well known at the time."

"And this audience," he continued, "are familiar with a dreadful fire, of more recent occurrence, in our South village - a fire which sprang from the same vile habit, and consumed nearly fifty thousand dollars' worth of proper-

A church in Chicago, which cost some thirty thousand dollars, was laid in ashes by the same cause. A carpenter went upon the roof with his pipe, and in an hour after he came down the upper portion of the noble edifice was wrapt in flames beyond control.

The great fire in North and Clark streets, Boson, was caused by a cigar.

Gentlemen of insurance companies, you who nsure us against fires, why are you blind to these incendiaries all about you? these fire-kings, fire-eaters, who smoke in every nook and corner of premises you insure? Why, gentlemen, are you so particular in every other respect, and, in this strain at a gnat and swallow a camel?

Escape from a Convent.

The Louisville Journal publishes the followwho was placed by her brother some years ago in a Roman convent, at Nazareth, Ky. :

Mount Washington March 11, 1857. Hall Tavern, Bullitt eo, Ky.

To the Editors of the Louisville Journal:

Nazareth, a Catholic institution near Bardstown, Nelson county, Kentucky.

I am the fugitive spoken of, who escaped from that institution, the corruptions of which nothing but eternity will disclose. I was placed in this justitution, Jan. 28, 1856, by my brother, who resides in Nashville, Tenn., with positive instructions that he did not wish me educated in the principles of the Roman Catholic religion, leaving that discretionary with myself.

iety of other punishments, have been inflicted from time to time, exhibiting a disposition like anything but that requisite for a student far from home and under the protection of the

Their regulations are such that no letter written by me could inform my friends of my condition. At length, when their commands were past all endurance, I determined to make good my escape at the first opportunity, which I effected February 16th, at 8 o'clock P. M. Having been all day in close confinement, I made my escape during prayers. I remained all night in the neighborhood, and between four and five o'clock next morning, I hastened on foot to escape the reach of my pursuers. At two o'clock I was overtaken by the overseer, on horseback, two miles beyond Mount Washington, on my way to Louisville.

He demanded my return; I protested, and told him plainly that I would not go. He then urged me to go back to the Hotel at Mt. Washington, which I did, being first advised to do so by a gentleman who was accompanying him, assuring me that I should be protected. On the night of the 17th Dr. Mattingly called for me at 12 o'clock, but, refusing to see him, he remained all night, and the next morning urged me to return with him.

To the people of Mt. Washington, and particularly to Mr. Hall and family, under whose kind protection I am at present-until the arrival of my brother-I tender my sincere thanks for their kindness and sympathy in my behalf.

The statements I have made I affirm and declare, as God is my Judge, to be the truth and nothing but the truth.

Yours with respect,

MARY E. B. MILLER.

Discipline of the Mind.

It is not by mere study, by mere accumulation of knowledge, that you can hope for eminence. Mental discipline, the exercise of the faculties of the mind, the quickening of your apprehension, the strengthening of your memory, the forming of a sound, rapid, and discriminating judgment, are of even more importance than the store of learning. Practice the economy of time .-Consider time like the faculties of your mind, a precious estate; that every moment of it well applied, is put to an exorbitant interest. The zeal of amusement itself, and the successful result of application, depend, in a great measure, upon the economy of time. Estimate also the force of habit. Exercise a constant, and unremitting vigilance of acquirement of habit, in matters that are apparently of indifference-that perhaps are really so, independent of the habits that they engender. It is by the neglect of such trifles that bad habits are acquired, and that the mind by total negligence and procrastination in matters of small amount but frequent occurrence-matters of which the world takes no notice-becomes accustomed to the same defects in matters of high importance. By motives y ing from a young lady of Nashville, Tennessee, more urgent, by higher and purer aspirations, by the duty of obedience to the will of God, by the awful account you will have to render not merely of moral actions, but of faculties entrusted to you for improvement-by all these high arguments do 1 conjure you "so to number your I notice in this morning's Democrat an article days that you may apply your heart unto wisin relation to the escape of a young lady from dom," unto that wisdom which, directing your ambition to the noble end of benefitting mankind and teaching humble reliance on the merits and on the mercy of your Redeemer, may support you in the "time of your health;" and in "the hour of death, and in the day of judgment," may comfort you in the hope of deliverance.-Sir Robert Peel.

Standard Bible

We learn from the New York Protestant While attending since that time I have been Churchman that the American Bible Society

have, with great care and labor, prepared and published a standard edition of the English version of the Holy Scriptures. The necessity for this undertaking arose from the many typographical variations in the editions of the English Bible in common circulation. The committee to whom this work was entrusted was composed of the following seven gentlemen, Gardiner Spring, Thomas Cox, Samuel H. Turner, Edward Robinson, Thomas E. Vermilye, John M'Clintock, Richard S. Storrs, jun. The work of collation (continues the Protestant Churchman) occupied the labors of three years. The system and method of examination and decision which were adopted were simple and clear. The royal octavo edition of the American Bible Society was selected as the basis. This was compared in every word and point, with a recent copy of each of the four authorized presses in England, and also with a copy of the original edition of I6II. So far as the English copies were found uniform, there was an entire conformity to them. In all variations among them the object was to restore, as accurately as possible, the original standard of the first edition.

A single collator was employed to devote his whole time to the work of examination. A subcommittee of the committee on versions met him for several hours every week, for an examination of the results of his collation. The whole committee reviewed and decided every important question arising in the course of the proceeding, and established the rules by which the collation should be made. The close of their work was the production of the most perfect copy of the English version which has ever been printed. No correction was made but with entire unanimity in the committee. Twenty-four thousand variations, more or less important, in the printing and punctuation, were found in the various copies compared, and were corrected. And the whole work was brought to the happiest conclusion in the preparation of that edition which was adopted by the board as the standard edition of the society, which is now the standard edition of the English version, and the only really accurate standard of this version in existence. This is called the Standard Bible. All the copies of the American Bible Society are to be conformed to this. The process of correction in the other editions is going forward with rapidity, and all the plates of the society are to be exactly conformed to this.

BOARD WANTED.—A gentleman and lady, without encumbrances, desire etc.

One sees queer things in little type in the newspapers, sometimes conveying by implication all sorts of doctrines, disclosing people's ideas of happiness, when they least expect it, and affording a clue to the faith in many a heart that is a sealed book to those that know it best, and yet all set forth so many times daily in a dull adver-

· Sometimes, as in this nonpareil expression of "a want," we have people's definitions of things, which set Webster and Johnson at defi-

" Without encumbrances!" What young mother, when she teels for the first time her first born's breath, would ever imagine in the new blossoming of her new love, that anywhere beneath the sun there should exist a lexicon, wherein under the E's it should read thus : Ed, Eg Ei, El, Em,

Encumbrance, n. A young human being-a

There! What do you think of that, ye old fashioned grandmothers, whose love is visited upon the children even to the third and fourth generation !- 'Rachel weeping for her encumbrances!" "Here am 1 and the encumbrances thou hast given me!'

'And the leopard shall lie down with the lamb and a little encumbrance shall lead them !'

These little motives in pink and fair dimity, that stir the pulses like a clarion, and nerve up the weary and light up the hope, and fill up the sighing with song, are encumbrances.

So then the sweet little candidates for heaven's kingdom, that dance round the threshold of the open heart and enter unforbidden; that keep the world from growing old in sorrow and in sin, encumbrances all!

And when they are elected, for so, alas! they sometimes are, as the greensward broken in little billows everywhere, and the Rachels that will not be comforted, so sadly attest, think you when the mother rocks the empty cradle, and looks upon the unpressed pillow, and finds in the 'till' a silken tress and a pair of little shoes that were laid aside for sandals of light, that she finds the name of the wearer under the Ens?

That when the poet sighed,

There is no flock, however watched and tended, But one dead lamb is there-

There is no fireside howsoe'er defended,

But has one vacant chair,-

or when he who sang the "Airs of Palestine,"

"I cannot make him dead! His fair sunshiny head

Is ever bounding round my study chair," that either of them dreamed the burden of the song was a mortgage, and not rather one star lost out of the visible heavens-that-

"As sets the morning star, that goes not down, Behind the darkened West, nor hides obscured, Amid the tempest of the sky, but melts Away into the light of Heaven."

May the hearths, the thresholds, and the hearts of the world never be without " encumbrances;" let them all be mortgaged to them who " like the planets are nearest the sun."-Chicago Journal.



The Advent Berald.

BOSTON, APRIL 4, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his trath advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

11. THE GOOD SAMARITAN.

"Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him Go thou and do likewise."-Luke 10:30-37.

This parable was the answer which Christ gave and tempted him, saying Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou! And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor ?"

Then Christ answered by the parable. The doctrine of it is that the love which God requires us to exercise towards our neighbor, will be manifested towards all who are in circumstances de-

manding our assistance or commiseration-irrespective of race or country.

The priest and Levite manifested indifference towards the man's sufferings, though he was one of their own nation. They were actuated by contempt for one in the unprepossessing condition of the wounded man, by indifference, hard-heartedness, or niggardness, or were in pursuit of gain

or pleasure; while the Samaritan, though of ano. ments that accompany them are to be considered. prediction, or whether he is again to come in perthe assistance which could have been extended to himself under reversed circumstances-thus he who needs our aid is our neighbor.

NOTES AND QUERIES.

Under this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the Heraid-either with replies, or without, when they are too difficult for immediate answer. Short observations pertinent to this department, which adduce facts and arguments, may be here inserted.

an our sheeth on Types &c. diguel the

A correspondent solicits a repetition of some of the definitions given a year since on Tropes, &c. Being always willing to communicate instruction, where information is solicited, we respond:

FIGURES OF SPEECH.

Under this general head are usually classed Types, Symbols, Tropes and Parables; and for convenience of illustration they may be thus considered — though, strictly speaking, the two first named are not such. Locke distinguishes even between Tropes and Figures, applying the former term to the change of a word, and the latter to the affection of a sentence; but such a distinction is of no practical importance.

Types and Symbols differ from tropes in that they are representatives of analogous acts or things; and the language descriptive of them is literally expressed-i.e., it designates the agents, acts, ob jects, characteristics, and results that are employed to represent analogous ones : while a Trope, which alone may be denominated a Figure, is a word or sentence used in a sense differing from its ordinary meaning; as

Whose edge is sharper than the sword."

Shakspeare.

In popular phraseology the terms type, symbol, and figure, are applied indiscriminately. Thus we read of

ead of

"The British rose,

Type of sweet rule and gentle majesty."

Prior.

In like manner the lion is said to be a symbol of courage, and the lamb of meekness-the two words being used with similar meanings, and in the place of figure or trope. The student of prophecy, however, is more interested to learn the Divincly appointed significance of the respective modes of embodying thought, to which those terms are technically applied as appropriate denominatives. I. TYPES.

Types, like Symbols, are representative of things or events in the future-they being "a figure for the time then present," Heb. 9:9; but differ from symbols in that they are never prophetic-i.e., they are never the medium for the revelation of future events; but are Divinely appointed religious observances for the purpose of keeping in remembrance, and of manifesting faith in, future events already revealed. They have a relation to those, analogous to that of commemorative observances to events in the past.

The merely historical persons and events of the Old Testament, are never typical, although popularly thus considered. No similarity, between earlier and later occurrences, is sufficient to constitute a typical relation between them-that being dependent on the irhaving a Divinely appointed religious significance.

Types are real and natural acts or objects, and are never ideal, like some kinds of symbolic imagery. Being Divinely appointed for religious purposes, the likeness between the type and its antitype is never accidental. And they are employed on principles of analogy-"a good things to come, and not the very image of those things."-Heb. 10:1.

II. PROPHETIC SYMBOLS. To the bad

Symbols are a medium of Divine revelation by the use of agents, acts, or objects visible, or otherwise, either naturally or supernaturally, cognizable by the bodily senses, and representative of fu ture agents, acts or objects of analogous charac-

They comprise

1. The representative agents, or objects, which include Divine and created beings, the intelligent and unintelligent, living and inanimate agents, real and visionary, proper and monster beasts and insects, conscious and unconscious, natural and artificial objects, with their various parts and appendages. And,

2. Their respective characteristics, conditions, and relations to each other, their acts, the results that follow, and their periods of duration.

Unlike tropes, symbols are never verbal statements respecting the future; and the verbal state-

As symbols in prophecy are Divinely used, the principles on which they are employed and which determine their significance can be known only by revelation; or, which is equivalent, by the study and comparison of the symbols Divinely interpreted, of which the Scriptures furnish numerous examples, and by observing the laws uniformly abided by ; and which are thus evolved like the laws that are seen to govern in the structure of any lan-

Bro. Himes:-Please give your views on the tree of life as spoken of in different places in the Scrip-WM. CHAMBERLAIN.

North Woodstock, Me., March 23d, 1857.

The Tree of Life in Gen. 2:9 was a natural means of continuing man in the immortal condition in which he was created. That in Rev. 22:2, 14, is a symbol of the source of life and immortality to the redeemed.

normaline ON ELIJAH. an worder I bles

"How do you harmonize Matt. 11:14, with John 1:21! It seems that Christ affirms that John is the 'Elijah who must first come,' while "Magog, C. E." John denies it.

This seeming discrepancy may be harmonized by noticing that the Saviour spoke, not positively,

like John, but hypothetically.

When John was asked : " Art thou Elias ?" answers pointedly and unequivocally, "I am not." Then they asked him, " Art thou that Prophet?" -referring to the one predicted by Moses in Deut. 18:15-" And he answered, No. Then said they unto him, Who art thou ?" And "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Isaiah."-John 1:21-23.

Thus he denies that he is Elijah, but affirms that he is the subject of the prediction in Isa. 40:3. That he is the subject of the prophecy in Malachi 3:I, is equally well established; for the Saviour says: "This is he of whom it is written, Behold, send my messenger before thy face, which shall prepare the way before thee," Matt. 11:10. But it does not thence follow that he was "the Elijah the prophet," predicted in Malachi 4:5; and which his denial expressly contradicts.

Unlike the positive and unequivocal manner of John, the Saviour utters his affirmation hypothetically, and says, " If ye will receive it, this is the Elias which was for to come."-Matt. 11:14 Thus John is not affirmed to be the Elias, except on the condition of the Jews receiving him as such, which the Saviour foresaw they would not do. And as they would not receive him, as the condition, on which he might be to them the predicted Elias, was not complied with, he was not necessarily to be such to them. And hence there is no contradiction between the Saviour's declaration and that of John.

While, however, John was not Elijah, he did come in the spirit and power of Elijah; for it was predicted, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children," &c .- (Luke 1:17) doing the work that it was predicted Elijah should do. And as he thus came in Elijah's spirit and power, it was proper to call him, by the use of a metaohor, by Elijah's name, without regarding him as in reality Elijah, which the Jews fancied he might be when they interrogated him. Calling him Elias, by the use of this figure, the Saviour said, Matt. 17:12-referring to the metaphorical Elias. phere. Probably the on "Why then say the scribes that Elias must first ed about the grand catastrophe. come? And Jesus answered and said unto them. Since the above was in type a note has appear-Elias truly shall first come, and restore all things" ed in the Advertiser from Prof. Peirce, of Harvard -making his coming still future.

reality, was to come; that John came in the spirit between the earth and a comet in June, as he is metaphor, denominated Elijah without being the tation .- N. E. Farmer.

ther nation and religion, was prompt to render all not as symbolic, but like similar phraseology in son, the writer is not prepared at the present other connections-the literal being taken as lit- writing to announce an opinion. Rev. John Richeral, and the tropical to be treated according to ards, p.p., of Hanover N. H., has an article on this subject in the last number of the "Theological and Literary Journal," from which have been borrowed some of the thoughts in the foregoing; and he argues that the real Elijah will yet come in person. This is strenuously approved by all antimillenarians, and therefore it may be interesting to note in this connection what has been the general expectation on this subject. Dr. Whithy, who opposes this view, and is therefore good authority in its favor, admits that

"It was the general tradition of the Jewish na-tion, that Elias the Tishbite was to come in per-son, as the forerunner of the Messian of the Jews; that he is person was to anoint him, and make him known unto the people; and that, before the advent of the Son of David, Elias was to come and preach concerning him. This is the import of the question put to John (John 1:21), 'Art thou Elias?' and of the saying of the scribes, 'Elias must first come and restore all things' (Matt. 17:10); of the interpretation of the LXX, Be hold, I send unto you, Ηγιαν τον Θεσβιτων, Elias the Tishbite' (Mal. 4:5), and of that saying of the son of Sirach (Ecclus. 48:10), 'Elias was or-defined for reproof in the time. dained for reproofs in their times, to pacify the wrath of the Lord's judgment before it brake into fury; and to turn the heart of the father to the fury; and to turn the heart of the lather to the son, and to restore the tribes of Jacob.' And suitably to these assertions, Trypho the Jew declares, That ψείς παντες προξοκαμέν τον Ηλιαν χρισαι αυτον ελθοντα, 'all we Jews expect Elias to anoint or the christ at his oming.' It also was the general tradition of the writers of the Christian church, even from the second century, that Elias the Tishbite, by virtue of those words of Malachi, is to come in person before our Lord's second advent, to prepare men for it. This opinion of the coming of Elias, tradit tota patrum antiquitas, 'all the ancient fathers have delivered,' said De la Cerda. Constans est patrum omniumque con-sensu receptissima ecclesiæ opinio, 'It is the constant and most received opinion of the church, and all the fathers, saith Huetius, Constantissima semper fuit Christianorum opinio; 'It was al-ways the most constant opinion of Christians that Elias was to come before the day of judgment, saith Maldonat. 'It is,' saith Mr. Mede, 'well known that all the fathers were of this opinion.' He is to come, saith Petrus Alexandrinus, xara The Tast text. Arises manadors, 'according to the tra-dition of the church;' saith Arethas Casariensis, 'according to the unanimously received opinion of the church.' "—Com. on Matt. 11:14.

This was the old view on this subject, and was not denied till within two hundred years. Dr. Whitby opposes it, and so do all of the anti-millenarian school. There are arguments for it, and some against it, which there is not space here to consider-the object of this article being not to discuss that question, but to harmonize the difficulty which our correspondent found in the two statements to which he refers.

THE END OF THE WORLD .- We lately saw it stated that two eminent astronomers, one of France and one of Germany, are gravely arguing the prophecy of the Scotch divine, Dr. Cumming, whether the world is coming to an end or not on the 13th of June next. A "rebellious comet" is said to be preparing for a grand assault about that time. We have two reasons for discrediting this report. First, the voluble and superficial divine mentioned is about the poorest kind of authority in a question of this kind, and we do not think any eminent astronomer would consider his prophecy worthy of serious notice. Secondly, the idea that a collision beteen the earth and a comet would prove disastrous to the former, is, we believe, an exploded notion. Science has demonstrated that the comets, or nearly all of them, are nothing but vapor, far less dense than the thinnest cloud, the fixed stars being visible through their centres. Should one of them be encountered in the earth's annual "Elias is come already, and they knew him not, circuit, it is not probable, says Hitchcock, that but have done unto him whatsoever they listed," matter so tenuous could pass through the atmos-But that he was not the real Elias, is shown by rence would be some slight meteorological changes, the same connection; for when John had been or perhaps, as Olmstead has suggested, another beheaded and the real Elias and Moses had ap- splendid meteoric shower might signalize the peared with Christ on the mount, and He had event. At any rate, if Dr. Cumming makes the charged them to tell no man of it till He should destruction of the world in Jane depend upon be risen from the dead, the disciples asked Him, a comet, we think there is no need of being alarm-

College, pronouncing it impossible that any scien-From the foregoing it appears that Elijah, in tific astronomer could have predicted a collision and power of Elijah, and was therefore, by a positive that there are no data for such a compu-

real Elijah; that when the Saviour calls him Eli- We are sorry to find so well informed a jah, he does so hypothetically and by a metaphor; paper as the N. E. Farmer giving currency that when John denies that he is Elijah, he denies to the great lie that Dr. Cumming has made that he is the real one, but does not deny that he any prediction like that imputed to him. Will the has come in the same spirit and power; and that Farmer correct it?-Dr. C. having no where made the real Elijah did come on the mount of trans- any such statement of the kind, the comet story having originated among the atheists of France.

Whether this last was the full completion of the The correspondent of the London Christian

Times writes from Paris, Feb. 25, 1857.—The BEARDS, SMOOTH FACES, &c. - The Boston Congre- | Express learns that a young man named Barnhart, | like a tree, with nothing but dry and withered comet! yes the comet whose burning tail is to lash gationalist has for some weeks been publishing a our world to pieces, and close with one great catastrophe our planet's history, has been the theme of the hall, the workshop, and the street, for the week. The ominous thirteenth of June is the day irrevoccably fixed for this fiery adventurer's exploit; and the watchword from one end of Paris to the other is, " Let us eat and drink, for to-morrow we die!" Seriously, it has been so alarming in some quarters, that some of our leading journals have taken up the theme, gravely explaining to our knowing citizens-whose characteristic answer to all who think to add to their stock of information, is connu! with a shrug-that a comet's first appearance is not exactly within the predicting powers of astronomy, and that no such visitor is expected this year. Moreover our great Arago's statement is given, that there are 281,000,000 of chances against I that any comet should come in contact with the earth; and the opinion of M. Babinet, that in the event of any such collision, the rarified substance of the comet would produce upon our denser globe no greater perturbation than is effected by a fly when it comes in contact with a railway train! Others, resolved to dive deeper into this vitally important subject, and after vast research, have dragged up into daylight the unlucky wight who has caused all the mischief, and who is no other than Matthieu Laensberg, Canon of Liege, the venerable composer of the first Liege Almanac, and who volunteered the prediction, doubtless with the satisfaction of gaining applause for wonderful penetration into a futurity which neither himself nor his generation were to see. These popular panies are curious ; the eagerness with which they are propagated, the mixture of superstition and trifling they exhibit, are to our mind painful in the extreme, inasmuch as they prepare the way for the mockery with which the awful truth of the fiery regeneration of the earth is increasingly received. Scoffers walking after their own lusts, say, " Where is the promise of His coming?"

THE CANADA RAILWAY ACCIDENT .- Mr. Wm. R. Marshall, of Woodstock, who was among the passengers who were plunged into the Desjardins Canal near Hamilton, and who escaped alive, gives an eddy several miles in diameter, and that ships, the following account of his experience on that ter-

"While descending, I retained perfect consciousness, and felt we were going down some awful precipice; not a voice was heard in the descent .-On reaching the bottom, there was one general crush, after which I found myself in total darkness, hemmed in on every side, and crushed almost to suffocation by human bodies and broken seats. The blood oozed from my mouth, and it seemed as if every breath I drew would be my last. The next few minutes were the most awful I ever witnessed : oh, that it may never be my lot to experience the like again. Some prayed, others called upon the saints, and all seemed writhing in the deepest agony. 1 can only liken the place to a slaughterhouse. The blood streamed down over my face and clothes as if some huge beast had been slain above me. In this fearful situation were placed eighty or ninety human beings who a few moments before rejoiced in excellent health and spirits.

We remained in the position above described for about ten minutes, during which time I spoke to several around me, advising them to be patient and wait for help. The top of the car was then knocked in, giving us light and air, and enabling us to breathe more freely. At this instant a crowbar or something of the kind from without, grazed my temple, and the blow was about to be repeated when, by a sudden effort I grasped the instrument and called upon the person holding it to desist or he would kill me. Immediately afterwards a hand (from the size I should think it was a woman's) was placed completely over my mouth so as to nearly suffocate me. With great exertion I removed it, and shortly after being relieved from the pressure above, I succeeded in dragging myself from the wreck, and reaching the edge of the canal, when I was raised to the top by a chain fastened under my shoulders. On arriving there I was carried to the switchman's house and received much kindness from the doctors in attendance, and also from many of the company's servants who were auxiously and actively rendering every assistance in their power to the unfortunate sufferers."

A dispatch from Toronto says :

"The inquest in reference to the dreadful slaughter upon the Hamilton Railway, discloses a most reckless management on the part of the company, who suffered the fatal bridge to continue in a condition wholly unfit for the important uses to which it was daily subject. The government has taken prompt action in the matter, and will do all in its power to bring the culpable parties to punish-

a series of very racy editorial articles, entitled "Sweet Thoughts." The one in this week's paper relates to beards, moustaches, &c .- The writer in passing from State street to Dover street, met 543 men, and undertook the task of ascertaining how many wore full beards, how many wore the moustache, &c. He says:

"We met 543 men. Of these, one had a smoothshaven countenance throughout, stovepipe hat, gold spectacles, white cravat, jet black drapery, and was in short, a thorough-going specimen of the D. D., got up on the most correct and elaborate principles, without regard to expense. Thirteen were young men whose stay at Jericho had, as yet, been unproductive of appreciable results. Four were men of the old school, smooth-shaven, with the exception of slight tufted promontories jutting downward from either ear, as if designed for a compromise measure between the good old doctrine and modern radicalism. Twenty-seven had what used to be called whiskers-looking very much like straps to hold their hair on. Thirty wore the regular shed-roof French moustachesmooth-shaven beside; looking as if by far the most convenient method of feeding would be to hang them up by the heels, and slide necessary victuals down the sugar-scoop thus presented into the orifice of the mouth. Forty-three wore the moustache with a fancy tuft upon the chin, but with smooth cheeks; looking as if a semicolon was the best representation of their idea of facial adornment. Eighty-seven had the upper lip shorn, and the beard elipped close, and shaven down an inch or so from the crown of the under lip, in crescent form ; as if they had tied up their jaws in a hair muffler, in consequence of the toothache. Eighty-nine had full beards—moustache included, more or less flowing; and looked-like sensible men as God meant to have them."

Is THERE A MAELSTROM !- This question has again been raised by a correspondent of the Scientific American. Every school boy of the last century has been taught to believe that there is a wonderful vortex on the coast of Norway, with and even huge whales were sometimes dragged within its terrible liquid coils, and buried forever "in ocean's awful depths." The correspondent of the Scientific American says:

"I have been informed by a European acquaintance that the Maelstrom, that great whirlpool on the coast of Norway, laid down in all geographies, and of which we have heard such wonderful stories. has no existence. He told me that a nautical and scientific commission, composed of several gentlemen appointed by the King of Denmark, was sent to approach as near as possible to the edge of the whirlpool; sail round it, measure its circumference, observe its action, and make a report. They went out, and sailed all around and all over where the Maelstrom was said to be, but could not find it : the sea was as smooth where the whirlpool ought to be, as any other part of the German ocean.

We presume the above is correct. The latest geographies and gazetteers barely allude to the aelstrom. Colton, in his large atlas, gives the site upon his map, but does not allude to it in its description of Norway. Harper's Gazetteer in its article on Norway says that " among the numerous islands on the West coast there are violent and irregular currents, which render the coast navigation dangerous. Among these is the celebrated Mal-Strom, or Meskenæs Strom, the danger from which has been greatly exaggerated, since it can, at all times, be passed over by boats." The romance of the malstrom has been pretty effectually destroyed .- Boston Journal.

NETIC TELEGRAPH FORESHADOWED .- In "Bailey's Dictionary," edition of 1730-127 years ago-under the word "Loadstone" is the following foreshadowing of the Electric Telegraph; "Some authors write, that by the help of the Magnet or Loadstone, persons may communicate their minds to a friend at a great distance; as suppose one to be at London and the other at Paris, if each of them have a circular alphabet, like the dial plate of a clock, and a needle touched with one magnet, then at the same time the needle at London was moved, that at Paris would move in like manner, provided each party had secret notes for divining words, and the observation was made at a set hour, either of the day or of the night and when one party would inform the other of any matter, he is to move the needle to those letters that will form the words, that will declare what he would have the other one know, and the other needle will move in the same manner. This may be done reciprocally."

A WHITE MAN SOLD INTO SLAVERY .- The Buffalo

been sold as a slave by a company of strolling play-actors, with whom be engaged to travel in December last. Young Barnhart is an excellent player on the violin, and accompanied the actors into Maryland and Virgina in the capacity of a musician. He was of rather dark complexion, and his companions, representing him to be a negro, sold bim to some Virginia slave-dealer. The evidence of this was doubted at first, but is now believed to be true, and Barnhart's father was making preparations to seek for and rescue his en-

INHUMANITY PUNISHED -A man named Living ston, living near Byron Co., Ill., was punished summarily and severely by his fellow-citizens, for inhuman treatment of a step-child. He had married a widow with two children, and took mortal offense at some remark that one of them made to him. Getting his wife away, by going with her to call at a neighbor's, he returned home, aroused the child from sleep and proceeded to beat it until it was insensible, when he deliberately washed the blood from the clothes of the child and the bedclothes, and returned to the place where he had left his wife. A neighbor had witnessed the cruelty of Livingston, and when the child was considered to be in danger, she informed the authorities, and he was arrested. The citizens seized him and took him into the street, and there gave him such a castigation as he will probably remember to the day of his death.

The Auburn Advertiser says, a man residing in Moravia, distinguished for severity, and known a rather a hard man, in order to gratify his penchant for blood, braided a wire into the lash of his whip with which to cut his horses. His little boy be sought the father earnestly not to do it, but he was inexorable. He finished the cruel instrument, but at the very first stroke at his horses, he hit a buckle or some hard substance, breaking off a small fragment of the wire, which flew back and struck the eye of the cruel man and put it out.

EXODUS OF FREE COLORED PEOPLE.-In conse quence of the recent stringent enactments in Florida, touching their interests, forbidding trade with them and appointing guardians over them, a large number of the free colored population of Pensacola mechanics, &c., have determined upon chartering a vessel in the spring and emigrating in a body be yond the confines of the United States, Tampico being their immediate destination .- Charleston Standard.

AN AMERICAN COLLEGE has been founded at Louvain, in Belgium, for the education of Catholic priests who are to minister at the alters of our Republic. The rector-elect is the "Very Reverend Father Kinderkios, Vicar General" of the Roman Catholic diocese of Detroit, who hopes there to keep his flock free from the contaminating influences of our country. "Belgium," he states, "is eminently a catholic country. The true ecclesiastical spirit is formed to a high degree of perfection in the ecclesiastical seminaries which there abound," and an idea of this institution may be gathered from the concluding paragraph of his ad-

"The College will bear the name, 'The Ameri can College of the Immaculate Conception; and it will be commenced and conducted under the auspicious patronage of the Great Patroness of the United States, Mary Conceived without Sin."

CRIME IN NEW YORK .- The New York Chronicle says: "Never was crime more rampant than now. Garroting, burglary, stabbing, lewdness, fraud. forgery, embezzlement, and every imaginable form of wrong, cruelty, and murder, meet us at every cumbered with the disgusting details. Police has become impotent. Indeed, crime enters the sanctuary of law and presides on the bench of justice. Rulers have lost the public respect and confidence; wrong doers laugh them in the face and chuckle over the imbecility and wickedness which are set to preserve the public order. There is no respect for rulers, as was felt in the earlier days of our city. Our doors are entered and our halls stripped of hats, cloaks and furs; our necks grappled or our voice stifled as we pass along the streets, while our pockets are relieved of their contents; and it has come to pass that a man who walks out at night feels himself surrounded by robber bands just ready

FAITH AND WORKS .- Faith without works is dead. It is like an index without a book; like

the son of early emigrants to Linden, Cattaraugus branches. Professed disciple of Christ, to prove county, from the Mohawk Dutch settlements, has thy discipleship genuine, thou must surround thyself with widows thou hast comforted-with orphans, whom thou hast succored-with the ignorant whom thou hast instructed-with the wandering, whom thou hast reclaimed—with the hungry, whom thou hast fed—with the naked whom thou hast clothed-with the sick, whom thou hast visited. These are thy trophies!

> Noble Sentiments .- Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason, or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come, leave him to God, the Judge of all .- John Wesley.

> THE BIBLE. -There are four grand arguments for the truth of the Bible. The first is the miracles on record; the second, the prophecies; the third, the goodness of the doctrine; the fourth, the moral character of the penmen. The miracles flow from Divine power; the prophecies, from Divine understanding; the excellence of the doctrine, from Divine goodness; the moral character of the penmen, from Divine purity. Thus, Christianity is built upon these four immovable pillars, the power, the understanding, the goodness, the purity of God .-The Bible must be one of these things; either an invention of good men, or good angels; of bad men or bad angels; or a revelation from God. But it could not be the invention of good men, or angels, for they neither would nor could make a book telling lies, at the same time saying "Thus saith the Lord," when they knew it all to be their own invention. It could not be the invention of wicked men, or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity .-The conclusion is irresistible—the Bible must be given by Divine inspiration .- Bishop Simpson.

It is nature that teacheth a wise man in fear to hide himself, but grace and faith doth teach him where. Fools care not where they hide their heads. Where shall a wise man hide himself when he feareth a plague coming? Where should a frighted child hide its head but in the bosom of his loving father? Where a Christian, but under the shadow of the wings of Christ his Saviour ? "Come, my people," saith God in the Prophet, "enter into thy chamber, hide thyself." But because we are in danger like chased birds, like doves that seek and cannot see the resting holes that are right before them, therefore our Saviour giveth his disciples these encouragements beforehand, that fear might never so amaze them, but that always they might remember, that whatsoever evils at any time did beset them, to Him they should still repair for comfort, counsel, succor. For their assurance whereof His "peace He gave them, His peace he left unto them; not such peace as the world offereth," by whom his name is never so much pretended as when deepest treachery is meant; but " peace which passeth all understanding," peace that bringeth with it all happiness, peace that continueth for ever and ever with them that have it .-

Gon is love; and the manifestation of it to us was his sending "his only begotten Son into the world that we might live through him." Hereby he not only declared himself placable-not only desirous of manifesting a scanty goodness to the creature, but to show that his nature was enriched with the choicest love and grace, and his desire that it should flow out in the highest manner through a turn. The morning and evening papers are en- Mediator to a polluted and rebellious world. In him God opened his bowels, which lay secretly yearning, and "brought life and immortality to light through the Gospel." Love is a perfection of a higher strain than mercy. Mercy may be prevalent where love is absent. Mercy has for its object a thing that is miserable. Love hath for its object a thing that is amiable; pardoning grace bath for its object a thing criminal. The mercy of God is manifested in the death of Christ for us when we wallowed in misery. The pardoning grace of God is declared upon us as we are loaded with guilt. Love is manifested in being well pleased with us in Christ, his best Beloved, after we are united to him by faith, and made comely and amiato pounce upon him with fatal results to limb and ble by his comeliness put upon us .- Charnock.

Ir you follow Satan, you will find the tempter prove a tormentor ; if you follow the Spirit, you will find the counsellor prove a comforter .- Rev. hands without a clock; like sails without a ship; John Mason.

THE ADVENT HERALD.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of

dAUNION WITH CHRIST on an svin

Ir we truly know ourselves as sinners, we shall feel that it is not enough for us to hear of Christ by the hearing of the ear. We shall want to become acquainted with him,-to know him as our Saviour. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." We must experience Christ.

The Christian is said to be in Christ. " Of him are ye in Christ Jesus." "If any man be in Christ Jesus." "I knew a man in Christ." "The churches in Judea which were in Christ." "Salute Andronicus and Junia, who were in Christ

Christ is said to be in the Christian. "Christ in you the hope of glory." "Know ye not your ownselves, how that Jesus Christ is in you, except ye be reprobates." " My little children of whom I travail in birth again until Christ be formed in

These two forms of expression contain the most precious truths to the poor sinner saved by grace for if I am in Christ, then am I justified, treated as innocent for his sake, for "There is now no condemnation to them which are in Christ Jesus. And if Christ be in me, then I am sanctified, changed into the same image by the Spirit of the Lord.

Our Lord beautifully unites these forms of ex pression. He says, " Abide in me, and I in you." And if we are in Christ, Christ is in us, and there fore if we are justified, we are sanctified :- our state is new through the merit of Christ, our nature is new through the grace of Christ. Hence the enjoyment of the lavor of God, and the possession of his image are inseparably connected.

How intimate is the union between Jesus, and the believing soul! It is compared to the union between the vine and the branches. The branch is not merely tied to the vine, -the union is real, giving sap and nourishment; -so the union be tween Christ and his people is not a mere nominal thing,-it is real, giving life, and vigor, and growth.

And this blessed oneness between Jesus and his true disciples makes him not only great in their eyes, but also precious to their hearts, for " unto you which believe he is precious." "We love bim, because he first loved us." Yes, he who was in the manger, the garden, on the cross, and in the tomb; -he who is within the veil, and who will soon come in clouds, is now enthroned in the affections of his saints. In this sense we not only admit, but rejoice that his kingdom is come; and it is righteousness, and peace, and joy in the Holy Ghost; and every loyal subject can say, "Lord thou knowest all things, thou knowest that I love

Hence our hearts melt; our eyes o'erflow; Our words are lost; nor will we know, Nor will we think of aught beside, "My Lord, my Love is crucified."

Then it is that we love the appearing of Christ. We want him to come not because we are in trial

"Our fond desires would pray him down. Our love embrace him here." R. Hutchinson.)

WHERE ARE THE WRITERS!

This question, and others of the same import is often asked by the readers of the Herald. That there is a lack of interest to communicate the glorious truths of the gospel, the glad news of its success, the precious gems of thought it has produced, the feelings of sympathy with the afflicted the tried and tempted, it has begotten, the spirit of anxiety for the wayward, and the lost, it has press, to the thousands who read, is greatly lamented, as it is clearly manifested. Thousands ean be spoken to on a single occasion, on import ant and thrilling topics which concern them all, and which will benefit some, if spoken to in the spirit which the importance of the truth demands. What think ye, my brethren, Can you not do more than you now do on this point? Some may say

if you can do good by it, then it is duty. "She hath done what she could." was the acknowledgement of Jesus, as the poor woman brake the box of ointment to anoint his head. It may be that some of you are excusing yourselves from writing because you have so many other things to do, so many meetings perhaps. Well, perhaps you will do well to take a little time to consider when you are assembling with a few dozens of brethren and friends, who hear you or some other one preach often, perhaps constantly, the blessed news of the gospel-its hope and consolation,-that there are many hundreds into whose hands your written epistle of instruction, reproof, or exhortation might fall, who seldom, if ever, hear the glorious truths you could tell them from the living preacher. Some spend much of their time in studying to be efficient teachers. This is well, but could you not bless and benefit more souls by spending one or two hours each week in writing for the Herald, to go abroad to the hungry thousands who do not hear preaching? "It is more blessed to give than to receive," in spiritual things as well as in carnal. While you are always feeding on the bread of heaven, in your studies, or your ministrations, others are starving for the word of life. They seldom hear, they are engrossed in care, and do not study much. Therefore those who are in the mine of truth should not exhibit all their ore at home, and send none abroad. No, brother, speak in all ways you can to the lost and perishing, keep the news of a crucified, risen, glorified, coming Saviour before as many people as you can. But some will say, "The Herald is well filled now, and it bears the good news to all its readers.' You should remember that the editor, and a few men with him, cannot do everything in the department of teaching. They do not pretend this, they can only do their work, and for want of your help. they have to select from such writings of living or dead men as are at hand. Much may be, and is very good. Some is objectionable to many, and some of it, you all really wish was better instruction. Well, then why not give your portion to supply its place, with real, living, wholesome food, that the childern "may grow thereby."

It is often said by many common readers, that the Herald is dry, formal, and not interesting, &c. Now these are real facts as far as it concerns many who complain, notwithstanding the paper has much life, is very active, and deeply interest ing and instructive in many respects. The trouble is, much of the instruction is far beyond the capacity, or the theological education of many common readers. They require, and should have more easy, plain, common truths in the form of epistles, exhortations, and corrections. These the editor would gladly publish if furnished, but tor lack of them must fill his sheet with something else. It is often asked, "Where is brother A. B. or C. who used to write such good letters. I have not seen his name for years?" Come brethren "to do good, and to communicate, forget not," Let us have some of your plain barley bread, it will do the household good. There are many who want it. Others want the strong meat; it is well they can get it. There are many babes among us yet, and if our labors are blessed of God, there will be others also. Such want " the sincere milk of the word," and in its incipient form. What say brethren, shall we hear from you more frequently !

There have been papers published which were patronized, read, and much liked by very many, almost the entire merit of which, was in the ex hortations and common place remarks of living active correspondents, whose hearts burned with the truths they had just learned, and though not always uttered in the most systematic form, the theology not always sound, yet they co enough of the gospel element to encourage and strengthen the lambs, and to awaken the slumbering and alarm the careless. Come, you who have thought you were not capable of writing, try, get your hearts filled with the spirit and love of Christ. then write to awaken, warn, cheer, and even instruct others, and God will bless you, and crown your efforts with success. I. C. WELLCOME. Hallowell, Me., Jan., 1857.

Letter from D. I. Robinson.

Bro. HIMES :- I have spent one Sabbath and nearly two weeks at Providence with the church inspired in the heart, through the medium of the over which brother Osler is paster. It was evident that the church was in a rising state when I arrived, and the meetings began in a good state of feeling with many, and continued to grow in interest while I remained. The church seemed much revived, and I thought eight or ten found the salvation of the gospel, and about as many more were seeking. Some have since found peace Brother Osler's health was rather poor, so as not

they do not feel it duty to write for the press, but | to preach during the meeting, but took other effi- from me! Bless his holy name, here I find a refbuild forthwith. I hope brother Osler will keep O, Jesus, come quickly." you informed of their progress in every good word and work. The interest still continues at Templeton, east village. Some appear to be awakus. Yours truly, D. I. Robinson. Worcester, Mass., March 12th, 1857.

Extracts from Letters.

BRO. J. W. SUTTON Writes from New Albany Ind., Feb. 17th, 1857 :- " Friends of the advent, consider this, is the Advent doctrine of God? If so, then it follows that the adversary is opposed to its promulgation, and if we by our neglect suffer the Herald to stop and run in debt too, thereby destroying the usefulness of one of its most able and efficient preachers and bringing reproach upon the cause (for the devil never fails to avail himself of such failures in his accusation of the brethren) if we, I say, suffer this, how can we say we have come out and are on the Lord's side? I greatly fear that when He shall judge the world in righteousness by that man whom he hath ordained, that we shall be found to have been friends of the world; and the Scripture saith that he that gospel. It is worth ten thousand worlds like this. is the friend of the world is the enemy of God."

-" I would sooner do without every other paper than the Herald. Its weekly visits are truly re- poet, freshing. My family all take a deep interest in it, and the Guide is read and re-read with more than common regard. I regret to see the dreadful state of our little church, once so happy and devoted now scattered to the four winds. Since I was debarred a place among them one year ago, they have had preaching five or six times, and that commodious chapel that used to witness the hallowed joy has not been occupied for worship in a long time. The house is left desolate. Surely it will be more 'tolerable for Sodom," in the day of judgment than for sin against such great light. But we see even in such things the sure signs of his coming, and long to be there. I feel quite weaned from this world, and would ex ult to hail Him with trinmph descending the skies. "I believe the course pursued by the Herald the most scriptural and free from partyism of any paper that I read. I hope its 'professed friends will not suffer it to go down, while every sign

calls for effort, energy and decisive action.'

BRO. WM. WINN writes from Hudson, N. H., Feb. 10th, 1857: - " Bro. Himes: -The paper which you publish I esteem exceedingly valuable, and in my opiniou it is one of the best religious papers that I know of published in the world. May the blessing of Almighty God rest down upon you, and your paper; and may it be sustained to ized by his waiting people. May God's blessing rest down upon all the dear brethren and sisters everywhere, of whatever age, circumstances or complexion, who are looking for 'the blessed hope, and that glorious appearing of the great God and our Saviour Jeus Christ.' He will at that time raise every one of the righteous dead, change every one of the righteous living, and fulfil his blessed s from far, and daughters from the ends of the earth.' ' For the of Christ, is the prayer of your unworthy sister." Son of man shall come in the glory of his Father, with his angels; and then shall he reward every man according to his work.'-Matt. 16:27. ' And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away.'-Rev 21:4. Then will the righteous shine forth as the brightness of the firmament, as the stars, and as

SISTER M. STOGDELL writes from Lloydtown, C. W., 1857 :- " Dear brother :- Perhaps the enclosed is my last remittance. I am going fast to look upon my Saviour's face, beyond this vail of trials. Amen, and amen, I long to be there. My soul is sweetly borne up by the precious promises of God. I have never wavered one jot or moment. since I heard you and father Miller in Toronto, C. everlasting word, that no man can shake, or take I have found the members of churches unwilling W. How sweet it is to be established on God's

cient part in the good work. They expected to uge from every arrow sent by saint or sinner at continue the meetings another week. They have the 'Millerite,' for so I am called, being the only also leased a fine lot of ground on Broad street, one in this place. Yet I seem to have the power and raised a subscription to build a meeting house, to annoy even some professors, but so it is. I to hold about six hundred people, and intend to leave it all in the hand of my heavenly Father.

BRO, E. WOLCOTT Writes from Oceanport, N. J. Feb. 1857 :- " Bro. Himes :- In your last you exened and seek the Saviour each time we visit them. pressed doubt as to the continuance of the Herald. We hope to have a good revival there. Pray for This would be good news to some who do not want Jesus to reign over them, but to those who haste unto the coming of our blessed Lord and Saviour Jesus Christ, it would be sadness. Let the within remind you that there are hearts beating with hope that you may live and be enabled to issue regularly the little messenger proclaiming the time of the return of the ' nobleman.'

> "Brother Himes, fight to the end; and if you ever die, die with your armor on. Let not poverty affright, let not apathy on the part of God's children discourage you; but hold up your head, and pray, and trust in the Lord. Yours in hope of life everlasting when Jesus shall appear."

MRS. J. EATON writes from Little Falls, Feb. 16th. 1857 :- " Dear brother :- I prize the Herald more than all other papers. It is all the preaching I have heard in five years. That and my Bible is all I read. Without it I should almost lose sight of the kingdom. I bless God for the hope of the It is like an anchor to the soul sure and steadfast. It maketh not ashamed. It is a lively hope; and Bro. S. Norceoss writes from First Fork, Pa .: if we have it we purify ourselves even as he is pure, that is, Christ. With the language of the

> " For the Saviour I am looking; O the blessed hope is cheering! He will soon come again.

And then if we are ready we shall reign eternally in his kingdom, with all his blood-washed throng. O my soul, shall we be of the number! God grant we may. Your sister, in hope of seeing Jesus soon." me any onw

Bro. M. L. Dupley writes from Dunham, C.E. Feb. 10th 1857 :- " Bro. Himes :- You must pardon me for not responding to your call in due time. I deferred writing, hoping that I could send you one new subscriber for the Herald at least. Last evening I got one, therefore I will not delay longer. I have taken the Herald for thirteen years, and consider it the best paper within my knowledge, and should be very sorry to have it go down. Dear brethren, let us one and all make one effort in getting new paying subscribers, and the Herald will stand. I for one will try to get one more, at least. Yours in the blessed hope.

SISTER E. CLARK Writes from Manchester N. H., Feb. 16th, 1857 :- Bro. Himes :- I truly felt sad while reading the Herald of last week to hear that there was a possibility of its being discontinued. It has long been a welcome messenger in our family, and its absence would seem like parting with a dear friend. To have no 'Herald,' no herald forth the glad tidings of the coming of way to hear from the scattered flock, it must not Christ and the resurrection from the dead, until be. Had I the means, how gladly would I set the what we have been expecting shall be fully real- office free from embarrassment! I do hope that those that have an abundance of this world's goods, will make one more sacrifice for the cause of Christ, and see that the 'Herald' is sustained. I trust they will. I have been making an effort to get subscribers for the 'Herald.' Have succeeded in getting two, and send you the money in advance for the same. Wish I had been more successful. That you may have grace to endure promise that where he is, there they may be also, all the trials and perplexities that you are called Then will the north give up, the south keep not to pass through-which are truly many, and be his preserved blameless anto the coming and kingdom

BRO. E. W. MEAD writes from Norwalk, Ohio, Feb. 11th, 1857 :- "I prefer to pay in advance. I think if all your subscribers would take this course, and you and they live up to it, it would be better for them and you. I think you will be justified and in the way of duty, to publish all delinquents, and collect your just dues. If they have not moral honesty enough to pay a just debt, they the sun forever and ever in God's glorified king- should be made to. This is simply my view of the case. I give it as it appears to me right. Whether right or wrong, I hope you will be able to get your dues, and that will enable you to discharge your liabilities. Accept my best wishes for your prosperity, and the prosperity of the cause for which you labor. I have been a constant reader of the 'Advent Herald' from its comencement, and before it took its present name. I have been generally pleased with its course and edified with its contents. With a few exceptions to read it, or to talk much on the subject it advo- Rippon, ten from Berlin, which are places of some cates. The cause in this section has felt several note. The country is universally settled all shocks to weaken it. The 'Age to come,' together through these parts, interspersed with small vilwith a thousand and one other things, real or im- lages every few miles; it seems as though the laaginary, bas had its influence to render it unpopu- bors of a faithful Advent minister might be siglar. And also the new birth or being born again, nally blest in these parts." &c., which I have heard from the desk. Notwithstanding all these things, there is none or very little turning from the true Advent doctrine."

Bro. P. K. M'Cue writes from Bethesda, Ohio, Feb. 16th, 1857 :- "I have been trying to get some subscribers for the 'Herald' but have met with poor success. I consider the 'Herald' the of any that I know of. Most of the religious journals greatly need to get the mourner's bench occasionally. What are you doing with Dr. Elhott's price, and where obtained!

"I am preaching the doctrine of the kingdom success eternity alone will reveal. I can't do for their Lord are not more prompt in supporting such a paper. Yours truly."

Note.-We failed to get encouragement enough to publish Dr. Elliott's work on the Apocalypse. The author writes that the English edition is nearly out. The price of the English edition is about

SISTER S. L. MANN writes from Petersham. Mass., Feb. 19th 1857 :- "My beloved companion has been called from my side to rest from his labors. He departed this life the 21st day of June last. He was a believer in the speedy coming of our dear Saviour to redeem the earth from the curse and to gather his saints of every age into his everlasting kingdom. 1 feel very lonely, but 1 am cheered by the sure word of prophecy and the belief of the soon coming of the good King, when 1 shall meet the dear loved ones who are gone before, and above all to meet that dear Saviour who hath loved us and given himself for us, and to be made like him. O how glorious the prospect! O may the Lord guide all our hearts into the love of God, and into a patient waiting for our Lord Jesus Christ from heaven; and may the Lord bless you in all your labors of love, and make you a means of winning many souls to Christ, and give you an abundant entrance into his everlasting kingdom. Your sister in tribulation."

BRO. J. LINN writes from Battersea, C. W. Feb. 13th, 1857 :- "Bro. Himes :- We esteem the 'Herald' as highly as ever, and will try to show our love by our works. My prayer is, that we may be kept blameless to the end. The blessed cause of God in this place has been very low, but, thank God, the clouds seem breaking. We have had the privilege of hearing some sixteen discourses from the lips of our beloved brother B. S. Reynolds, of Champlain, N. Y. He is truly a workman that needeth not to be ashamed. There have been some souls blessed, some wanderers brought back to the fold of Christ, and a vast amount of prejudice removed; and I think it is acknowledged by every candid mind that they never heard such preaching before. I have no doubt but the people are convinced they heard the truth. Our beloved brother don't preach for filthy lucre, but of a ready mind. My prayer to a little band are still looking for the time to arrive God is that he will send more such laborers into when we shall with you, and all the dear children his vineyard. God only knows the full amount of of God, be gathered to partake of the marriage good that has been accomplished. We hope to supper of the Lamb. We are truly in this vicinity see it after many days. This we do know, the as pilgrims and strangers awaiting that better people listened with breathless attention. The land. I feel to sympathize with you, dear brother, old soldiers, some of them at least, are determined in all your trials, while you are promoting this to gird on the armor anew, and have no fellow- glorious cause of our coming King, and pray God ship with any but those who adorn the doctrine of may give you strength in body and mind to hold Christ by a well ordered life and a godly conver- forth the glorious tidings of 'Fear God and give tion. We receive teachers who stand on the old platform. We believe that life and immortality are brought to light through the gospel, but the unconscious state of the dead and annihilation of the wicked we do not believe. We cannot believe the doctrine has a good tendency and therefore do not receive it."

21st, 1857 :- " Bro. Himes :- We are well pleased with the weekly visits of the 'Herald' and calculate to take it as long as we are as well satisfied with it as we are at present. We think it is one of the best papers in the would. We often wish some one of the ministers of the second advent doctrine would come this way. We feel that the harvest is truly great and the laborers are few. We hope that the Lord of the harvest will raise up laborers and send into the harvest, and some of the faithful laborers will come among us, and we will give him a home and of our substance. We are about a hundred and twenty miles from Milwaukee, seventy from Watertown, twenty from continually.

BRO. Wu. MILLER writes from Battersea, C. W., Feb. 27th, 1857 :- " Bro. Himes :- 1 write to express a feeling of gratitude for the favor that you have shown, by continuing to send to us the 'Advent Herald.' It is preferable, we think, to any other religious paper we have ever known, and it with poor success. I consider the 'Herald' the has ever been regarded in my family, as a source most decidedly religious paper published—at least of interesting and profitable instruction. 1 admire its straight forward course in reference to the opposition and difficulties with which it has had to contend. I should be glad to do more for work! have you published it! If so, what is the its circulation, and for the cause generally. We have very little preaching in this place. Elder Reynolds has been with us, in whom we found a to my people without let or hindrance, with what helper indeed. His faithful and zealous labors while among us endeared him to many. He is without the 'Herald.' Strange that men looking a good, faithful man, and useful to the cause, and a true lover of brother Himes. 1 send you two dollars for the Herald." I do hope that subscribers and friends of the blessed cause will pay what they owe to the office. 1 am going, as soon as possible, to write again and send you more money. Yours in hope."

> BRO. Himes :- 1 want information through the 'Herald' whether you approbate or not the course of an individual presenting himself for admission into the church having a difficulty with one or more of its members. In order to settle the difficulty, is it right to receive such by a part of the members in opposition to nearly half of the church ?

> Ans .- The better way would be for the disaffected parties to settle all difficulties before they apply, or, are received into the church. The health and peace of a church is best preserved by receiving members unanimously.

BRO. CARR LEAVITT Writes from Rye, N. H. March 11th, 1857 :- " Bro. Himes :- The brethren this way are striving to stand fast in the liberty wherewith they have been made free, looking for the blessed hope and glorious appearing of Christ. Feel interested in your welfare, and sympathize with you in your afflictions and trials. Would be glad to see you in this place."

BRO. EDSON KENNEDY Writes from North Stanbridge, C E., March 5th, 1857 :- " Bro. Himes : -1 should deprive myself of necessary comforts before I could dispense with the 'Herald.' It is the only paper 1 take. 1 prize it very highly 1ts richly laden columns afford me a weekly banquet, and I should feel sad indeed to have the paper go down. 1 believe it has been ably and judiciously conducted amid the opposing elements through which it has passed. It has won for itself a name second to none of the periodicals of the day, and I trust it will live to disseminate light in relation to the great and important truths to which it is devoted."

SISTER M. CROOKER writes from Townsend, C. W., March 2d, 1857 :- " Bro. Himes:-I now embrace the opportunity to let you know that we as glory to him, for the hour of his judgment is come.' As the 'Herald' is the only paper we are taking, we feel that it strengthens our faith to pe ruse its columns, and hear from those of like precious faith, who are scattered aboad. While looking over the columns of the 'Herald' we are glad to see that some of our dear brethren are willing SISTER S. CADY writes from Paysippi, Wis., Feb. to carry far and wide the message that God has given them to a lost and ruined world. If any of our brethren should come into Canada West we should be glad to have them write us what time, and we would meet them at Branford depot-or by taking the stage at Hamilton, C. W., we would meet them at Jarvis, which would be ten miles nearer this place."

SISTER M. BECKLEY writes from Berlin, Ct., March 16th, 1857 :- " Bro. Himes :- I have believed this cause was the cause of God. Therefore I believe God will sustain it. O let us leave all our concerns in his hands; he will bring light out of darkness and cause our hearts to praise him



rents, brothers and sisters, who in deep affliction mourn for little David. May God sustain them.

Pittsfield, N. H., March 18th, 1857.

DIED, in Pittsfield, N. H., March 4th, 1857, our dear sister Almira A. T. wife of brother Moses Martin, and youngest daughter of brother Joseph Tasker, Esq., aged 24 years 7 months and 11 days.

In this afflictive dispensation of God's providence, many bearts sincerely mourn, but none feel the stroke so keenly as her lonely, bereaved husband. She was a faithful and devoted wife, a dutiful and affectionate daughter, a kind and loving sister, a constant and tender friend. Her health had been poor for several months, when in November last the tyrant death snatched from her embrace her only child, little Sadia, the idol of her heart. This stroke was too severe for her, and since that time she has gradually declined till Friday, 27th ult., when she was violently attacked with her heart difficulty. From that time her sufferings were intense, but she bore them without a murmuring complaint, till Wednesday evening about 11 o'clock, when she sweetly fell asleep in Jesus. Sister M. has often expressed her convictions that her time was short, and since the death of her darling child, heaven has seemed more desirable than ever, and the great labor of her life has been during the past winter to be all ready for the solemn change through which she has now passed. Her funeral was attended on the 7th by a large concourse of people, when an appropriate discourse was delivered by Elder James Merrill, from Heb. 13:14.

Pittsfield, N. H., March 18th, 1857.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not he sitast to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitan symptoms of a cold, is your Cherry Pectoral. Its constant use in up practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints Eben Knight, M. D.

Croup, Whooping Cough, Influenza.
Springfield, Miss., Feb. 7, 1856.
Brother Ayer: I will cheerfully certify your Pectoral is the beiemedy we possess for the cure of Whopping Cough, Croup, an the chest diseases of children. We of your fraternity in the sout appreciate your skill, and commend your medicine to our people
Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I has a tedious Influenza, which confined me in doors six weeks; tool many medicines without relief; finally tried your Pectoral by the advice of our cleryfaman. The first does relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as thebest we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.

Sir.: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Alblon, Monroe Co., Iowa writes, Sept.

6, 1856; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are carable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri

Consumption

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleusure to inform you what your Cherry Pectoral has done for my wife. She had been five mouths laboring under the daugerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptions do set description.

or regard,

Onlando Shelby, of Shelbyville,

Consumptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their numbers to produce this best, most perfect purgative which is known to man. Innumerable proofs are known that these Pills have virtues which suprass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrations are and pleasant to take, but powerful to cure. Their penetrations are and pleasant to take, but powerful to cure. Their penetrations are supported by the state and one cent out of it.

A protracted meeting is now being held in both churches—Congregational and Methodist—and my prayer is, O Lord, save, convert, sanctify many in this place."

In am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose ever liveth, and believeth in me, shall never die."—John 11: 25, 26.

Died, in Chichister, N. H., Feb. 27th, 1857, David Aloxzo, son of James M. and Abigail F. Messerve, aged 5 years.

This was a sweet boy—much loved by his parents, brothers and sisters, who in deep affliction mourn for little David. May God sustain them.

In properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foll humors which breed and grow distemper, simulate elagists of disordered organs into this rutaria actions to the four humors which breed and grow distemper, simulate elagists of disordered organs into the hurtaria cut on the purper out the foll humors which breed and grow distemper, simulate elagists of disordered organs into the hurtaria action with following comparities of every day complaints of every body, but also follows and dangerous differents and they are pleased to the safet and best physic that can be employed for humors when breed and best physic that can be employed for humors. Being the world effects, they are pleased to truthe position and character as to forbid the suspicion of untruth. Many eminent elegance and to take; and being refrectly vegetable, are free from any risk of humor skill. While they produce powerful effects, they are, athe same time, in diminished doses, the safest and best physic that can be employed for humors to every day complaints of every day complaints

Prepared by Dr. J. C. Ayer, Practical and analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

> DR LITCH'S HARRY WILLIAM RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street. Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street. N. Y. Anthony Pearce, 111 Broad street, Providence, B. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fulles' confidence that those whouse it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESPONATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. Little's Pain Curre. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scales, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, nursing females, inverted toe-ails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, nd sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from S.A. M. to 4 r. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1year

	of the state of th
	ALBANY, N.Y W. Nicholls, 185Lydius-street.
	BURLINGTON, IOWAJames S. Brandaburg.
	BASCOE, Hancock county, Ill Wm. S. Moore.
	BUFFALO, N. Y John Powell.
	BRISTOL , VT D. Bosworth.
9	BALTIMORE, MD
1	CABOT, (Lower Branch,) Vt Dr. M. P. Wallace.
1	CORDOVA, Rock Island Co., Ill C. N. Whitford.
9	DE KALE CENTRE, ILL
1	CINCINNATI, O Joseph Wilson
1	DUNHAM, C. E D. W. Sornberger
۱	DURHAM, C. E J. M. Orrock
1	DERBY LINE, Vt
3	EDDINGTON, Me Thomas Smith.
ı	FAIRHAVEN, VT
1	HALLOWELL, Me I.C. Wellcome.
ı	HARTFORD, Ct Aaron Clapp.
2	HOMER, N. Y J. L. Clapp.
H	HAVERHILL, MASS Edmund E. Chase.
9	LOCKPORT, N. Y R. W. Beck.
ı	JOHNSON'S CHERK, N. Y
۱	LOWBILL, Mass J. C. Downing.
ı	MOLINE, Island county, Ill Elder John Cummings, jr.
ı	MORRISVILLE, PA
ı	NEWBURYPORT, Mass Dea. J. Pearson, sr., Water-street.
ı	NEW YORK CITY
ı	PHILADELPHIA, PaJ. Litch, No. 47 North 11th street.
ı	PORTLAND, Me Alex Edmonds.
9	PROVIDENCE, R. I A. Pearce.
Н	PHILIPSBURG, ST. ARMANDS WEST, C.E
1	PRINCESS ANNE, MDJohn V. Pinto.
ı	ROCHESTER, N. Y Wm. Busby, 215 Exchange-street Salem, Mass
ı	SHABBONAS GROVE, De Kalbcounty, Ill Elder N. W. Spencer
н	SHABBONAS GROVE, De Kalb county, Ill Elder N. W. Spencer
ı	SOMONAUK, De Kalb county. Ill
J	ST. ALBANS, HARCOCK CO , Ill Elder Larkin Scott .
ı	SHEBOYGAN FALLS, Wis William Trowbridge. TORONTO, C. W D. Campbell
ı	WATERLOO Shefford, C. E R. Hutchinson, M. D.
ı	WORCESTER, Mass
ı	WORCESTER, MAPS Denjamin Emerson.
ı	the later was a second of the later was a se

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 46 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," ween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

he Provinces.

EXGLISH SUSSCRIBERS have to pre-pay 2 cents postage on each opy, or \$1.04 in addition to the 2 dollars per year. 6s sterling r six months, and 12s a year, pays for the Herald and the Amerian postage, which our English subscribers will pay to our agent, tichard Robertson, Esq., 89 Grange Road, Bermondsey, near

Contents of this No.

PONDENCE,

ADVENT HERALD.

BOSTON, APRIL 4, 1857.

HOW SHALL WE REACH THEM!

Some weeks since bills were sent to 1010 persons who were delinquent to the HERALD, and who owed in the aggregate \$3850.41. Since then 329 persons have responded, leaving 681 persons unheard from! SIX HUNDBED AND EIGHTY-ONE PERSONS Who have paid no kind of attention to the notice sent them! More than two-thirds of the whole number to whom bills were sent! Who are they-does some one ask? Their names are as follows :-

\$12.00 Horatio Bassett, who owes os a Tobe continued of the Bores

ACENCY OF THE ADVENT HERALD IN NEW YORK City .- Our beloved brother Tracy, who has acted as our agent for many years in New York city, has been called away by death.

We shall soon appoint a permanent agent who will serve our subscribers there. But until such one is appointed Elder Gunner will take charge of the paper and books, and will supply the sub-

We wish all our subscribers to signify to him how they will receive the paper hereafter:—
1. Whether they will take it at the Hall, or 2,

have it left at their houses; or last, whether they will have it by mail.

If they will give direction as to which of the three ways they will have it conveyed to them, it shall be faithfully attended to.

Any persons who have not received their papers for the last few weeks, will be supplied by calling upon brother Gunner at the Hall, or at his resi-

We would also request all the friends of the "Herald" office to make a special effort to increase our list of subscribers in New York city and vicinity. Will not each subscriber try at least to

The names of new subscribers can be handed to Elder Gunner, at the Hall, 600 Broadway, where he preaches regularly every Lord's day. J.v.H.

"Veritas."-Will give your article if you will append to it your own name. The view you take is the same that we take, but half the interest in any article is in knowing who wrote it.

Will "Critique," drop his soubriquet and when he writes give us his real name or append his initials. Let every man take the responsibility for and have the credit of his own articles, suggestions and conclusions, is our motto.

AURORA, ILL.-This is a fine flourishing town in the West. It is fast filling up. Any of our brethren who may visit it, in view of a home, will call upon brother A. Spaulding, in whom they will find a friend, and such information as they need.

SIX IMPORTANT THINGS TO BE DONE. 1. LOVE God.

- 2, Love your neighbor.
- 3. Love your enemies.
- 4. Do good unto all men.
- Be consistent in everything. PAY FOR YOUR PAPER!
 - EDWIN BURNHAM.

City Registrar's Report.

WE have received from N. A. Apollonio, Esq. the City Registrar, his report of the births, deaths and marriages in the city of Boston for the year

"The births in the City of Boston during the past year, amount to 5,922,-3,053 males. 2,869 females-an increase of 106 over the number recorded the previous year."

"There were but 2,914 Intentions of Marriage entered during the year 1856,-147 less than were recorded in 1855. The marriages received and entered to the present date, number 2,536, a decrease of 319 from the number recorded at the same time last year."

during that period, an increase of 173 over the years. number recorded in 1855. Even this augmentahas proved exceedingly virulent during the latter ranks of the American army, and in return re-

part of the year, the city has suffered from no | epidemic; while some other diseases, which have usually prevailed to a greater or less extent, have been less fatal than they were in the previous years. Among these the most marked is Small Pox, from which not a death has been reported since August."

"THE THEOLOGICAL AND LITERARY JOURNAL. Edited by David N. Lord. No. 36. April 1857. New York: Published by Franklin Knight, 138 Nassau street, 1857.

We have received the April number of this valnable periodical, of which the following are the

Waldegrave's Lectures and the Princeton Repertory on New Testament Millenarianism.

Dr. Sprague's Annals of the American Pulpit. The Coming of Elijah.

Mr. Lee of Dublin on the Inspiration of the criptures. STANK C. DOOR . SYNES

Notes on Scripture and towns a sew ald T.

Dr. Buchanan on Modern Atheism.

A Designation and Exposition of the Figures of lsaiah, chap. 41.

Literary and Critical Notices.

A SINGULAR CASE. - On Friday the body of a man in a shockingly mutilated condition, was found on the track of the Long Island Railroad, between East New York and New Brooklyn. He had evidently been killed by being run over by the cars. I'wo women claimed the deceased as their respechusbands. One was an English woman from New York, the other a German woman living in New Brooklyn. Some watchmakers' tools were found on the deceased, which increased the mystery, as the husbands of both women were clock repairers. Both identified a sear on the left leg of the body. Finally, by the aid of other witnesses, and a very close inspection, the German women substantiated her claim to the deceased, the other woman departing, convinced that she was not yet a widow.

CAMELS. - A San Antonio (Texas) correspondent of the St. Louis Intelligencer says that the camels landed in that State some months since are now quartered at Baudara Pass, about seventy-five miles North of San Antonio. They have so far stood the climate very well, being in good order and healthy. They have given entire satisfaction as to their capacity for transporting supplies .-Six camels have been known to carry over a road impassable with wagons, as much freight as two six mule wagons and teams over a good road.

THE POST OFFICE REGISTRY SYSTEM. - By paying five cents, a person wishing to send money by mail, may have his letter registered at the office of deposit, but this certificate carries no guaranty of safe delivery, and its only use is to afford proof of deposit, and of delivery to the proper person if it goes through safe. Instead of preventing, there is good reason to believe that the registry system actually facilitates fraud on the part of P. O. officials, by pointing out the letters that contain money. In confirmation of this we have the experience of the New York Times, which keeps a record of all the letters containing money sent to that office, including those which never reach their destination, so far as they are subsequently advised of their having been sent. By a transcript from their record for the month of February last, it appears that two-thirds of all the lost money during that month was contained in registered letters; and it is added, the same holds good throughout the year. This certainly exhibits a curious result in a system intended to insure security, and the abandonment of the registry plan will naturally follow such an expose. The Times recommends a trial of the Eoglish order system, as the next resort.

Most Important from Utah .- We have no doubt that there is positive information in this city that Brigham Young and his crew have burned the United States archives, court records, &c., in Utah Territory; that they have demanded the appointment of one or two schedules of federal officers, both headed by Brigham Young for Governor, with the avowal of the purpose of driving any other out of the Territory by force of arms. The truth is, the Mormons are already practically in a state of rebellion .- Washington Star.

Worldly men seldom read good books, but there is one book they always read, and that is the book of a Christian's life and conversation.

ame time last year."

DIED, at his residence in New York city, Saturday morning, March 21st, WM. TRACY, aged 64

Brother Tracy during his lifetime, honored both tion leaves the general result 188 below the record his country and his God. In the war of 1512-15, of 1854. With the exception of Scarlatina, which our departed brother served as a soldier in the

ceived honorable mention for his services. In after life he became a soldier of the cross, united his interests with that of the South Baptist church of this city, under whose auspices, at one period of his life, he held and discharged the duties of several responsible offices. For many years our brother prayed, struggled, and trusted in Christ, until in the year 1842, he heard "Father Miller" and brother Himes, and was led to embrace the " coming of the Just One," and the hope of the resurrection. These doctrines and their kindred promises were his consolation and delight. In religious conversation brother Tracy was very brief, yet there is reason to believe that he thought much about sacred things, and at all times he was an interested hearer of the gospel of Christ. For upwards of fifteen years he toiled around New York, Brooklyn, and Williamsburg as an agent of the Advent Herald; and in this respect, his weekly visit, will, by many kind patrons, be greatly missed. A man of like passions with ourselves, be was, nevertheless, a constant soldier in all this glorious war. His prayers at the family altar in behalf of himself and companion in life, were earnest, that both might enjoy the favor of God, and be found ready to meet the " glorious appearing of the great God and our Saviour Jesus Christ." On his death bed he assured me that Christ was his only trust; that God knew his heart, and knew also what he wished to say; but he was now prevented by his great weakness. The language of his pen, as recorded in an obituary notice, published in the Advent Herald under date of March 21st, (and I believe it expressed the language of his heart) was, " Let me die the death of the righteous, and let my last end be like his."-Num. 23:10. In this respect his prayer was answered, for calmly and peacefully, he passed to his "short sleep" in hope of a better resurrection. We laid the weary soldier to rest in the beautiful cemetery at Greenwood, L. I. And may the great Head of the church sustain and bless his bereaved companion, and more than make up his loss to this branch of Zion. Who shall be next? For there are others to follow! God grant that our work may be well and faithfully done, so that "our lives may be hidden with Christ in God." dorsh

"O Lord ! that we may thus depart, it no Thy joys to share, thy face to see,
Impress thine imag on our heart,
And teach us now to walk with thee." F. GUNNER.

BOOKS FOR SALE, ale ad bloo?

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-

ester Railroad Station.
Price. Postage.
Memoir of William Miller \$1,00. ,19.
sapead vissew "om bestgelt md,50 ashal visioir
Bliss on the Apocalypse har bes 1,60 fands, 12, as
Bliss' Sacred Chronology ,38. ,08.
Hill's Inheritance of the Saints, 1,00,16.
greens same teste Seesch gill 1,37.
Fassett's Discourses on the bearing and al dollar
Jews and Millennium and 10,33. 01,05
Hymns of the Old Harp ,38. ,06.
Preble's 200 Stories ,38. ,07.
Life of Chrysostom ,75. ,13.
Lord's Ex. of the Apocalypse 2,00. ,33.
Memoir of P. A. Carter ,31. ,05.
Titoli & Miconian & Zimono, 9 of 11
THE STREET STREET, STR
THE RESERVE OF THE PROPERTY OF
Taylor's Voice of the Church, 1,00 ,18. Lord's Geognosy 1.25 .19.
E. H. Derby on Catholicism .75 .17.
Daniels on Spiritualism 1.00 .16
The New Harp (Pew Ed.) .80 .16.
gilt 1.50 ,16.
(Pocket Ed.) .70 .12.
radical contract and gilt 1.25 1.12, al
The World's Jubilee. By Mrs The world is not
Silliman 1.00 .17.
Wellcome on Matt. 24, 25 .33. ,06.
Time of the End 1.00. ,21.
Court of the contract of the court of the co

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz.:
On Romanism
the Apocalypse (1st Series)
75, 21, (2d ") "
(2d ") "
(3d ") "
(4d ") "
(5d ") "
(5d ") "
(6d ") "
(7d " Daniel nill Genesis ridtord nech and to see a " Exodust og season edt slow buth rall " Leviticus banker bandaol a" m
" Matthew and said amon blunder sace Luke so stire med orad or being would meet them at Branford and Strow "Miracles D gotlime H ta aget hat no "Parables.
The Daily Life " Panie B Benedictions
Church before the Flood Voices of the Night
" of the Day
" of the Deaa Tent and the Allar Minor Works (1st series)

1 (3d) "

Evidences of Christianity

Family Prayers (1st series) '19
(2d series) "
Twelve Urgent Questions ",18
The End ,18
Works of REV. HORATIUSBONAR of Eng., viz.:
Morning of Joy and dead was and 40 la ball, 38.1.
Eternal Day ob old mort brand o 50 I doid 10.0d
Night of Weeping 30,97.
Story of Grace ,30 ,06. TRACTS FOR THE TIMES—VIZ:
1. The Hope of the Church \$1,50 per 100.
2. The Kingdom of God
3. The Glory of God filling the
Earth
1. The Return of the Jews 2,00 1,50 1,50
5. The World's Conversion 1,50 " Advent Fracts, bound. Vol. 1 ,25. ,05
" " " " " " " " " " " " " " " " " " "
Facts on Romanism ,15. ,03:
The World to Come-the Present Earth to be De
stroyed by Fire at the End of the Gospel Age
\$2 per hundred; 3 cents single or need 1 know
The Rible a Sufficient Coord Ry Ray Char Reache

Price, \$2,50 per hundred; 4 cts. single. The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts. single. The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single.

The postage on the above tracts is one cent each "THE CHRISTIAN PREACHER, Vol. V. 1857. Kinston, N. C., and Richmond, Va. Dr. John T. Walsh, Editor" The Christian Preacher is now in its fifth volume, is orinted on good paper, and stitched with a neat cover, 32 op. to the number, at \$1 per annum, cash payment. It is levoted to original Christianity, the union of Christians,

and the perfection of the saints. We know no south no north, no geographical or party lines. Truth, and truth only, is our object. All subscribers must begin with the January number. All the lovers of, and seekers after truth, are solicited to subscribe. Address Dr. John T. Walsh, Feb. 13th, 1857. mar 14 lm Kinston, N. C.

mon des Appointments, &c. val queb

If the Lord will, I will preach at Meredith Centre, Sab-bath, March 22d; Alton West 29; Lake Village April 5; Manchester, No. 79 Elm st., 12; Meredith Neck 19th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. M. Preble-It was rec'd-and he was credited to Apr. E. Bellows—Sent Harps the 2d inst. to you at Wickford
Depot, Stonington R. R.
B. S. Reynolds—Sent March 30th.
C. P. Dow—Sent the 31st.

Obcided and short and service bear third

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Note.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

iture time. Our accounts against delinquents are for sale at a liberal discount se who will collect them. Thow has you avoil and

The P. M. of Sugar Hill, N. H., stops the Herald sent to JOHNSON PRIEST, who owes \$4.50

The P. M. of Florence, Mass., returns the paper sent to HORATIO BASSETT, who owes . . . \$12.00

RECEIPTS, UP TO MARCH 31st, 1857.

The No. appended to each name is that of the Hubling of which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the Middle of the present volume, extending to July 1, 1857; and No. 357 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, with in a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name is different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in 1911, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some torget to give their State, and if out of New England, the county and date their term that, when their paper goes to another town; and some times the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign and.

As a general thing, it is better for each person to write respect-

ing, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is soming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED .- March 3d. Rec'd \$5 on the ANTED.—March 3d. Rec'd \$5 on the signed "R. Joshua V. Himes," without giving his real name or P.O. address, but ordering his paper stopped. Was it not Z. Russell, of M'Grawyille, N. X.?

L. Osler.—Rec'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P.O. you mention?

ention? doi: I was no at present. We think if a co

Jos Hewells 841, J Pike 854, M M George 841, M T Gilbert 829, Ira (2) Hopkins 854, J Brooks 848, J Whiteomb 737—\$4 due July 1st, J Spears 807, M A Hardy 845 and \$1 as you say, G N Simonds 815, Rev J A Seiss 870, J Paul 832, D Prescott 846 and \$1 to the poor, L A Fellows 841—each \$1.

C D Steams 822, E W Lewis 898, J Perkins 919, L Buell 867, C Chase 841, Jairus Smith 841 and 25 for G, John Willey 867 from No 821—each \$2.

S Sw Brookins 911, R Weller 867—each \$5.

S Shank 841—\$3.

S W Brookins 911, R Weller 867—each \$5.

H Holden 828, \$2.50; J J Bigelow 828, \$0.50; J A Reed 841, \$0.50; O Rockwell 3 Gs to 126, \$0.75; William Paul 841, \$1.25, and \$3.50 on acct



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED PABLES."

OFFICE No. 46 1-2 Kneeland-street.

WHOLE NO. 830.

BOSTON, SATURDAY, APRIL 11, 1857.

VOLUME XVIII. NO. 15.

THE SACRED NAME.

"TELL me, I pray thee, thy name."-Gen. 32:29 Jehovah; God; Almighty; Jah; I am; Emmanuel; Shilob; Lord of Hosts; the Lamb Secret desire of nations; Bridegroom; Lord; Unchangeable; Eternal; King; the Word; Saviour; the Branch; the Lord our Righteousness;

Counsellor; Root of Jesse; Prince of Peace; Holy; True; Faithful; Brother; Father; Friend; Redeemer; High Priest; Life; Beginning; End; Immortal; Shepherd; Husband; Shield; Sun; Seed of the Woman; Precious Corner Stone; The Way; the Truth; Messiah; God Alone. N. Y. Observer.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Our Arabs called the sea not the " Red Sea," but Bahr-Malak, the Salt Sea, in contrast to the Bahr of Egypt, that is, the Nile. Every few minutes varied the scene, -the clouds altered as the sun got low, and put on a darker tinge; the sky took on a silky softness richer than any thing we had seen at home; the ridges of the hills came sharply out, with all their dark ravines; till at length the sun went down behind Atakah and the reflection of the last rays went and came with a dull purple brightness, quivering for miles over the still face of the passive blue. Blue, I have called the sea, -yet not strictly so, save in the far distance. It is neither a red sea nor a blue sea; but emphatically green,-yes, green of the most brilliant kind I ever saw. This is produced by the immense tracts of shallow water, with yellow sand beneath, which always gives this green to the sea, even in the absence of verdure on the shore or sea-weeds beneath. The blue of the sky and the yellow of the sands meeting and intermingling in the water, form the green of the sea,the water being the medium in which the mixing or fusing of the colours takes place.

At length about seven o'clock we reached our landing-place, and were carried ashore on the hand for these, as it is written :backs of Arabs. Our camels had been sent round the head of the sea, early in the day, and Thou hast given him for food to the dwellers of were to meet them at Ayun Musa. So after satisfying our boatmen, we set off to walk along the sand, with our dragoman and two or three of our Arabs as guides.

The walk was fine. There was the bright

intense, the yellow purer yet more vivid in has been so successful in deceiving millions for its tinge, while, apart from these, there was more than three thousand years,—and that in a a restless lustre filling the whole air, as if in the matter of the most solemn kind; for the question braiding of these colors into one, their various is not one as to the depth or breadth of water, it threads were giving out their peculiar glow, is one as to divine agency, -it is the same queswhich as the big clouds hurried across, alternate- tion as has been raised by neology, as to whethly lost and regained its richness.

breeze was stirring among the palms and tamar- cine. isks,-taking away the loneliness and lifelessness of the desert. A few lights were visible, a it has led all subsequent writers, down almost few inhabitents of the village were moving near to our own day, to believe that a supernatural our tents. The sky was clear and a silent dew event actually took place. It is certain that all was falling. Everything looked pleasant ;and we felt how much we had to give thanks for had been wrought for them; and it was of no to our loving God, who had thus far brought us ebb-tide that Moses and Miriam and Aaron spoke on our journey in peace. Our tents were pitched perhaps in the very spot where Israel's were, praise, lifted up within view of those waters when they sang the song of Moses and of Mir- through which a way had been cut for them :-

I will sing unto Jehovah, for he hath triumphed gloriously:

The horse and his rider hath he thrown into the

Jehovah is a man of war, Jehovah is his name. Pharaoh's chariots and his host hath he cast into the sea;

His chosen captains also are drowned in the Red Sea.

The depths have covered them:

They sank into the bottom as a stone.

On these sands were strewn the wrecks of Egypt's chivalry. Israel indeed waited not to gather the spoil. They needed it not, for their trembling oppressors had at once conceded their just claims, and sent them away with wages and with gifts. But we could imagine the scene presented by these sands for many a day, as robes, and girdles, and gems of the costliest kind (for it was the peerage of the land that perished there), with fragments of the various furniture of war, were washed ashore to become the spoil of the Ishmaelite. God's people were not to be gatherers of Egypt's fragments. There were "wreckers" at

Thou hast broken the heads of leviathan, the wilderness.

As to the passage of the Red Sea by Israel at low tide, and when the waters were driven back by the wind, I may add a few remarks which, especially to a spectator of the scene, may come light of a moon now in her second quarter, with with some force. The lowness of the tide is a broken drifts of cloud that coursed along, and mere gratuitous assumption, intended to supersede for a moment obscured its face. These changes the necessity of a miracle, or to reduce it to its from moonlight to shadow, and from shadow to minimum of the supernatural. There is no hint onlight, give fine effect to the desert scene, - of anything of the kind given us by the historian, for it was one vast plain of level sand that and to assume this is not merely to invent a fact, we were now traversing. I have seen moonlight but it is to say that Moses has given us such a on the mountains; I have seen moonlight on the narrative as would imply a miracle, when there sea; but I never saw anything so vividly yet so was no miracle at all. Now had Herodotus mildly brilliant as moonlight on the yellow done such a thing, what should we have thought sands of Arabia. There were just three great of his veracity? If he stated a thing, as a mirabreadths or masses of color,-the sky, the moon- cle which turns out to be a common natural shine, and the sand, without anything of inter- phenomenon, and which he knew quite well to mediate or contrasting hue to mar the effect of be no miracle,—what opinion should we have these,-no rock, no tree, no patch of dark soil. of his honesty? If, then, Moses narrates a thing These three, the blue, the yellow, and the white, as a miracle, -or even if he narrates it ambighad the whole scene to themselves, without nously,-when he knew well there was no a rival above, or beneath, or around. Their un-miracle at all,—is he writing honestly? Is he a broken fusion into each other, seemed to throw narrator or an inventor? Now Moses has certainout a sort of intermediate brightness, belonging ly narrated the passage of the Red Sea in a way to all, yet distinct from each, and to produce an such as to make all his readers in every age beatmosphere of the softest and most mellow lieve that he was relating a miracle. If he splendour I had ever seen. The blue was softer meant no miracle, there has seldom been a naryet darker than usual, the white was more rative so fitted to deceive,—a narrative which ren know, saying, Israel came over this Jordan

er Christ's healing of the sick was the result of We reached our tents about nine. The night supernatural power, or of superior skill in medi-

> So explicit is the language of the narrator that Israel at the time believed that a vast miracle when they led the mighty song of Israel's happy Pharaoh's chariot and host hath he cast into the

> His chosen captains hath he drowned in the Red Sea.

The abysses have covered them,

They went down to the depths like a stone. * * * * * * * * * *

By the blast of thy nostrils stood up the waters, Gathered as a mighty heap were the floods, Congealed were the abysses in the heart of the

What sort of man does Dr. Robinson take Moses to be, who could thus declaim about an ebbtide and shoal water, uttering big words which meant nothing. But I forget. It was not Moses who spake these words ; it was the Holy Ghost. It was easy for Rosenmuller to say, "every body knows that this expression was by no means to be taken in their proper sense; they are merely the description of an ebb tide;" but it was hardly to be expected that a man so reverent towards Scripture as the American traveller should have spoken much in the same way.

Joshua, too, must have been deceived, or lent himself to deceive others; for he speaks of this event forty years after as a miracle, nay as a miracle precisely of the same kind as the division of the Jordan. In the case of the Jordan there were no shoals nor ebbs to do the work, for the crossing of that river occurred when it was deepest, broadest, and most rapid. If Joshua speak the truth, in very deed there was a miracle of no ordinary kind, as every one must know who has tried its depths or looked upon the rush of its headlong waters. Israel crossed it at the time when it overflowed its banks at which time it would be impossible to cross it. No swimmer could breast it, no boat could stem it. Yet Israel's myriads walked calmly through; for as soon as the feet of the priests touched the stream, the waters were cut off and stood up as an heap. Surely any one who believes the Bible must admit the literality of this miracle. Nay, whatever be the extent of his faith in inspiration, he will at least admit that Joshua believed the miracle. Well,-this very Joshua, who was witness of both scenes, makes mention of both, and declares that the passage of the Red Sea and the passage over Jordan, were both of them miracles precisely of the same kind ;-nay, he commands Israel to tell it to their sons and to their sons' sons, that these were two stupendous miracles, wrought in the same way, by the hand of God. "Then ye shall let your child-

on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over." (Josh. 4:22,23). This is explicit enough. Joshua believed both events to be miracles, and miracles the same in kind. Joshua sought to make all Israel, to the latest generation, believe the same. Could Joshua have known anything of the "shoals" and "the ebb-tide?" If he did, where was his truth-

But there were others at this time who had heard of the miracle, and believed it too. Rahab of Jericho and her fellow-citizens received the tidings of it, and took all literally. "We have heard how the Lord dried up the water of the Red Sea for you, when you came out of Egypt." (Josh. 2:10.) The inhabitants of Jericho would certainly not be disposed to give Israel the credit of greater miracles than they could help; yet they believed the supernatural division of the sea. They do not seem to have got the hint about the ebb-tide. How it would have comforted and soothed them in their terror!

To be continued.

From the American Presbyterian. The Design of the Gospel Dispensation.

(Concluded from our last.) (3.) I prove it again from Ps. 2:6,12. Here we are told that when Jehovah shall set his King (the Messiah) upon the holy hill of Zion, He will give Him the heathen for His inheritance and the uttermost parts of the earth for His possessions; thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. This teaches us that when the Messiah shall enter upon the kingship of this world the nations will not all be converted. His first official act will be to destroy their anti-Christlike governments. Is. 2:1-5. If our Lord entered upon His Messianic kingdom 1800 years ago, the wicked nations are yet to be destroyed before there can be a millennium. If our Lord shall come at the beginning of the millennium, then there will be wicked nations to be destroyed .-If he does not come till the end of the world, (the kosmos) even then wickedness will abound. So that it is evident there can be no complete conversion of the world to God till the Messiah shall return. In the meantime, the elect Church

is in the process of being gathered in. (4.) My fourth argument is drawn from 2 2:8. Here we are told that the myst of Iniquity, that wicked one, will be consumed by the spirit of the mouth of our Lord, and shall be destroyed by the brightness of His coming.-That this coming of our Lord is His second, personal, glorious, final coming is settled beyond the possibility of a doubt by the language itself. (See the Greek; also Rev. A. Barnes' Notes, and Dr. Olshausen, in loco. If our Lord does not return personally, in bodily form, according to Acts 1:11, till the end of the world, then it is manifest that wickedness, and whatever may be included in the expression "mystery of iniquity," will continue to the end of time. But whether our Lord comes before or after the millennium in either case iniquity will abound until He. cemes. Of course there can be no conversion of the whole world of sinners to God until the Lord appear. There can be no millennium with a present devil, and an absent Messiah.

Church is not now like leaven; nor does the 15; the binding of Satan-Rev. 20:1-3; the reason or other he has not, however, until recent-Leaven, hid in a portion of meal, does not leaven our Lord, the Seed of the woman, the Son of wicked task; but since the war has fairly brobeing leavened, the first portion becomes again ment of the Kingdom of Christ on the earth with the severest punishment if they send their unleavened. But this is the state of things in when Isaiah 11:4,9; Heb, 2:14 shall be fulfill- children to the schools. Native teachers are reference to the progress of the Church of Christ ed. and when all upon the earth shall know the fined, imprisoned or beaten, even those who are in this dispensation throughout the world .-The church is not sanctifying the whole mass of carnal minds on earth. All that the Christian Church ever did, all she is doing, is simply gathering out of the Gentile and Jewish world a people for God's name. The Church is rather like a wayfaring man, tarrying but for a night in a place. When her work is accomplished there, then she moves on. I ask, in all sincerity is the christian church converting the world to the purity and in the holiness that God demands for their salvation? Is there not reason to fear that the wise and the foolish virgins are rather going to sleep? The "little flock" will watch and

(6.) My sixth argument is, that the New Testament is silent as to any period of rest before the second coming of our Lord. On the contrary, it everywhere represents the Church as in an afflicted state, until her Lord returns. She is described as a widow, as in reproach; in persecution; in suffering; in tribulation, &c. And the whole history of the church, and the experience of believers, agree with the statements of the Scriptures in this respect. Read Matt. 5:10-12 16:24,25; 14:29; Luke 6:21,22; 9:23,26; 18: 1-8; Rom. 5:3; 8:17-35; 1. Tit. 4:12-19, &c.,

The New Testament also represents the world at large as abounding in iniquity during the present dispensation, and till it ends. Matt. 7: 13,14,21,23; 10:16-26,34-36, &c. The present state of the world is a painful and living commentary on these declarations in the sight of all men. There is no hope for peace till the Prince of Peace come.

(7.) My last argument, (not to adduce more) that the design of the Gospel dispensation, is not for the conversion of the whole world to God, but only to save an elect Church, is drawn from the fact that the christian church itself is only a graft on the Jewish stock. No graft was ever designed to convert the whole tree into its own nature or likeness, nor can it be done .-Blindness, in part, has happened to Israel, only until "the fulness of the Gentiles" be come in. Rom. 11:25. That is, until the "times of the Gentiles" be fulfilled. Luke 21:24. These expressions have no reference whatever to the conversion of the whole world; but only to the time that God has marked out, in His providence, for the Gentile Church to continue as a graft on the Jewish stock. The blindness of Israel, and the times of the Gentiles terminate at the same time. and both of them at the coming of our Lord .-Rom. 11:26. The Gentile Church can only save the election of Israel. Rom. 11:5. The Jews nationally will not believe in our mercy. Rom. 11:31; see the Greek. "As concerning the Gospel, they are enemies for our sakes." Rom. 11:28. This is remarkable language.

If the design of the Gospel dispensation be merely for the salvation of an elect church, what then is the urgent duty of the christian church? It is simply this: to preach the Gospel to every creature as speedily as possible. This is the work of the Christian Church. And here is the scriptural authority and motive that the Church has for sending forth the missionaries of the cross into all the world. And whenever the Christian church shall have fulfilled the commission given her by her Lord, in Mark 16: 15, then her work, as a Church, will be done; then will her Lord return; then will Satan be cast out from the usurped dominion of this world: then will the Kingdom of God for which we pray come; and then will the will of the Lord be done on the earth as it is done in heaven.

8. I remark finally, this dispensation will end with the gathering in of the elect Church; then will follow, in quick succession, the return of our Lord; the overthrow of the kingdoms of this world, and their passing over into the hands

Lord. Jerem. 31:34.

American Missionaries in Persia.

For twenty years past the Missionaries of the American Board have been diligently and successfully engaged in missionary labors among the Nestorians of Persia, the seat of their mission being the Province Oroomiah. The Bible and many other useful books have been translated and published in the Nestorian language, and schools and seminaries of learning have been established in every part of the provinces, in which many hundreds of Nestorian youth have been educated. By these means and through the preaching of the Gospel, the blessings of knowledge and christian belief have been broadly diffused among the Nestorian people, and the missionaries have enjoyed the favor and gratitude of the leading ecclesiastics and of thousands of their people. All the schools in Oroomiah have been thrown open to the missionaries, and all the Nestorian bishops but two who are of very immoral character, have been their constant friends. The Persian government, too, has from time to time expressed the most decided approbation of the labors of the missionaries. The king, Mohammed Shah, without the least solicitation, issued a high firman, commending their work, and ordering his officers to extend to them full protection and every facility. The present king has also expressed his favor towards them.

These evidences of the favor with which the missionaries were regarded by these high dignitaries, the London Daily News claims, and we have no reason to doubt the statement, were in a great measure owing to the kind representations and powerful influence of the British Ambassadors who have resided near the court of Persia -Sir John Campbell, Sir John McNeill, Colonel Sheil and Mr. Murray-all of whom have ever shown the greatest readiness to afford them all necessary countenance and protection. At this time, however, these missionaries are overshadowed by a dark cloud, which threatens to completely destroy their labors and usefulness. The present Prime Minister of the King, for some reason or other, is their enemy; probably because of his general hostility to English influence in the country, the missionaries being always considered as Englishmen, from their speaking and teaching the English language, and being under English protection. The News says:

"It is supposed also that Azker-Khan the Commander-in-chief of the Persian forces on the frontiers of Kurdistan, has had much to do with exciting the enmity of the Prime Minister against the missionaries. Being the military Governor of Oroomiah, he became well acquainted with the character and labors of those men. He saw that they were likely to be a serious check upon his rapacity, as they were witnesses of all he case of tyranny and oppression.

to any other place; and the people were ordered The cedars are few in number. I have been

(5) My fifth argument is this: The Gentile of Christ and His saints-Dan. 7:27; Rev. 11: the firman was carried into effect. For some New Testament declare that it ever will be .- reign of Humanity over earth, in the person of ly, shown much vigor in the execution of his for example, the surrounding portion first; then Man, the Son of David-Luke 1:32.33; 1 Cor. ken out with England, he oversteps in vigor the while the outer portions are in the process of 15:24,25; Zech. 14:2,9; and the full establish- firman itself. Parents are strongly threatened not actually engaged in teaching; native preachers are also cruelly seized and bastinadoed, sometimes without even the pretense of a fault. Indeed, every individual among the people who is known as having become enlightened in his religious views, and intelligent under the training of the missionaries, is now a marked man, and liable to suffer every species of abuse and violence which a vile, capricious and malevolent government agent chooses to inflict.

Fifty village schools that were doing incalculable good to the Nestorian race have thus been broken up; the people are forbidden to read the books that have issued from the mission press; and enlightened and pious Nestorian ecclesiastics are ordered, on the pain of imprisonment, and the bastinado, not to enter their own churches, and not even to preach to individuals in their own houses."

Two of the bishops, Yohannan aud Elias, are to be deprived of their dioceses, over which are to be placed the dissolute bishops mentioned above. In all probability, both St Petersburg and Rome have had much to do in elaborating this nefarious scheme for the annihilation of the American mission, and now that the British embassy is withdrawn from Persia, they find it no difficult matter to induce the Persian government to make short work of it. A letter written by a French correspondent in Persia to the Presse d'Orient, at Constantinople, confirms this opinion. An important circumstance has just occurred, however, which may exercise a favourable influence upon the destiny of the American mission. Azker Khan, the persecutor of the missionaries, mentioned in the above extract, has been assassinated by a Koordish chief.

Cedars of Lebanon.

The following account of the "Cedars of Leanon," by Rev. Simeon H. Calhoun of the Syrian Mission, will be read with interest:

The region of the cedars is not far from 7000 feet above the level of the sea, and is surrounded on the north, east, and south by a still higher range of mountains; it opens towards the west and looks down upon a vast mass of rugged mountains, and beyond them, to the great and wide seas. The scenery is most majestic and impres-

The soil in which the cedars grow is of a limestone quality, unfit for the plough; the whole region around is entirely covered deep with snow usually from early in December to the middle of April; on the higher summits one yet sees many patches, and in some places it never melts; but though the snow is so abundant, it would appear that the cold is not so intense, as for instance in New England where you have less

Very little rain falls in Syria from April to did in Oroomiah, and could easily report every November, but the amount which falls in the other half of the year is probably nearly as Two years ago, while this individual was at great as the aggregate of your rain and snow for court, a firman was issued, which was intended the year, in New England. The region around to fetter all the operations of the missionaries. the cedars is too cold for rain, and here almost It prohibited them from teaching females, and the entire discharge from the clouds is in the virtually, from having schools of any kind .- form of snow, while, at the same time, as far They were forbidden to teach the English lan- as I can judge from the reports of the people guage to any one, to employ or authorize any inhabiting the nearest villages, the ice is far less native Nestorian to preach, or to send preachers than with you, indicating a less degree of cold.

not to attend the preaching of the missionaries. counting them to-day and find them to be about A censor was to be placed over their press, to four hundred. One actual count was three hunsee that nothing should be printed against the dred and ninety-three. I should think not more previous religious notions of the Nestorian peo- than a dozen are less than a foot in diameter; ple; and, to crown all, the two dissolute bishops many of them are two feet, three feet, and even already referred to were constituted general four and five feet; several of them were from six directors of everything pertaining to the Amerito ten feet; one of them that I measured, is forty feet in circumference, say two feet from the Azker Ali Khan, who is a very fit instrument ground; a little higher, it sends forth five imfor such a purpose, was sent to Oroomiah by the mense branches, each from three to five feet in government for the sole purpose of seeing that diameter, which shoot up almost perpendicular- will scoff at the mistaken opinions of another

ly, these in reality counting five trees of immense size. Many of the trees are double, and even triple and quadruple; from one root apparently grow up two or more trees, united as one for two or three feet or more, and then separated. forming independent bodies, straight and beautiful. As to the age of these trees, 1 do not know that history says much. In a chip, two inches in thickness, I have counted to-day sixty circles. A tree of six feet in diameter, according to this calculation, might be more than 3000 years old. The one already alluded to, at this rate is more than 4000 years old, reaching back nearly to the time of the flood.

Travellers have been in the habit of cutting their names on these large trees. One date I find as far back as 1673, at which time, it appears, the tree must have been nearly as large as at present. From such data as these we may no doubt, infer for them a great antiquity. The ground occupied by this grove of cedars is not far from 210 yards in diameter in each direction. Twelve of the trees, the largest and oldest, present to the eye little of symmetry or beautythe storms of so many ages and generations have sadly broken and disfigured their ever widespread branches, and bowed down their heads; their majesty in ruins is now their greatest charm; none of the works of man which I have seen, not even those of Baalbec, so impress and awe my mind. One connects them with the great Creator. "The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted." Ps. 104:16.

The remainder of the grove consists, in general, of straight and well-formed trees, with widespreading arms gradually diminishing to the top and reaching to the height of from 70 to 100

I may also mention a fact which has much interested me. There are two trees of great size standing about I5 feet apart; a large and high branch of one has extended itself to the other, and has become most firmly united to it by growth the bark completely covering the seam; and what is still more remarkable, the latter tree now apparently depends upon that strong arm for its very existence, for, in consequence of an extensive defect near the ground, the superincumbent weight would evidently soon prostrate it, were it not so kindly protected by its more aged and stronger companion.

For the Herald.

Happy Result.

A scene of severe temptations gave rise to the following lines, and they are sent to be inserted in the Herald with the hope that they may suggest some profitable ideas to those in like circum-

Why certain trials God permits I've wondered with perplexing care;
But now through them I blessings get
For they're the watchword unto prayer.

When Satan fierce temptation wields, To make me think or speak amiss,
I pray for missionary fields That God on them may shower his grace;

Pray for the pining sons of want, And the afflicted every where, That God his special aid may grant, And penitents his mercy share.

Thus into prayer temptations turn,

And feel approved by my best friend, While light and love within me burn And victory given o'er the fiend!

But if we stop and ponder grief,
All wrapt in self and sloth remain, Grace will not come to our relief-Our enemies the day will gain

On liberal souls who seek the good Of others, by faith's fervent prayer, Jehovah smiles, the loving God, And pours on such a liberal share;

While selfish souls, like groveling moles, Are cold and dark through lack of power, We'll keep our cups the right side up
And catch the bright celestial shower. A DISCIPLE OF THREE SCORE AND TEN. Magog C. E. Jan. 1857.

The Comet.

On this subject there is much excitement in Europe, and no little scoffing. No good man but will simply in meekness correct them. We give below an article from the Boston Journal, simply to keep our readers posted up in what is said on the subject.

We have before alluded to the excitement which exists in Paris in consequence of the indiscretion of a journal which announced as the prediction of a German astronomer the destruction of the world by a comet, on the 13th of June next. The ridiculous news, repeated by echoes great and small, has spread over Europe with amazing rapidity. It is now the universal topic of conversation in every class of society, and astronomers have come to the rescue, and attempted with many long dissertations to relieve the people of their fears. Professor Magrini of Milan, publishes in the Milan Gazette of the 23d ult., a dissertation on the probability of a collision of the earth with a comet. After giving a general and popular description of comets and of their matter as far as science has been enabled to ascertain its nature, he mentions the nearest approach of a comet to the earth ever recorded. which occurred in 1832, when Biela's comet actually crossed the earth's orbit at a point which the earth reached a month later; but by that time the comet was already at a distance of twenty millions of miles. The professor then referred to Olber's calculation, showing that the probability of our earth's collision with a comet is in the ratio of one to two hundred and eighty-one million; and then replied to the argument that however small the probability, that does not exclude the possibility of such a catastrophe in our time. The matter of comets he observed, is so extremely thin, that stars are seen through their tails or comæ twinkling with their accustomed brightness, and that, according to astronomers, even the nucleus of a comet is transparent. Hence, even supposing a shock to occur, it would be so extremely slight that most probably we should not be aware of it. If the mass of comets were considerable, their attractive power must be manifested by causing tides, as the moon does; and as such phenomena have never been observed during the time comets were visible this is a certain proof of the smallness of their masses. M. Magrini next confuted all the popular errors respecting the influence of comets on the seasons; the harvest; &c., and then

"But might not one of those immense tails, four or five millions of leagues in breadth, and forty or fifty leagues in length, invade our atmosphere? Might not the attraction of the earth draw a portion of them towards us? Astronomy does not authorize us to deny the possibility of such an occurrence, and its effects would depend upon the nature and abundance of the new matter; certain it is, however, that we have not had occasion as yet to record any event of the kind; and the connection which some have at tempted to establish between the apparition of comets and the motion of the heavenly bodies being without any reasonable foundation, it would not be wise to entertain any apprehension of what at best is but a mere possibility."

M. Babinet, of the French Institute, in a scientific article in the Debats, denies that the comet of Charles V. ought to be positively expected this year. He says:

"It must be declared that never was the panie, felt by some persons in Paris, at the supposed approach of a comet, more gratuitous than at present. Positive science does not announce any extraordinary phenomena. Of the four comets whose movements are known with certainty by astronomers, not one will appear this year, and their course perfectly marked out, shows them to be very inoffensive bodies. I have just learned from the illustrious Lord Brougham that our moral cholera has not penetrated into England, and that no apprehension is felt in that country at the idea of the comet appearing."

M. Babinet made some interesting observations on the nature of comets and their infinite lightness, of which the following is a summary:

" A star of the eleventh magnitude was seen, without any sensible loss of light, through a comet of 500,000 kilometres in breadth. Like observations have been made by Herschel, Bessel, Strave, etc. According to photometry,

| brilliant than the star. To render invisible | informed the populace that the Dairi had entera star of the 5th magnitude, which is 250 times ed into a compact with the Seven Gods of Heavit would be necessary to render the comet 900,- in the embrace of Ten-sye-dai-sin, the principal our atmosphere illuminated by the moon. But land. the light of the moon in its full is 800,000 times less brilliant than the full light of the sun; therefore if the air, as well as the comet, be illuminated by the sun; it will be seven hundred and twenty billions of times brighter than

The comet observed was that of Encke in 1828. The result of these observations is that the comet may be assimilated in brightness to air, which would be forty-five millions of milliards of times lighter than ordinary air. M. Babinet has said, and it has been repeated, that comets are visible nothings. He quotes Mr. seen by this how little the mechanical effects of the shock of a comet against the earth are to be feared. The merest cobweb would offer more resistance to a musket ball.' Sir John Herschel spoke of a few ounces as the weight of the entire tail of a comet. Now the earth, according to the latest calculations of its compactness, is equal to six thousand milliards of milliards

M. Babinet very properly arrives at the following conclusion-that those who are killed by comets merely die of 'terror, stupidity and

The editor of the Boston Daily Advertiser has applied to Professor Pierce of Cambridge, for information on the subject, and has received of gladness and rejoicing. the following reply:

Harvard College, Tuesday, March 24, 1857.

computation, and Babinet is at least of too res- to death. pectable abilities to involve himself in such an absurdity.

The only matter of prediction, relating to comets, which has recently come under my observation, consists of signal failures committed without foundation. This Hind is the man who was recently appointed to the control of the after the death occurred, ceremonies of a very rival claims of Adams, whose name is so deservedly celebrated in connection with the discovery of Neptune .- Yours, &c.

BENJAMIN PIERCE.

Death of the High Priest of Japan.

The Dairi, or High Priest of Japan inhabits a splendid palace in the city of Miako, on the Island of Nipon. His court is composed of 20, 000 priests, who are entrusted with the charge of the 4,000 temples of this city. His costume is a long tunic, over which he wears a large Nara, a short distance from Myako, which red dress; a white, tranparent vail, ornamented is considered as one of the most holy places with golden fringe, is worn upon his head, fall- of the empire. It contains a great number ing about half way down the body. His counte- of temples of colossal dimensions. It is sur- a solution. nance remains always invisible.

ill. Immediately the chief priest, with his ghostly colleagues, 200 priests of the rank, who temple is dedicated stands in the center. Its are endowed with the religious power of the em- breadth across the shoulders is 48 yards. On pire, were summoned to the palace. By the the 10th of July, the Dairi, returned from Nara, next day the invalid's situation became more held a grand celebration in his own capital. As critical, and on the third his death was pro- soon as he had returned, the priests commanded of the ancient oracles, or the possession of devils nounced to be inevitable and close at hand. public prayer to be held in all the temples therefore the comet was at least sixty times less | The priests repaired at once to the temple, and in honor of the auspicious occasion.

illuminated by the full moon, extinguishes by have created the world. She has been at the its brightness stars of the fifth and inferior head of affairs for about 25,000 years, and from magnitude, the necessary conclusion is, that the her spring all the royal families of Japan. To comet illuminated in the heavens by the sun is, her the inhabitants of the entire empire address nevertheless, 900000 times less brilliant than their invocations as the protectress of the

At the conclusion of the first prayers, the priests declared that the inhabitants could im- pleased on Sunday, to doze through an able Gosmediately enter the palace and regale their eyes with the sight of their highly-venerated High awake by a practical sermon, that among other Priest. At once the crowd streamed to the palace, where they beheld the Dairi lying lord. stretched upon a bed of state. He was dressed in a white tunic and his features, covered with a a vail spread over them. The priests prayed Testament spirit. loudly, and wafted the sweet perfumes from their censers around the dying man. At 9 o'clock in the morning of the 5th of July he brother merchant, who, on that same day, swore Faye, the astronomical proprietor of one of breathed his last. As the last breath passed the four periodical comets, who, after stating through his lips, the chief priest, raising his arm comets are not even gases, adds: 'It may be as a token of departing life, assured the by standers that the soul of the High Priest had ascended to the abodes of the gods, but that it would shortly return and resume its earthly habitation. Upon this announcement a solemn silence pervaded the audience. After the lapse of ten minutes the chief priest, surrounded by a crowd of his religious companions, threw over the still warm corpse of the Dairi a large white the pulpit to the vulgarity of temperance sercloth, which he instantly withdrew, and in the place just before occupied by the body there appeared another, similarly attired, but alive and strong, who, raising himself from his recumbent position, went to an altar near the bedside, and bestowed upon the people present his blessing. The crowd instantly broke out into exclamations

By a well concerted stratagem the priests had My Dear Sir: What Babinet, who is an ex- place with his son who inherits his father's cellent popular lecturer, a good physicist, but no station. The state bed being hung around with geometer or astronomer, may have written about drapery rendered it all the easier to perform the a possible comet or collision with a comet-or trick without arousing the suspicions of the what some unknown German may have done of credulous inhabitants. The corpse of the Dairi the same kind—is wholly unknown to me. But was carried in the night time to the Yoie temple neither of them, supposing the German to be of by the priests where it was laid upon a pyre and equal scientific position with Babinet, can have burned to ashes. This being done the temple is predicted in June any such collision; for I am closed and all persons are forbidden to enter it. positive that there are not the data for such a A violation of this law is punished by burning

The Ycie temple, the handsomest one in the city, contains several rows of earthen statues of the deity Ten-sye-dai-sin. These statues are about one yard high, are hollow, and have each a large opening in the back of the head. The by the English astronomer Hind, which have ashes of each Dairi are preserved in one of these been discussed with cutting severity by a Ger- statues the same as in an urn. The inhabitants man mathematician, and shown to be utterly are not permitted to enter the portion of the temple where these figures stand. On the day English Nautical Almanac, in opposition to the different character take place-the inauguration of the new High Priest, who, as the people suppose, has had his soul renewed in the residence of the great gods.

On the 7th of July, the new Dairi, surrounded by chosen priests, issued from his palace, and paraded the different portions of the city of Miako. The people threw themselves to the earth, and addressed prayers to him as a god. Upon this day all work was forbidden, all prisoners were set at liberty, and all criminal processes annulled.

On the next day the procession proceeded to rounded by a square portico supported on each On the 1st of July, 1856, the Dairi was taken side by a hundred columns, each one yard in diameter. The statue of the god to whom this

These facts were related by an eye witness, a Hollander, whose business in Japan gave him brighter than a star of the eleventh magnitude, en, and was upon the eve of juvenating his mind an opportunity of visiting the residence of the Dairi. He also states that if the slightest token 000 times brighter; and as the atmosphere, of these deities, who the Japanese believe to of incredulity is manifested by any of the bystanders they are instantly felled to the earth and mercilessly slaughtered .- N. Y. Tribune.

Practical Preaching.

We have no doubt that a rigorous land-lord, having sharked it all the week, would be better pel sermon on Divine mysteries, than to be kept things, set forth the duties of a Chaistian land-

A broker who has gambled on a magnificent scale all the week, does not go to church to have very thin mask, were dimly perceptible through his practical swindling analyzed by the New

A merchant whose last bale of smuggled goods was safely stored on Saturday night, and his a false invoice through the custom-house-they go to church to hear a sermon on faith, on angels, on the resurrection! They have nothing invested in these subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not valgarize the pulpit by introducing commercial questions.

A rich christian brother owns largely in a distillery, and is clamorous against letting down mons. Another man buys tax titles, and noses about all the week to see who can be slipped out of a neglected lot.

A merchant that plies his craft with uncrupulous appliance of every means that win, he too wants "doctrine" on the Sabbath, not those secular questions. Men wish two departments in life; the secular and the religious. Between them a high wall and opaque is to be built. They abstracted the body of the Dairi, supplying its wish to do what they please for six long days. Then stepping the other side of the wall, they wish the minister to assuage their fears, to comfort their consciences, and furnish them a clear ticket and assurance for heaven. By such a shrewd management, our modern financiers are determined to show that a Christian can serve two masters, both God and mammon at the same time,-H. W. Beecher.

Spiritualism:

From an interesting article by Rev. L. D. Mansfield, of the Auburn Advertiser, we make the following extract:

The solution of the mysteries of modern Spiritualism, is not to be found in the charge of imposture, on the part of those who are connected with it, but in the well-known, scripturally, and historically admitted fact, that wicked spirits, or demons have had, and for aught that appears to the contrary, still have the power to manifest themselves to and in human beings. These manifestations are not made alone in dark circles, under control of experienced mediums, they have frequently appeared in private families, when there was no other medium there than an unsophisticated child, who had neither the ability nor disposition to impose upon the parents, or other members of the family. Nor is it credible that simultaneously all over our country and Europe, persons should be so suddenly possessed of the requisite discipline, in performing feats of legerdemain to impose upon those who were anxious to nail the whole phenomena to the counter as a lying cheat and have possessed all the skill, penetration, and facilities, for such an exposure, if they were capable of such

All such pretenses on the part of the people and itinerant lecturers, serve to give additional confidence to those who are deluded by the Spiritual phenomena, which they have witnessed, and which, they are well persuaded, do not proceed from any sleight-of-hand tricks. As well might you attempt to account for the revelations (demons) in the days of Christ and his Apostles, affirming that they were human tricks, in the face of all sacred and profane history on the than raiment. Consider the ravens : for they neiling other orders. Thus, in Ezek. 4:9, articles of subject, as to pretend that artless children and ther sow nor reap: which neither have storehouse, food and drink eaten and drank by measure could guileless young men and women, can produce phenomena, which can only be reached by the most profound adepts in legerdemain; while some of them have never been successfully explained or imitated at all.

If you found that an operator at the end of the telegraph wires, could tell you what was at that instant transpiring in the city of New York, you would not account for the fact that a child at home and ignorant of the telegraph, and having neither access to it, nor ability to read its hieroglyphics could do the same; so, because feats can be performed by the practiced trickster, analogous to the phenomena of Spiritualism, this does not explain how the same phenomena can be done, in the absence of such trickster.

We regard spiritualism as a fearful delusion, which is undermining the Christian faith, and spreading Polytheism, Demonism, Atheism, Pantheism, and other forms of error and infidelity, with great rapidity, and believe its evil genius is working fearful mischief in the minds of many of our intelligent and respected neighbors and friends. But we cannot consent to brand them as parties to a known human cheat, or as the victims to such human cheat.



The Advent Berald.

BOSTON, APRIL 11, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing earried away into error, or hasty speech, or sharp, unbrotherly disputation.

12. THE FOOLISH RICH MAN.

"AND he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying. What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided ! So is he that layeth up treasure for himself, and is not rich toward God."-Luke 12:16-21.

The occasion of this parable was when one of Christs's hearers said to him, vs. 13-15,

"Master, speak to my brother, that he divide his inheritance with me. And he said unto him Man, who made me a judge, or a divider over you? And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.'

The design of the Saviour was to rebuke the sin of covetousness. His mission was to enable and persuade men to lay up treasures in heaven; but one of his hearers was more concerned to possess an earthly inheritance than to secure heavenly riches. He might have been justly entitled to a like the Son of man in Rev. 1:13, could repre division of the inheritance he desired : but his importunity respecting it, at that moment, may have been none the less actuated by covetousness, that needed a rebuke. His brother's refusal to apportion to him his share of the inheritance, was also actuated by covetousness. The parable therefore may have been applicable to the condition of both : and its design was to show the folly of trusting for happiness to earthly riches, and of making no preparation for eternity, when we know not how short a time we may tarry here, or how soon we may be summoned hence. The Saviour then proceeded to show the folly of needless anxiety respecting the supply of our future wants, when we know that our heavenly Father knoweth them all, and manifests all proper care for his creatures by elothing the lily and teeding the sparrow, And, so, vs. 22-24,

"He said unto his disciples, Therefore I say unto, Take no thought for your life, what ye shall ing order. eat; neither for the body, what ye shall put on. These are not precluded by their nature, but

nor barn; and God feedeth them. How much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest ? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith ? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms : provide yourselves bags that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

LAWS OF SYMBOLIZATION.

For the exposition of symbols not Divinely interpreted, recourse must be had to the principles which are seen to govern in the interpretation of those which are thus explained. For whatever law is constant and uniform in the interpreted, must be equally applicable to the uninterpreted symbols.

Among the principles evolved it is evident

1. There is a correspondence between the symbol and that which it represents, in the station they fill, the relation they sustain and the agency they exert in their respective spheres.

There is no exception to this law, which holds good under all circumstances-agents being representative of agents, acts of acts, objects of objects. characteristics of characteristics, and results of results.

The agent symbolized, is analogous in its state, attributes and end, to that of the symbol which represents it—so far as they are specified.

Thus in the 8th of Daniel, living beasts, represent empires of living men. As they are warlike, now conquering, and now conquered, in like manner the kingdoms they represent make war, achieve victory and suffer defeat. As the beasts are diverse, and have, each peculiarities of its own, so are the kingdoms diverse, and have, respectively, corresponding peculiarities. All the inspired interpretations will be found to sustain this law.

In the interpreted symbols it is noticeable that some are of the same species or order with that which they symbolize, and that others are of differing orders-though the correspondence, in either case, between the representative and that which it represents extends to their chief characteristics. It therefore becomes important to determine what peculiarity of the symbol connects it with the one, and what with the other of these

A comparison and analysis of the examples given of the first class, makes it evident that it com-

1. Symbols whose nature precludes their being representative of a different order.

The Ancient of Days in Dan. 7:9, could represent only the Ancient of Days: for there is no other being in the universe of whom a resemblance could be predicated. For the same reason the One who sat on the throne set in heaven, Rev. 4:23, could represent only the Almighty. One only Christ : for no other one could say : " I am He that liveth and was dead." The souls of those who were beheaded, living again, in Rev. 20:4, could represent only such as had died in the faith of Christ, and their resurrection from the dead ; for nothing in the known history of any other beings in the universe has had any resemblance to such a death and promised resurrection. And the blood-washed multitude, in Rev. 7:9, who stood before the throne with palms in their hands, could represent only those mortals of our race, who. having washed their robes and made them white in the blood of the Lamb, will have put on immortality at the resurrection; for there is no record of any other beings whose history has any analogy to these conditions of the symbol.

Included in the same class are

2. Symbols used in such a relation to other objects, that they can properly symbolize no differ-

The life is more than meat, and the body is more by the circumstances of their use, from represent-

represent only such articles, the scarcity of which would cause them to be thus eaten and drank. And the prophet's digging through the wall, and removing his stuff in the presence of the people, (Ezek. 12:3,) could represent only the people in the like removal of their stuff, to go into captivity.

These illustrations show that there is correctly evolved the following Law, viz. :

11. The symbol is the representative of some agent act or event of his own kind when it is of such a NA-TURE, or is used in such RELATION to other objects, that there is nothing analogous in a differing order that it can properly represent.

Besides the two classes of symbols above referred to-those precluded by their nature, and those by their relation to other objects, from symbolizing s differing order-all the remaining symbols that are Divinely interpreted are explained to be the representatives of differing but analogous orders. Thus beasts, in Dan. 7th, represent not beasts, but kingdoms. The candlesticks in Rev. 1:12, represent not candlesticks, but churches; and the Holy city, in Rev. 21:2, the Bride the Lamb's

If it can be determined on what principle these symbols are employed to represent, not their own, but a differing order, it will be the solution of the principal difficulty in the interpretation of symbols. As those only are interpreted of their own order which have nothing analogous in any differing order that it is possible for them to represent ; and as every interpreted symbol, which has a resemblance in a differing order, is interpreted of that, it evolves the following Law:

111. A Symbol is the representative of something in an order differing from itself—except when it is of such a nature, or is used in such a relation to other objects, that there is nothing out of its own kind that it can properly symbolize.

In other words, the symbol never represents any thing or act of its own order, when there is anything of a differing order that is analogous to it in the circumstances of its use.

This law is the key stone in the arch of symbolic interpretation. For, if correct, it determines when the symbol is the representative of its own, and when of a differing order.

If this be not the principle on which symbols are employed, there can be no uniform rule to determine their use. For if a symbol which may properly represent a differing order may be interpreted of its own, there will be nothing to determine when it does not represent its own, but the fancy of each interpreter.

Another Law in the use of symbols, is equally self-evident, viz. :

IV. The symbol and that which it symbolizes, whether they are of the same or of differing orders, resemble each other in their respective offices, conditions and relations to other objects-agents being symbolic of agents; acts, of acts; subjects, of subjects; results, of results, &c.

ILLUSTRATION .- The ram in Dan. 8:3, being explained as the representative of Medo-Persia, its pushing westward, northward and southward, so that no beast might stand before him," must symbolize the extension of the power of Medo-Persia, and its conquests of other nations in those directions; its having two horns, shows that the kingdom comprises Media and Persia; the height of the last risen horn above the other, denotes that the latest of those divisions gained the ascendancy over the other. As the goat is a symbol of Grecia, its coming from the west to attack the ram, shows that Grecia would attack Persia from the west; the goat's not touching the ground, the celerity of the movements of Grecia; the conquest of the ram by the goat, the subjection of Medo-Persia by Grecia, &c. The metals of Nebuchadnezzar's image being of differing relative value. the kingdom symbolized by the different parts of the image, were to be of corresponding superior or inferior dignity, &c., &c.

Another law of symbolization is, that,

V. The names of symbols, are only such as are properly applicable to them; and they are either their Literal and Proper Names, or they are such metahorical denominatives as are elsewhere applied to the things symbolized.

Thus the name Lamb, is applicable to Christ; the Bride to the church; the city to the Papacy the Lion of the tribe of Judah, to Christ, &c.

The beasts that Damel and John saw, with their characteristics, their acts, and the various objects of vision, were such beasts, with such characteristies, and performing such acts as are described.

Another Law is, that

VI. A single agent in the symbol, will sometimes represent a Body or a succession of agents.

Evidence of this will readily be seen in the examples given, as horns for a succession of kings, candlesticks for churches, &c., without a specific enumeration of instances.

To the foregoing Laws, which were evolved by the editor of the Theological and Literary Journal, there may be added another, from which he dissents, respecting the periods of time connected with symbolic agents.

It is evident that the periods which measure the performance of symbolic acts, must foreshadow those in which are to be fulfilled the events symbolized-but on what principle of measurement !

In the 4th chapter of Daniel, a tree, employed as the symbol of king Nebuchadnezzar, was commanded to be cut down, until " seven times pass over him." And in the inspired interpretation it is explained to measure " seven times " that were to pass over the king. But in the symbolic acts of the prophet Ezekiel, when he lay on his left side three hundred and ninety days, as the representative of the house of Israel; and on his right side forty days, as the representative of the house of Judah, the inspired explanation is: "I have appointed thee each day for the year."-Ezek. 4:6. See also Num. 14:34. The question then is, When is the time in the symbol to be understood as of the same length, as that in the fulfilment ! and when in the proportion of a day for a year?

In the former example there is no disproportion between the natural duration of the existence of a tree and that of a man, so as to require a proportionally longer time in the fulfilment than in the symbol; but in the second example, the disproportion between the life of an individual and that of a nation, renders it imperative that a period covering centuries in its fulfilment, should be represented in the symbol by a smaller measurement of time, compatible with its other characteristics. This, then, evolves the following Law.

VII. The periods of time connected with the symbol, are of the same length as those in the fulfilment. whenever the natural duration of the symbol is not disproportioned to that of the thing symbolized.

When they are thus disproportioned, the time in the former is proportioned to that of the latter, on the principle of a day for a year.

Thus, in the 7th chapter of Daniel, the horn of a beast is made to represent a power that was to war with the saints and prevail against them until the Ancient of Days should come-the continuance of which is measured by three and a half years, or 1260 days. As that number of years would be incompatible with the lifetime of an animal, but not with the existence of such a persecuting power, it follows, on the law laid down, that these prophetic days are symbolic of a corresponding number of years.

In the 8th chapter of Daniel, also, the acts of beasts are measured by 2300 days-a period compatible with the natural existence of the representative agents. But in the inspired interpretation those symbols are explained to represent kingdoms-the predicted rise, fall, and succession of which could not transpire in that number of literal days. And hence the fulfiment is to be looked for in that number of years, which are compatible with the duration of the events predicted-the days being proportional to years, as the duration of beasts is to that of kingdoms.

In the 20th chapter of Revelation, Satan is symbolically bound for a thousand years; the martyrs lived and reigned the same length of time; the rest of the dead live not again till that period is ended; and when it is ended, Satan is loosed from his prison. In this symbolization, the symbolic agents are necessarily to be understood as the representatives of their own order. There is no and that of the things symbolized in the fulfilment, so that the same period is compatible with the duration of the one and the other, and hence is to be understood as the same in each, -covering a literal thousand years in the fulfilment.

In accordance with the foregoing Laws of Interpretation, the Principal symbols in the Scriptures have been arranged alphabetically, and published

CONGREGATIONAL SINGING .- All the churches in this city are so far behind the times-with the exception of one-as to adhere to the old mode of choir singing, and are not even making preparations for any thing better. The best singing, however in European churches, the best in America—though less on this side of the water than on the other-is done by the congregations; and what more interesting sight can be presented than a whole congregation, from the oldest to the youngest-from the old fathers and mothers to the little children, chanting the praises of God. To fit them for conrequired; and at the Charter street chapel, [the house attempted to publish a work that should be such singing is had, a school one evening in the After having been carefully read by six experiencweek, is held in the vestry, for the whole society. were surprised at the progress that such a collecmusic, which is seldom attained, and for which page. they are largely indebted to Mr. Thompson, one of the best music teachers in the State. The success of that church in this mode of singing, should be through the press, while it is new? an inducement for others to try it; and we have no doubt that much of the success of the society itself-which is fast growing in favor-is owing to the course they pursue in this matter. The young people become interested in the school and in the singing, and consequently in all that pertains to the church. These meetings, once a week, afford pleasure, attach them to each other, and they carry their feelings to their homes and all their associations. If in all the churches such free and public schools, orderly and well behaved, were opened, many of the young might be induced to give more attention to religious matters than they now do .- Newburyport Herald.

THE SUNKEN SHIPS AT SEBASTOPOL .- According to the New York Herald, the name of the American who has contracted to raise the Russian vessels sunk at Sebastopol is Gowan, a Boston man. He is the same person who raised the wreck of the United States steam frigate Missouri in the harbor of Gibraltar. When Mr. Gowan reached Moscow last summer, to lay his proposals before the Russian Government, he found the ground already covered with French and English engineers, some of whom had been there for months. He called upon Duke Constantine, who said, "you are just the man for me," and in 24 hours the contract was signed and our Yankee was on his way to Sebastopol to survey his ground.

THE FEELING PREACHER .- The truth contained in the following extract from the good Archbishop Leighton is old and familiar, but we have rarely seen it stated with so much simple force. The metaphor, which is put in italics, sounds homely to modern ears, but it is very striking. O for a tongue of fire to rest always upon every ordained head !

" He that can tell men what God hath done for his own soul is the likeliest to bring their souls to God; hardly can he speak to the heart, that speaks not from it. Before the cock crows to others, he claps his wings and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts, and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ, and speeches of love, shall sweetly constrain others to love him. Above all loves, it is most true of this, that none can speak sensibly of it but those that have felt it."

Believeth .- Mr. James Ruthven of New York, not long before his death, recited slowly, emphatically, and with great weakness of voice, " 'He that believeth on the Son hath everlasting life; and he that believeth not on the Son shall not see life, but the wrath of God abideth on him.' What a contrast!" said he, " there is none in the universe like it! What vast consequences hinge on the question !- Believeth-I would like to see that word printed in capitals. How simple and easy is it : and yet how many refuse to believe, and perish! Unbelief is the only sin which the Gospel does not meet. For this it has no cure. 'Ye will not come to me that ye might live." "-Meth. Prot.

THE HEBREW GENEALOGIES IN THE BIBLE .-- Gene sis, ch. 5 .-- The Rev. Dr. Cumming says, curiously, that "it is a remarkable fact that the names that are given in this chapter of memoirs and epitaphs, when literally translated from the Hebrew contain a prophecy of the Gospel of Christ, each one conveying a great and blessed truth.

"Adam is the first name, which means, 'man, in the image of God;' Seth 'substituted by;' Enos 'frail man;' Cainan, 'lamenting;' Mahalaleel, 'the blessed God;' Jared, 'shall come down;' Enoch 'teaching;' Methuselah, 'his death shall send;' Lamech, 'to the humble;' Noah, 'rest,' or 'con-

"It is thus if you take the whole of the names, and simply in the order in which they are recorded you have this truth stated by them :

"To man, once made in the image of God, now substituted by man, frail and full of sorrow, the blessed God himself shall come down to the earth teaching, and his death shall send to the humble

"This is just an epitome of Christianity."

gregational singing considerable drill and music, is | A DIFFICULT MATTER.-A Glasgow publishing Adventists' house of worship in Newb'yport| where a perfect specimen of typographical accuracy. ed proof-readers, it was posted up in the hall of a For this season, the lessons are about closing; and University, and a reward of fifty pounds offered to upon a visit to the room a few evenings since, we any one who should detect an error. Each page remained two weeks in this place; and yet, when tion of persons could make-there was a distinct- the work was issued, several errors were discoveriveness in the utterance, and a sweetness in the ed, one of which was in the first line of the first

Such being the case, what is to be expected in a newspaper, which must necessarily be hurried

Says a scientific writer : " To obtain some idea of the immensity of the Creator's works let us look through Lord Ross' telescope, and we discover a star in the infinite depths of space whose light is 3,500,000 years in traversing to our earth, moving at the velocity of twelve millions of miles in a minute. And behold God was there."

OURSELVES AND OUR SAVIOUR .- O! did we but know ourselves and our Saviour! We are poor, but he is rich-we are dead, but he is life-we are sin, but he is righteousness-we are guiltiness, but he is grace-we are misery, but he is mercy-we are lost, but he is salvation. If we are willing, he never was otherwise. He ever lives, ever loves, ever pities, ever pleads. He loves and saves to the uttermost all who come unto him.

THE Nord a Russian paper of March 3d says that the slight coating of ice which covers the lake of apparent general peace is so thin that it will not bear the slightest pressure. It enumerates the most direct and apparent complications which are acting upon the placid surface. These are---Prussia against Neufchatel; Austria against Piedmont; England against Naples; and England against Persia and China; Denmark versus Germany; and Spain against Mexico. The Nord takes care to omit Russia.

We must never be astonished at temptations, be they ever so outrageous. On this earth all is temptation. Crosses tempt us by irritating our pride, and prosperity by flattering it .- Our life is a continual combat, but one in which Jesus Christ fights for us. We must pass on unmoved, while temptations rage around us, as the traveller, overtaken by a storm simply wraps his cloak more closely about him, and pushes on vigorously towards his

"Your notice of the extreme light weight of John Wesley," writes an Ohio correspondent, ' made me turn the leaves of an old scrap-book, in which I have pasted, among other personal items, the following: 'There were weighty men in the Baltimore Conference, that assembled in Baltimore, May 1, 1799.' In Jesse Lee's Journal occurs this entry : ' After we had finished our busi ness in conference, four of the largest preachers among us went to a store and got weighed. My weight was 259 pounds, Seely Burn's 252, Thos. Lucas's 245, and Thomas F. Sargent's-father of Rev. T. B. Sargent-229, in all, 976 pounds; a wonderful weight for four Methodist preachers; and all of us travel on horseback.' The weight of John Wesley was only 120 pounds.

FOREIGN NEWS.

A letter from Leipsic contradicts the statement of the death of Dr. Vogel in Africa, no accounts having been received later than those which mentioned his safe arrival in the capital of the Wa-

If the following statement in a London paper is correct, the Chinese war will shortly terminate.

"Government have received information that the Emperor of China has desired the authorities of the four ports to preserve amicable relations with the British, and to continue the trade without interruption. It is plain from this that no notion of war can be entertained by the Government at Pekin, and that Commissioner Yeh will find himself without authority and his mob allies of Canton without protection."

In regard to the British expedition to China, the

London Globe says :

"The force about to be concentrated at Hong Kong will consist of two brigades of infantry, composed of the 5th Fusiliers, now on their passage from the Mauritius, the 59th Regiment, now at Hong Kong, the 23d Fusiliers, the 82nd, 90th and 93 Regiments, which will proceed as soon as the shipping arrangements are completed. This force will be further reinforced by four companies of artillery from Woolwich, 1000 marines and 100 men of Royal Engineers; while, in the shape of auxiliary corps, it will be accompanied by one battalion of the military train, and 200 men of the Medi-

Times says:

and Regault de Genouilly, who command the future their operations with those of the British tance among the sanctified. forces, conformably to the arrangement concluded in Paris between Lord Cowley and the French gov-

The Post's Paris correspondent repeats that the Emperor Napoleon is quite alive to the necessity

The Paris journal Pays of Sunday evening confirms, in a semi-official form, the announcement concerning the naval co-operation of France with the English squadron in the China seas, and adds -"These naval forces, being well employed, will necessarily oblige the Chinese authorities to come to arrangements which will suspend the war, and constitute a real improvement of the old position

The French additional squadron is expected to reach the Chinese waters by the end of April.

A private letter from a French naval officer, serving in the Chinese squadron, says that many of the Europeans who partook of the poisoned bread at Hong Kong lost their teeth, their nails, and even the hair of their heads. A Russian captain was attacked with opthalmia, and his sight is despaired of. About 400 persons were more or less poisoned. The writer asserts that there are Europeans in the Chinese fleet, and the aptitude displayed by the native sailors is described as extra-

MY JOURNAL.

March 2 .- Since my last of March 1, I have preached three more Sabbaths in Philadelphia, and twice also during each week. I have labored in the Advent church nearly four weeks in all, preaching and visiting from house to house. In the time, I gave fifteen discourses. 1 enjoyed much freedom in speaking, and the word took effect both in comforting the saints, and in the awakening of others. We did not see such immediate outward results as we desired, yet I believe our labors will not be in vain in the Lord.

The cause in this city will yet be revived, and built up again. They need a pastor and teacher, to devote his entire time to them. And could they obtain one, suited to their wants, he would without doubt have success, and be sustained. But here is the difficulty, to find the men, and right sort of men, to take charge of our scattered flocks and build them up. We need fifty good men and true, all of whom could be put into fields of labor, where they would succeed in building up good and healthy interests, that would give them in turn a permanent support The churches want men to do something for them They want help from the minister, while they are helping him. He must draw in, and increase their numbers and means of support, so that they may be able to help the laborer. Some men in the ministry must sacrifice, and suffer for a time, with the feeble and poor flocks, till a harvest of souls is brought in, and they are replenished with men and means to give a competent support. We must imitate Paul, and the early ministers of Christ, in real sacrifice for the cause. Only in this way, shall we save and build up the waste places of Zion.

While in Philadelphia, I had the privilege of hearing several sermons, and attending some meetings of Methodists and others, where revivals were in progress. I have reason to believe that God has poured out his spirit upon this community, and that many souls have been truly reconciled to

Among the speakers I heard, was Mr. Caugh ey, the Methodist revivalist. He had labored about two months with the Salem St. church, and they had added about 400 members in 8 weeks. I heard him in one of his best and happiest moods. His discourse was founded upon Deut. 33:26-29. He applied the subject to the church and gave a clear and happy illustration of God's cause and love of his people, by anecdotes and illustrations peculiar to himself. He held the audience in almost breathless silence for an hour, and for the time produced a deep impression; an impression, that he nor any one else, could keep up, or perpetuate long. The secret of his power over the mind I could not comprehend. But all his efforts are directed and pressed, for an immediate result, and as the sympathies and feelings of the heart are appealed to constantly, by the presentation of the joys of heaven, and the pains of hell; and all with bassador of Christ, we must find the secret of his time to come.

It has been stated that France has decided to success in his manner and faithfulness in the work. join England in sending an expenditionary force It is only to be regretted that men, who can wield to China. The Paris correspondent of the London such an influence over the passions, could not at the same time, give such expositions of the word "M. de Bourboulon, French charge d'affaires to of God, as to establish their converts in the faith the Court of China, left by the last Indian mail, of the gospel, which standeth not in the wisdom of which sailed from Marseilles on the 12th inst. He men but in the power of God. It is sad to see how carries with him instructions to Admirals Guerin little is done by many of this class of speakers, to establish their converts in the word of God, which French fleets in the Chinese seas, to combine in is able to build them up and give them an inheri-

When I was in England in 1846, Mr. Caughey was there. He had labored with great success in many of the Wesleyan congregations. But the reaction was so great, and the results so serious to the well being of the churches, that the leading of now imposing on the Chinese a more binding men in the ministry caused the doors to be shut against him, when they had it in their power to do so. In this country and in Canada, a reaction has also followed his labors.

I do not mention this as an objection to Mr. C.

I only speak of the fact, as a thing to be regretted, and to enquire if such men, with these powers of usefulness, might not adopt a more Scriptural mode of labor, in which they might establish their converts in the great truths of the Bible, while their hearts are warm and thus cast them into the mould of the gospel, whereby they would become settled and experienced in the truth, and not be so liable to be turned away from the hope of the gospel. I know there has always been reaction after revivals, but it will not be so great where converts are well instructed in the word of God.

We as Adventists may learn something from the manner and faithfulness of others. Advent ministers and churches should labor more for an imme-

Our views of the gospel of the kingdom, and clear, sound expositions of the word of God will enable us to labor for immediate results with greater advantage and power over the human heart than any other. We can with the same amount of labor and talent produce greater results. We have everything in our favor. We have nothing to do but to go to work, in faith and hope, in the certain expectation that God will give us success in saving sinners, and prepare a people for his coming and kingdom. One special work is, to save men. To call sinners to repentance, to pray them in Christ's stead to be reconciled to God. Let us all arise, and enter anew upon this work; shake off unbelief, and the dust of indolence, and gird on the armor of God. Souls are perishing; death is sweeping them into eternity all about us, the judgment hasteneth, and the Bridegroom cometh. Let us see to it that their blood is not found on the skirts of our garments.

Sabbath, March 22nd .- 1 closed my labors with the church in P. I gave three sermons, and we had a blessed day. The interest had become so great that I felt sorry to leave. We had but just got under good head way. The brethren seemed to feel that I ought to remain longer, and had I been able 1 should have done so. For the field seemed to be ripe and ready for harvest. But I had duties to others and must reluctantly part with this dear people. May God remember them and give them such a pastor as they desire to build them up.

Oh how changed this society. Death has made its inroads, and removals, apostacies, &c., have reduced them to a remnant. But a glorious remnant still lives, which will hold up the light till Jesus

1 missed our beloved Bro. Lewis Beebee, whose smiling face I used to see among the saints here. He sleeps in Jesus. He died Dec. 25, 1856, aged 64 years. He was well known to many of our Advent brethren in New England. He died as he lived, in the faith of the speedy coming of Christ. He has lest an affectionate companion, and a number of children, who mourn their loss, and cherishing the same hope, expect soon to meet the husband and father again, in the "Land of the living." O blessed hope !

On my return from meeting Sabbath evening 1 received a dispatch from Bro. Gunner, of New York informing me of the death of W. Tracy, my old friend, and agent there; with the request that 1 would attend his funeral the next day-really unexpected news to me. In the midst of life we are

In my visit south, I did not expect to do much. I was weak, and unable to do or endure labor when 1 left home. But I have steadily recruited my health and energies of body and mind, so that, though I have often severe attacks of headache and other temporary affections, I am really better and stronger, and shall be able soon to do as much work as before my late sickness. 1 am grateful to God for his mercy, in permitting me once more to stand on the walls of Zion, and blow the Gospel trumpet. With prudent labor I have no doubt, I shall be the greatest simplicity, and earnestness of an em- able to do something for the King's heusehold in



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Headd

OBEDIENCE TO CHRIST.

Ir we are united to Christ by faith, -in other words, if we are in Christ, and Christ is in us, and we are thus justified and sanctified through his merit and grace, we shall not only love him, but we shall manifest our love by rendering a cheerful and implicit obedience to his commands "If ye love me keep my commandments." "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me, he will keep my word." "Ye are my friends, if ye do whatsoever I command you." These are some of the declarations of Christ bearing on the point. And the true Christian can respond, "I made baste, and delayed not to keep thy commmandments:" for to a soul really united to the Saviour, " his commandments are not grievous."

" Love makes our willing feet In swift obedience move."

We learn from the above passages how we may enjoy the favor of our heavenly Master ;-it is by attending to what he has said. We are not to take our own fancy as the rule in the case, but his expressed wishes,-his revealed will. We must do what he has said, not what we think ought to please him. A wife may disregard the reasonable wishes of a kind husband, and may consider a few trivial acts of attention to him as sufficient amends. But these instead of healing the wounds inflicted by posicive and continued disregard, only serve to make the matter worse. However, it must not be so with the spouse of Christ. She is to be subject to her Head in all things. His word must be law with her. Her conduct should be a transcript of holy sayings. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." " Here is the patience of the saints : here are they that keep the commandments of God, and ing them the world could not be converted as they the faith of Jesus." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.'

Lord Jesus have mercy upon us, and forgive us wherein we have come short of thy glory, and enable us to run in the ways of thy commandments, that our lives may be pure and holy, so that at the last we may come to thy eternal joy. R. HUTCHINSON.

NOTES OF A COLPORTEUR.

I HAVE thought that a relation of some facts in connection with this department might be of practical benefit. I will therefore give a few without name or date.

There are a great variety of incidents peculiar and interesting in the labors of a colporteur. 1 shall only notice a few, to show the state of public mind, and the chances for usefulness in this business, as well as its trials, and blessings.

One Saturday in 1854, spent the day in V. circulated twelve copies of the "Saints' Inheritance," and gave some tracts, went to A. and preached on Lord's day. On returning, called on many of the families to offer books on the gospel, the pre-millennial advent, and reign of Christ. Found the inhabitants of C. mostly religious, and very much opposed to studying anything about "the world to come." Called at one house, found a company of visitors-three ladies. They showed signs of being readers. They admired my books, wished for money to buy a lot of them, attempted to argue the great blessings of such books, and the evils of novels, &c. These were religious women, belonged to church, werd members of a church library, wished me to call on their librarian, who was empowered to purchase new books. One of them remarked, "We don't see so much outline of it, that you may publish it in the Heryellow covered trash-novels, as we used to." ald if you think proper. "No, madam," I replied, " not the twenty-five cent yellow covers, but the same kind of 'trash' in now done up in prettily bound books, with im- is founded. That one of the resurrections spoken

Presently another of the company bethought her-"No. "Have self, and asked, " Have you you -- " "No; I do not carry them." "I am sorry. I have promised myself to buy these two books. I must have them the first chance I get." These were two popular novels. Several others of the same class were asked for. I left to call on the librarian. It was a lady; told my business, showed my books. "You have an excellent assortment of books. I wish we had them all in our library." It was shown me, with some apology for the amount of light reading, " most of the members liked it best." I tried to sell some of mine to put among them, but she had been requested to send for several new books which she mentioned, and which I recognized as principally fictitious. I sold none. I will here say, in short, the above is a likeness of several libraries, and of several hundreds of religious families I have called on. At another time I called on a minister in C. introduced my books to him, which opened a discussion on the millennium, and ended in selling him " The Voice of the Church," by which I learn he has been converted to the true hope, and much

Called on a minister in A., and after some conversation on the nature of Christ's reign, sold him 'The Saint's Inheritance," which has since been great blessing to him in leading him to the true hope I have a goodly number of such facts as these, of good minded individuals who had long wandered in the mazes of false notions about the future, but have been led out of them by " The Saints' Inheritance," exclaiming to me as I met them after reading it, " I bless God for that book, it is the best book I ever read. It gave me more insight to the Bible than all the preaching I ever heard. I can understand my Bible now," &c.

Called at W., found a lady who wished a book to present as a present to her son who was a good young man, and just converted. I sold her "The Saints' Inheritance." A year after I called on the family. The book was presented for me to take back. I asked on what ground. "It is Millerism, I don't want it, I won't read it, my son won't read it." " But are you not Christians?" I asked. "Yes, but we won't read Millerism." After some advice and Scripture quotations, I offered to take back the book. They asked me to stop to dinner, which I did. The conversation soon turned on state of the world, increase of crime, prevalence of war, low state of religious interest, &c. I spent the time at the table in citing Scripture testimony of these times, signs, and what is to follow, showsupposed, and concluded by selling them " Wellcome's treatise on Matt. 24th and 25th," telling them it was full of what they called Millerism. 1 hope it will do them good.

Spent a day at M. Called on many families who believed the world must be converted. Their minister preached it constantly. Sold them eight copies of "The Saints' Inheritance," several of "Fassett's discourses on the Jews and Millennium." which I since find have proved a blessing to several families, in correcting their faith and hope.

Called on a Deacon who was an old acquaintance, to stop over Sunday, as I was very unwell. Attended meeting with him and family, asked them to read some of my books, but they " read nothing but the Bible," were very anxious for me to take part in their meetings, and do their praying at the family altar, and table. Monday morning his bill was \$2.00, but as I "appeared to be good company and trying to do good, he would only take \$1.50 cash." He was a wealthy farmer, and "only read the Bible," did not want any

Called at a village and spent four days. Sold Saints' Inneritance, tracts, have since heard a good account from several of them. Sold one with several histories to a religious family. On again calling, they wanted me to take it back, saving, "It is Millerism, we won't read it. We have not read it." So I found them among Solomon's fools, judging before hearing, took it back, stopped all night, was charged an extra price because I was not under " orders."

THE TEN VIRGINS.

DEAR BRO. :- I was lately very much interested in a sermon preached by a young clergyman on this parable, so much so, that I send you a brief

I would remark that he believes Adventism to be rank heresy without knowing on what principle it posing titles, at \$1.00 or \$1.25, called 'light lit- of in Rev. 20th, is highly figurative, and teaches erature." My eye had just fallen upon a centre the conversion of the world, while the other is to table before us, groaning under a load of such. be understood literally, and refers to the general

ures of speech may be applied to an unlimited number of cases. He commenced by remarking hope, that this chapter had reference to four different comings of the Saviour.

- 1. His coming at the destruction of Jerusalem
- 2. His coming at the death of any individual.
- 3. His coming at the millennium.
- 4. His coming at the general judgment.

His remarks on the first two heads were vague, indefinite, obscure, and without one solitary passage of scripture to sustain them, and though professealy divided, were in reality embraced in one

We are commanded to prove all things and hold fast only that which is good-while in this case he proved if anything that Adventism is a Bible truth. "The coming of Christ," said he, " may be in person as some suppose at the millennium, or it may be his spiritual coming, at least, we see no signs of the soon coming of the Lord," and then goes on to say " that the coming of the Lord will take this busy world with complete surprise. Men will be on the busy mart of the world, buying, selling and getting gain. While others are marrying and giving in marriage, and all so absorbed in the cares of this world, that some professed Christians will be like the slumbering virgins, saying in the language of Scripture, 'Where is the promise of his coming; for since the fathers fell asleep all things continue as they were from the foundation of the world.' Things of time will continue on in their accustomed round, until mercy quits her throne, and then the cry, ' Behold the bridegroom cometh,' will startle the world from the dreamy repose which had held it so long in its cold embrace. The heavens will grow vividly and suddenly bright with the majesty of the coming Saviour; so bright as to attract the attention of every one to the all-absorbing object. Men engaged in the pursuit of wealth or of honor, of pleasure, and of crime will suddenly stop in their daily or nightly routine, give one terror-stricken look upward, and flee to the rocks and mountains, dens and caves of the earth, and cry mightily to them to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. To the righteous it will be a source of joy unspeakable and full of glory, to see their coming Saviour, to hear his welcome to the mansions prepared for them from the foundation of the world.

Such was the substance of a discourse delivered by a minister of the gospel who believes in the conversion of the world, that Christ came at the destruction of Jerusalem, that he comes at the death of every individual, and yet is unable to bring forth evidence to sustain his belief from the Bible, and the Bible alone. If it be a Bible doctrine it is capable of proof from the Bible. In my earlier days I was taught the same doctrine, not because the Bible taught it, but because the doctrine was taught by the Christian fathers. I must confess I was very much startled at the remarks of the eloquent preacher, when he said he saw no signs of the coming Saviour, and immediately after said that men would be saying what he had already said. And had he only left out his remarks under his first two heads he would have preached an excellent Advent discourse.

I am inclined to the opinion that were we to trace far back into the past the origin of the errors which have crept into the Christian churches, we should find that nine tenths of them have sprung from the almost unlimited license which men have taken with the word of God.

There is so much of pride in the human heart. and men have contracted so much of a stubborn will, that they find it more genial to their natures to warp and mistify the plain reading of the Scrip- sight." an to abandon their speculative opin and give a literal construction to Bible language in any case where it does not violate the laws of language, destroy its sense, or its connection with other passages of the Bible.

I never expect that many will believe the advent near. People generally are quite too well satisfied with the present order of things, and the plans and purposes which are laid out in prospect for the next thousand years to come. True, religion does not extend sufficiently rapid to meet the expectations of those who expect to see the conversion of the world, yet the day of miracles is at hand when a nation will be born in a day.

Whenever the day of the Lord does come, dear brother, I hope we may so live as to be classed among those wise virgins who having their lamps trimmed and burning, are ready and waiting for of those human beings whom God makes use of you have the truth on your side. May we all stars are symbolical of his ministering servants,

This remark checked our literary conversation. | resurrection, and that the coming of Christ by fig- | drink deep at that fountain of eternal truth is the constant prayer of your brother in the blessed

Yorkville, 111., 1857.

LETTER FROM R ROBERTSON.

MY CHRISTIAN BROTHER :- I herewith transmit the account of my stewardship for the Advent Herald during the year ended 31st December last, and also the usual letter of credit for payment of

I cannot refrain from expressing my feelings of anxious concern, upon perceiving the continued diminution in the amount of subscriptions, arising, obviously, from cold indifference, and a departure from the faith, of some professing Christians, in these "latter times." I would, however. draw attention to the encouragement given by a small denation from one of the subscribers towards the proclamation of the glad tidings of the kingdom of God.

Myself and family were much disappointed in not having the pleasure of seeing you last summer as proposed. Be assured, however, that whenever it may be the will of our heavenly Father to direct your steps again to this country, no family can be found more heartily disposed to afford you a hospitable welcome. We also fervently pray for your speedy restoration to vigorous health, and amidst your many present privations, permit me, in all Christian love, to remind you that on our pilgrimage to the holy city, the new Jerusalem, the Israel of God, we often suffer tribulation as the requisite ordeal of our faith and patience, infinite wisdom having devised that we must through much tribulation enter into the kingdom of God. Henceforth be of good cheer, my dear brother, for the startling events of these " last days" clearly indicate that the lion has come up from his thicket, and the destroyer of the Gentiles is on his way. This degenerate age of moral corruption and infidelity, and the gross darkness throughout Christendom, proclaim as the morning redness on the eastern mountain tops, that the Sun of righteousness is fast rising to Illumine our way to the long promised, glorious land of peaceful rest. It is true, the arch deceiver, that old serpent is kindling all his wrath, knowing that he hath but a short time; as doubtless, soon, very soon will be assembled out of great tribulation the white robed multitude undefiled by the great whore, (Rev. 14:4) singing triumphantly the new song which none but the redeemed from earth are privileged to learn.

In concluding these desultory observations, permit me briefly to state, in reference to the remarks of your correspondent, Miriam Beckley, page 14, Advent Herald, number 817, that the temptations and trials which happened to the patriarch Job, "are writtenf or our admonition," being " profitable for instruction, and reproof," when rejoicing under adversity, as in his case, so also our friends of the "mammon of unrighteousness," frequently form erroneous conclusions when they behold the chastening hand of the Almighty laid on his children, not understanding that he chasteneth those whom he loveth, but doubtless such ignorance of his divine purpuses, does not constitute them the instruments of Satan. Moreover, considerable stress is laid upon the symbolical language of the alleged lying spirit which in visions of the night stood before Eliphaz the Temanite, (Job 4:17, 18,) "Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he put no trust in his servants and his angels he charged with folly." Again, (chap. 15:15,) "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his

This language differs materially from that uttered by the lying spirit in the mouth of the prophets of Ahab, (2 Chron. 18:11) notwithstanding, even that evil spirit went forth after the similar manner of Satan, " from the presence of the Lord," (Job 1:12) under permission only to fulfil Jehovah's marvellous designs.

" Judge not the Lord by feeble sense, But trust him for his grace, Behind a frowning providence, He hides a smiling face."

Nor should we fail to remember that the unfallen host of heaven are but his creatures, and consequently are infinitely beneath him, whilst all their excellencies can make them but finitely distant from man. In the present instance, however, the servants, angels, and saints mentioned by the Temanite, belong properly to the category their coming Lord. I have examined this great as the instruments to perform all his pleasure; as question on both sides, carefully, prayerfully, and for instance, Moses is called the servant of God, repeatedly for the last fifteen years, and new evi- (Neh. 10:29) nevertheless he proves untrustworthy dence is continually presenting itself to prove that at Meribah. (Num. 20:12.) So again, angels and (Rev. 1:20) but alas, are not too many of that de- so much cherish to my fellow-men within the scription chargeable with folly? Servants and sphere of my labors. saints in scriptural language are synonymous, and are usually applied to godly persons. (Eph. 4:12; from the great body of professors of religion upon Heb. 6:10.) The same observations will therefore apply to both, and who would have the temerity to assert that any such persons are righteously trustworthy in the work of the Almighty? With the preaching of the gospel and conversion of the regard to the fact that " the heavens are not clean in his sight," your correspondent appears to have adopted the ordinary ecclesiastical view of that how we should labor in the proclamation of this symbolical term, as belonging exclusively to some ærial region, the immediate residence of God whereas, on the contrary, divine inspiration shows that, although "the heaven, and heaven of heavens is the Lord's," (Deut. 10:14; Psa. 10:14,) its limitable magnitude, as compared with supreme Majesty, cannot contain him, who "filleth all in all," (Chron. 2:6; Isa. 66:1,) whilst we are informed (Gen. I:1, &c ,) that the firmament, viz. the vast expanse surrounding the earth, or in ordinary language, the skies, are termed heaven, so likewise the atmosphere is called the four winds of heaven. (Dan. 7:2.) And does not all creation know and feel from sad experience, when smitten by mildew, and pestilential disease, that these very heavens are "unclean, unclean;" and hence we are reminded that they "shall vanish away like smoke." Yea, even the earth also, shall " wax old like a garment," (Isa. 51:6) and be dissolved, in order to give place to a "new heavens and a new earth, wherein dwelleth righteousness." (2. Pet. 3:10; Rev. 21:1.) And doubtless, much of the perfection and uprightness ascribed to that godly patriarch, was attributable to his faithful hold of the divine covenant promises relating to that era, for says he, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and after I awake, though this body be destroyed, yet in my flesh shall I see God, with mine own eyes, and not with those of another." And this is verily the root of the matter, the gospel theme. It was on the mount of Olives that the feet of our risen Lord last rested, ere he triumphantly ascended to the right hand of God. It was there also the celestial angels thus addressed the men of Gallilee. "Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Moreover, the sure word of prophecy (Zech. 14:4) declares that " His feet shall stand in that day upon Mount Olives which is before Jerusalem on the east." (See Frek 11:23.) Yes, the feet of our once crucified, but now ex

alted Redeemer shall again first touch the hallowed spot where they last rested, on that very mount where he with uplifted hands blessed his disciples, there shall he stand the very Fountain of blessing to a multitude of his called, chosen, and faithful, not in solitary grandeur, but amidst his ransomed throng, for it is written, (Zech. 14:5; Jude 14,) "The Lord my God shall come, and all his saints with him." Even so, come Lord Jesus, come quickly. And that this sacred aspiration may meet with a heartfelt response from your corres pondent, Miriam Beckley, and all the brethren, known and unknown, in anticipation of that glorious day of everlasting holiness and peace, is the fervent yrayer of

Yours, very affectionately, in the blessed hope RICHARD ROBERTSON. of immortality. 89 Grange Road, Bermondsey, London, Eng. Feb. 9th, 1857.

LETTER FROM T. P. HEDRICK

Bro. Himes:-I have to acknowledge several friendly letters from you since you left my house, informing us of your progress homeward, and also of the state of your health, which up to this time we are happy to know you have nearly recovered. I have been out but little since you left, and consequently have sold but few books.

I have never for years past suffered my farming operations to interfere with my duties of preaching on the second coming of the Son of God, but that I have brought upon myself leanness of soul. I have sufficient evidence from the word of the Lord for believing that the second advent, although the whole world, religious and irreligious is arrayed in opposition to it, must be near at hand, and I cannot resist the evidence which to my mind is weighty, that the heavenly Bridegroom is nigh, and this is the cry, "Behold He cometh;" and if we would keep oil in the vessel, and the wedding garment pure, we must

"On! let all the soul within us For the truth's sake go abroad ! Strike! let every nerve and sinew Tell on ages, tell for God."

I intend for the future, assisted by divine grace, to be more diligent in presenting the doctrines we health? and, in this state, are we not all feeble

What is it that distinguishes us as a people the doctrine of the second coming? Is it not that we are looking for his soon coming to introduce the millennium, and they for the millennium by world, as introducing the coming of Christ. What a difference, what an important difference. Oh truth, as well as hold to it as a matter of faith. " Faith without works is dead, being alone," And as brother George Phelps has written, through a communication in the Herald of Feb. 7th, that the children of God are not only to be perfectly holy but perfect in knowledge; and I agree with him that this is the work of Adventists to learn from the Bible all the precious truths connected with his second coming, that we may become good ministers of Jesus Christ, well instructed in the character of the kingdom, and with his love shed abroad in our hearts by the Holy Ghost given unto us, we shall be able to save ourselves and them that hear us. Why does not the machinery of the churches work as formerly? They hold to the doctrines calculated to impress practical piety, such as repentance, faith, and the necessity of the Holy Spirit in the work of salvation as they have formerly done, and yet they are running down. I pray the Lord to forgive me if I should entertain an unlawful suspicion against the professing churches. But I believe their condition is a consequence of the war that they have waged against the truths we teach. Instead of comparing them with the word of the Lord, they rejected them on account of their disagreement with the popular doctrine. Brother, let us preach the word, no matter what theories it comes in contact with, or heresies venerable by age. The Rible is older than them all; and let us trust God for the consequences of his own revelation. Such a course must be the only safe one in this age of scepticism and infidelity respecting the Bible. There is something truly awful in the signs of the times. For instance, increase of crime, love of the world, and the deceitfulness of riches, dispute, wars, &c., &c. Now these things do not surprise those who have taken the word of the Lord for the man of their counsel, for it describes such times as preceding the glorious advent of the Saviour, only more fearful. A fearful state of things according to prophecy is before us, ere the calm of millennial blessedness arises. When violence shall no more be heard in the land, wasting nor destruction within its borders, for its walls shall be called salvation and its gates praise. The sun shall no more be their light by day, neither for brightness shall the moon give light unto thee, for the Lord shall be their everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall the moon withdraw herself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. Such is the picture of millennial blessedness after Christ comes and consummates the work of the restitution. And not an exhibition of the state of the church before ce comes as is vainly imagined. What a motive is here given to forsake sin and turn to the Lord. With reference to the future, we have to reach men through the imagination, and by comparison. Now this earth is the abode of the children of men, and they here enjoy many comforts. Tell them of the glorious restitution. Tell them that God intends to make all things new, that there will be no more death. sorrow nor crying, and that here will be the kingdom of the Lord. It must accomplish more good than a visionary heaven somewhere in the skies, of which they can form no conception themselves, and their instructors can give them none.

I consider the Herald one of the best papers in the country, and I would not exchange it for any religious paper that I am acquainted with. Please continue to forward it, and I shall never be long behind in the payment of the subscription price. Yours in the blessed hope of the soon coming of our Lord and Saviour Jesus Christ.

T. P. HEDRICK. Laurel, Ind., Feb. 23d, 1857.

We Groun to be Delivered.

We groan to be delivered into the immortal condition. And why should we not? The whole vast creation, that labors and travails under the wasting curse of Jehovah, groans for deliverance into the glorious liberty of the sons of God; and should we not who have the first fruits of the Spirit! Does not the feeble sickly one, as he rolls from side to side on his bed groan for ease and

worn and faint, groan for the comfort and pleasure of his home? and are not we in this mortal state, pilgrims, travellers, weary, worn, and faint? Does not the loving one who has long been separated from the object of his love, groan for the society of that dear beloved friend, child, or parent? and do we not love One who is most lovely, and desire the desired ot all the good and holy? whom we love having not seen. Does not the blood of martyred millions cry unto God for vengeance, and for redemption? and shall we be unmoved? Do not the bleaching bones and scattered ashes of the elect of God call for the ransoming interference of His mighty power? and shall we be destitute of emotion? Our Redeemer himself is "from henceforth expecting till his enemies be made his footstool;" and shall we not drink into the same spirit of earnest expectation? Is not the proper Christian disposition brought to view in the following lines?

"As a woman counts the days,
Till her absent lord she sees,
Groans and watches, weeps and prays,
So the church must long for thee."

O yes, groan on ye spiritual, Christ-loving, and Christ-longing-for ones, let your tears of anxiety, and your fervent prayers for the coming of the Just One tell that your hearts are with Him, and His interest is your interest. Good will it be indeed, if when we see him coming we are found in this temper of mind. Then, blessed be his grace, we shall say, "this is our God, we have waited EDWIN BURNHAM.

A Seed Left by the Way-Side.

MR. HIMES-SIR :- As I happened to pick up one of your papers a few days ago at a shanty, left by some hunters, and I had never seen a paper of that kind before, called the Advent Herald. still, the doctrine it holds forth is not new to me. I find it recorded in the holy Scriptuees and I have long been thinking that the time was near when Christ would make his second advent to reign on the earth with his saints. Although I am a stranger to you I must ask one favor of you-that is, that you will send me the Advent Herald for one year, not gratuitously, but I will send you the money some time within the year. Yours truly, MORRIS FULLER.

North River, N. Y., Feb. 23d, 1857.

It does not prove a man wise because he thinks and says he is, or because others think and say he is; but the common words, actions, and spirit of a wise man are his constant witnesses.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I havever found for coughs, hoarseness, influenza, and the concomitate symptoms of a cold, is your Cherry Pectoral. Its constant use my practice and my family for the last ten years has shown it possess superior virtues for the treatment of these complaints.

Elem Kight, M. D. Elem Kight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have use your Pectoral myself and in my family ever since you invented it and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bot tle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Brother Ayer: I will cheerfully certify your Pectoral is the beemedy we possess for the cure of Whopoing Cough, Croup, as the chest diseases of children. We of your fraternity in the souppreciate your skill, and commend your medicine to our people Hiram Conkila, M. D.

Hiram Conklia, M. D.

Amos Lee, Esq., Monterey, Ia., writes 3d Jan., 1856: "I had
a tedious Influenza, which confined me in doors six weeks; took
many medicines without relief; finally tried your Pectoral by the
advice of our clergyman. The first dose relieved the soreness in
my throat and longs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as thebest
we can buy, and we esteem you, doctor, and your remedies, asthe
poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856. Sir: Your Cherry Pectoral is performing marvellous cures in his section. It has relieved several from alurming symptoms onsumption, and is now curing a man who has labored under a

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelby ville.

Consumptives, do not despair till you have tried Ayer's Cherry

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have vir toes which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esterm of all men. They are safe and pleasant to take, but powerful to cure. Their penetrations and pleasant to take, but powerful to cure. Their penetrations are supported by the state, and one cent out of it.

and diseased? Does not the traveller, weary, ing properties stimulate the vital activities of the body, re ing properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They purge out the foul humors which breed and grow distemper, s.imulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have baffied the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being supar-ocated, they are pleasant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exaited position sind character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almana, containing disadiocates and the search of the contained and the search of the search of the contained and th

sarance of their conviction that my preparations contribute immensely to the relief of my afflicied. suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their curse of the following complaints:

Costiveness, billous complaints, rheumatism dropsy, heartburn. Headach arising from a foul stemach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, serofula or King's Evil They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing else. No other they can give you compares with this in its latinisic value or curative powers. The sick want the best aid there is for them, and they should have it.

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. P. Boyer, Harrisburg, Pa.; 3d and Chestnutsts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as 1 have proved it for Fever and Ague it rarely falls to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure bildons fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LATCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

ast seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, 'toothache, rheumatiem, cholic, howel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toe-nalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spenr, the Indian Doctor, having removed to No. 38
Beach street, would inform the public that he may be consulted at
his office, upon the various diseases which afflict us, free of charge,
from 8 a. M. to 4 P. M. Consultation by letter may be hed by enclosing one dollar and a postage stamp. His Family Physician
ent in answer to all letters containing a postage stamp.

Jan. 4—1 year

	The second secon
н	ALBANY, N.Y W. Nicholls, 185Lydius-street.
а	BURLINGTON, IOWAJames S. Brandaburg.
	BASCOE, Hancock county , Ill Wm. S. Moore .
и	Buffalo, N. Y John Powell.
u	BRISTOL .VT
e	BALTIMORE, MD
t	CABOT, (Lower Branch,) Vt
1	Conney Pock Teland Co. Ill Whitford
9	DE KALE CENTRE, ILL
	CINCINNATI, O Joseph Wilson
ш	DUNHAM, C. E D. W. Sornberger
ì	DURHAM, C. E J. M. Orrock
۹	DERBY LINE, Vt
4	DERBY LINE, Vt. S. Foster EDDINGTON, Me. Thomas Smith.
9	FAIRHAVEN, VT Elder J. P. Farrar.
ш	HALLOWELL, Me I.C. Wellcome.
	HARTFORD, Ct Asron Clapp.
к	HOMER, N. Y J. L. Clapp.
0	HAVERHILL, MASS Edmund E. Chase.
t	LOCKPORT, N. Y R. W. Beck.
1	JOHNSON'S CREEK, N. Y
1	Lowert Mass J. C. Downing.
3	MOLINE, Island county, Ill Elder John Cummings, jr.
۰	MORRISVILLE, PA
1	NEWBURYPORT, Mass Dea. J. Pearson, sr., Water-street.
3	NEW YORK CITYF. Gunner, 42 Turney-street.
e.	PHILADELPHIA, PaJ. Litch, No. 47 North 11th street.
1	PORTLAND, Me Alex Edmonds.
3	PROVIDENCE, R. I A. Pearce.
t	PHILIPSBURG, ST. ARMANDS WEST, C.E
2	PRINCESS ANNE, MDJohn V. Pinto.
п	ROCHESTER, N. Y Wm. Busby, 215 Exchange-street
	SMLEM, MassGeo W. Burnham.
в	SHABBONAS GROVE, De Kalb county, Ill Elder N. W. Spencer
2	SOMONAUK, De Kalb county. Ill Wells A. Fay.
f	St. Albans, Hancock co , IllElder Larkin Scott.
1	SHEBOYGAN FALLS, Wis William Trowbridge.
	TORONTO, C. W D. Campbell.
	WATERLOO Shefford, C. E R. Hutchinson, M. D.
	WORCESTER, MassBenjamin Emerson.
	100.00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association."
ween Hudson and Tyler-streets—a few steps west from
the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

-1 dollar for six months, or 2 dollars per year, in advance-\$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person: and 10 dollars will pay for thirteen copies.

Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUSSCRIBERS have to pre-pay the postage on their pa-pers, 26 cents a year, in addition to the above; i e, 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., \$9 Grange Road, Bermondsey, near London.

Contents of this No.

Column to San Street or	
POETRY.	Practical preaching115
The sacred name113	Spiritualism115
Hanny result	CORRESPONDENCE.
MISCELLANY,	Obedience to Christ118
Desert of Sinai113	Obedience to Christ118 Notes of a colporteur118
Design of the gospel dispen-	Ten virgins118
sation113	Letters from R. Robertson
American missionaries in Per-	and T. P. Hedrick118-9
Sia	We groan to be delivered 119
Cedars of Lebanon	EDITORIAL.
The comet114	The foolish rich man116
Death of the high priest of .	Laws of symbolization 116
Japan115	The heaven'y Master, &c120
OWNERS OF THE PERSON NAMED IN	STREET, STREET

ADVENT HERALD.

BOSTON, APRIL 11, 1857.

WHATSOEVER IS HONEST, WHATSOEVER IS JUST.

IN February last, bills were sent from this office to 1010 persons, who owed \$3856.41 for past volumes of the Herald previous to Jan. 1, 1857.

It was expected that every honest person among hem would have taken some notice of the intimation given them. It is a pleasure to state that of the whole number sent to.

242 persons have paid in full.

in part, promised to pay, claimed inability to pay,

stopped without instructing whether they could or could not pay,

deceased-making &1

345 persons, out of the 1010, who have been heard from, and leaving 665 persons who have ta-ken no notice whatever of their indebtedness.

The sums paid by those who have paid in full amount to And of those who have paid in part, 76.20

Making

which is all that has been paid out of \$3856.41 that was due, and leaving \$3321.28 still unpaid!! The 33 persons who have paid in part owed \$165 be a preacher. -leaving \$89.80 still due from them.

The 7 who have promised to pay, owe \$37.50. We can't buy paper, &c., with promises.

The 33 who have expressed their inability to pay owed \$203.97, which sum we have cancelled, by balancing their accounts on our books, and continuing the paper to 21 of their number.

The 29 persons who have stopped, without expressing their inability to pay owe \$109, and one deceased \$13.

And the 665 persons, who have paid no attention to their indebtedness, and who still receive the paper, did owe, on the 1st of Jan., 1857, \$2881.11! They now owe \$1 each in addition to the former

Of those who paid in full, 14 got mad and up

and stopped the paper.

And it has been stopped to 42 who have not paid anything.

We have thus given a mere statement of facts, but next week something will appear on the sub-

It will be sufficient this week to give the following list of those who have stopped, or been stopt, without any expression of any inclination to pay:

A. Chamberlain	7.50
J. Griswold	1.25
J. H. Wayne	3.50
Moses Gable	12.00
J. Conn	4.50
J. Thompson	2.75
D. Marshall	6 00
S. Wright	4.25
Dr. W. Lough	3.00
R. F. Davis	1.50
C. S. Benton	1.50
J. Winsters	1.50
B. Tolman	1.50
A. D. Waldron	1.50
T. Robinson	1.50
S.E. Delano	1.50
J. S. Richards	10.00
S. Barber	7.00
O. Vaughan	2 65
G. West	2 00
H. Bassett	12.00
N. C. Webster	6.00
J. G. Loomar	2.00
G. Cottrel	1.00
R. Paine	2.00
A. Seriggins	2.25
R. G. Smith	2.00
C. Ayres	3.50
J. Sharer	2.25

The 665 persons who have paid no attention to their notifications, we shall expect to hear from soon, or kntsfghyl.

The Heavenly Master and his earthly Ministers. JEHOVAH. Arise, go into that great city and preach unto it the preaching that I bid thee .- Jo-

pah 3:2

Moses. O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy in the Territory must leave as soon as grass grows, servant; but I am slow of speech and of a slow tongue.

JEHOVAH. Who hath made man's mouth? or, who maketh the dumb, or deaf, or the seeing, or the city of Great Salt Lake. the blind ! have not I the Lord ! Now therefore I will be with thy mouth, and teach thee what thou shalt say.

Moses. O my Lord, send I pray thee, by the hand of him whom thou wilt [margin, shouldest] Mormon Saints. Several murderers in this way send .- Exod. 4:10-13.

Note. The anger of the Lord was kindled against | Moses, and he said unto him, in relation to Aaron his brother, "he shall be thy spokesman: and he shall be, even he shall be to thee instead of a mouth and thou shalt be unto him instead of God."-Thus while the Lord would have qualified Moses to do the work alone, because of his backwardness and disobedience, he lost a blessing and another was appointed to speak for him.

JEHOVAH. Whom shall I send, and who will go

JEREMIAH. Ab, Lord God! behold I cannot speak for I am a child.

JEHOVAH. Say not, I am a child, for thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak; be not afraid of their faces; for I am with thee to deliver thee. Jer. 1:6-

ISAIAH. Here am I, send me Isa. 6:9-10.

Note. Those whom God sends he will qualify for the work-when the Lord touched the prophets lips he was enabled to speak. Some run before they are sent, and thus dishonor both themselves and their cause; others are too backward and like Jonah, would flee into Tarshish were it not for the

ISAIAH. Lord, who hath believed our report?

JESUS. Go preach the gospel,-he that believeth and is baptized shall be saved, and he that believeth not shall be damned, -and lo I am with you always even unto the end of the world.

EZEKIEL. But the children of my people are talking against me, by the walls and in the doors of the houses.

Jesus. The servant is not above his master; if they have called the master of the house Beelzebub much more they of the household.

MINISTER. But many think it dishonorable to

WHITEFIELD. "Well God had but one Son, and he made a minister of him---an itinerant minister

MINISTER. I have been preaching several years and can see but little good resulting from my labors, hence I question whether I am in the path of duty.

NOAH. I was a preacher of righteousness about an hundred and twenty years, yet when the flood came, only a few, that is eight souls were saved in the ark, still it was my duty to preach as I did.

MINISTER. Iniquity abounds, the love of many waxes cold, men are turning away their ears from the truth, and I am almost discourage.d

JESUS. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Though Israel be not gathered yet shall I be glorious in the eyes of the Lord, and my God shall be my glory .--

Note. If Israel would not be gathered under the labors of Messiab, and yet he was glorious in his Father's sight, surely his ministers need not be discouraged if greater success does not attend their ministry. Our salvation does not depend on the number of souls saved under our preaching. Let us do what we can and leave the result with God. Jehovah reigns and his purposes will be accomplished.

PAUL. Woe is me if I preach not the gospel. J. M. ORROCK.

THE MORMONS .-- Letters published in the San Francisco Herald confirm the destruction of the records of the U. S. Courts in Utah, by the Mormons. A letter from the Salt Lake City says:

" Early in January, and just in advance of the meeting of the Supreme Court, a party of the Mormons in high standing in the church, and under the advice of Brigham Young, repaired to the office of the Hon. G. P. Stiles, one of the United States District Judges, the law office of T. S. Williams, Esq., and the office of the Clerk of the Supreme Court, and took therefrom all the papers belonging to the Supreme Court, consisting of records, dock ets, opinions filed away, together with nine hundred volumes of the laws, furnished by the federal govment for the use of the Territory of Utah. reason given for this treasonable act was that Congress would not admit them as a State and that they would not allow the federal officers to remain in the Territory : and that what officers were now or he will send them to hell across lots.'

A letter from W. W. Drummond of San Francisco, says these records and books were burned in

It is also asserted that the proceedings of the United States Court are nullified by Brigham Young, who styles it a "Gentile Court," and declares that it shall not inflict punishment on the escaped their deserts after being convicted. The

authority of the United States is openly defied, and | the Mormons declare that they will not obey nor be governed by any one unless he is a Mormon. It is reported that five young men, overland emigrants from Missouri to California, are now lingering out a weary life of misery and wretchedness in the Utah penitentiary for the crime of having spoken against Mormonism.

A LIE REPEATED. - The Investigator of last week gave currency to the lie we have already corrected, viz., that Dr. Cumming had predicted the demolition of this earth by a comet in June next. An article on "The Comet," in another column shows the origin of the prediction. Will the Investiga tor correct its statement respecting the paternity of the calculation !

AGENCY OF THE ADVENT HERALD IN NEW YORK City.—Our beloved brother Tracy, who has acted as our agent for many years in New York city, has been called away by death.

We shall soon appoint a permanent agent who will serve our subscribers there. But until such one is appointed Elder Gunner will take charge of the paper and books, and will supply the subscribers.

We wish all our subscribers to signify to him how they will receive the paper hereafter :-

1. Whether they will take it at the Hall, or 2, have it left at their houses; or last, whether they will have it by mail.

If they will give direction as to which of the three ways they will have it conveyed to them, it shall be faithfully attended to.

Any persons who have not received their papers for the last few weeks, will be supplied by calling upon brother Gunner at the Hall, or at his residence.

We would also request all the friends of the "Herald" office to make a special effort to increase our list of subscribers in New York city and vicinity. Will not each subscriber try at least to add one ?

The names of new subscribers can be handed to Elder Gunner, at the Hall, 600 Broadway, where he preaches regularly every Lord's day. J.v.H.

BOOKS FOR SALE,

Ar the Depository of English and American Vorks on Prophecy—in connection with the of-ce of the Advent Herald—at No. 46 1-2 Kneeland treet, a few steps west of the Boston and Wor-ster Railroad Station.

	I III.	T opened
Memoir of William Miller	\$1,00.	,19.
Memoir of William Miller	1,50.	1 20166
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints	-	,16.
" " gilt	1,37.	A VILLEGE
Fassett's Discourses on the	and have	
Jews and Millennium	,33.	,05
Hymns of the Old Harp	.38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	.75.	,13.
Lord's Ex. of the Apocalypse		,33.
Manage of D A Carter	,31.	,05.
Memoir of P. A. Carter Litch's Messiah's Throne, &		
Miss Johnson's Prome	,50	,08.
Miss Johnson's Poems	,40	,07.
Army of the Great King		,18.
Taylor's Voice of the Church	1,25	.19.
Lord's Gengnosy	-	.17.
E. H. Derby on Catholicism	.75	11 10 5 5 5 5 7 1
Daniels on Spiritualism	1.00	.16.
The New Harp (Pew Ed.)	.80	.16.
gi	lt 1.50	.16.
" " (Pocket Ed.)	.70	.12.
		.12.
The World's Jubilee. By Mr	8.	-
Silliman	1.00	1 10000
Wellcome on Matt. 24, 25	.33,	
Time of the End	1.00.	,21.

THE RESERVE OF THE PROPERTY SHAPE	WIN 489	OUL JAN
WORKS BY REV. JOHN CUMMING, D.	D., mini	ster of
ne Scottish Church, Crown Court,	London	, viz. :
On Romanism	,00.	,24.
" the Apocalypse (1st Series)	75	,21.
" " (2d ")	4	,22.
" Seven Churches	Stant his	,21
" Daniel	Se validar	,20.
" Genesis	the whole the	,16,
" Exodus	66	,18.
1 Leviticus	**	,16.
" Matthew	66 THE THE	,19.
" Mark	to the p	,14.
" Luke	ec	,20.
John		,19.
" Miracles	**	,10.
" Parables	66.4	,14.
The Daily Life Benedictions	66	,15.
Church before the Flood	46	.17.
Voices of the Night	66/7	,13.
of the Day		,15.
" of the Deaa	**	66
Tent and the Altar	44	,16.
Minor Works (1st series)	46	,20.
" " (2d ")	CO III	,19.
" (3d ")	66	,19.
Evidences of Christianity	155	,12.
Signs of the Times	"	,18.
Family Prayers (1st series)	461 11	'19
(2d series)	- 11	233
Twelve Urgent Questions	OR STATE OF	,18
The End	10.0	.18

WORKS OF ILEV. HORATIUS DO	MAR OI LIL	D., VIZ.
Morning of Joy	,40	,38.
Eternal Day	,50	,10.
Night of Weeping	30	.07
Story of Grace	,30	.06.
TRACTS FOR THE TIMES-VIZ:		No. of Street
1. The Hope of the Church	\$1,50 pe	er 100.
2. The Kingdom of God	The same of	66
3. The Glory of God filling the		
Earth	M. Told will	10 66
4. The Return of the Jews	2,00	44
5. The World's Conversion	1,50	64
Advent Tracts, bound. Vol.	1 ,25.	,05
	2 ,33,	.07.
Facts on Romanism	,15.	,03:
The World to Come-the Prese.		to be De-
stroyed by Fire at the End		
\$2 per hundred; 3 cents sing		-
The Bible a Sufferent Coood By	THE REAL PROPERTY.	Booches

Price, \$2,50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts.

The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single. The postage on the above tracts is one cent each

"THE CHRISTIAN PREACHER, VOL. V. 1857. Kinston, N. C., and Richmond, Va. Dr. John T. Walsh, Editor." N. C., and Richmond, Va. Dr. John T. Walsh, Editor."
The Christian Preacher is now in its fifth volume, is printed on good paper, and stitched with a neat cover, 32 pp. to the number, at \$1 per annum, cash payment. It is devoted to original Christianity, the union of Christians, and the perfection of the saints. We know no south, no north, no geographical or party lines. Truth, and truth only, is our object. All subscribers must begin with the January number. All the lovers of, and seekers after truth, are solicited to subscribe. Address Dr. John T. Walsh, Feb. 13th, 1857. mar 14 1m Kinston, N. C.

Appointments, &c.

If the Lord will, I will preach at Meredith Centre, Sabbath, March 22d; Alton West 20; Lake Village April 5; Manchester, No. 79 Elm st., 12; Meredith Neck 19th. OTIS G. SMITH.

Providence permitting, I will preach at Truro, Mass., the last Sabbath in April and the first in May.

N. BILLINGS.

PS. My Post-office address is Westboro' Mass. Elder Himes will preach in Boston Sabbath, April 12th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

B. Ives-Rec'd, and have balanced acc't.

B. Ives—Ree'd, and have balanced acct.
C. P. Dow—Sent bundle to Swanton Falls April 3d—the
express not calling for it on the day mentioned last week,
which was when we notified them.
M. M'Kinney—It was ree'd and credited in the Herald

M. Eisley—The paper has been sent regularly from this office, but we now credit you \$2 to 841 according to your

office, but we now credit you \$2 to \$41 according to your statement.

J. A. Heagy—The cheapest way would be to send by mail, and the postage of each publication is given in connection with its price in the Herald.

E. H. Wilm ot, Esq.—Have made inquiries at "Gunnison's Express" office. All they can say is that "if it was received it was delivered, and if it was not delivered it was not ree'd;" — which is assuming that all is right on their part. But you know it was rec'd by them, and we that they did not pay over to us, which had they done their bks would show.

RECEIPTS, UP TO APRIL 7TH, 1857.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the Middle of the present volume, extending to July 1,1857; and No. 887 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, with-lin a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names? Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

ant.

As a general thing, it is better for each person to write respectag, and to send mouey himself, for his own paper, than to send by
n agent, or any third person, unless such one is coming directly to
he office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of M'Grawville, N. Y.?

I. Osler.—Rec'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P. O. you mention?

E. Sprague, sent amt. in books April 1st, S. Ball 858, J. Meyer 854, M. Grove 854, C. Davis 854, L. H. Benson, 815, T. Ward 854, J. D. Boyer 841, L. Bronson 846, B. Hildreth 854, S. G. Robinson 841, R. Jackson 841, A. Penfield 815, S. B. Gleason 815, J. Slater 850, J. Pomer. y. 854, S. Russell 854.—cach \$1.

C. Wetherby 893, P. G. Sprague 867, J. W. Blake 815, J. Butler 867 and \$1 for the poor, J. Hall 867, Mrs. L. Parker 865, James Gorman 880, J. Lonsdale 867, L. Pennock 880, H. Lye 893, Thos Wardle have er. to Dr. Litch, who supplies the paper, J. Maguire 991, N. Pulsiter 820, R. Duffin 824, J. Hodgin 815—cach \$2.

C. Mason 884, W. Pickle 869—cach \$3.

P. Blood 867—\$4.

Wm. H. Johnson 841, 50 cts; Wm. Watkins 883, \$2.50; L. N. Watkins 885, \$2.50; P. J. Sprague G. to 126, 25 cts; W. Campbell 919, \$2.50; Hon. S. Morrill 867, \$4.50.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).









OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 831.

BOSTON, SATURDAY, APRIL 18, 1857.

VOLUME XVIII. NO. 16.

From the German of Goethe. HASTE NOT! REST NOT!

WITHOUT haste! without rest Bind the motto to thy breast; Bear it with thee as a spell; Storm or sunshine guard it well! Heed not flowers that round thee bloom. Bear it onward to the tomb!

Haste not! let no thoughtless deed Mar for aye the spirit's speed; Ponder well and know the right, Onward then with all thy might; Haste not! years cannot atone For one reckless action done.

Rest not! life is sweeping by, Go and dare before you die: Something mighty and sublime Leave behind to conquer time! Glorious 'tis to live for aye When these forms have passed away.

Haste not! rest not! calmly wait Meekly bear the storms of fate! Duty be thy polar guide—
Do the right whate'er betide! God shall crown thy work at last.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

But there were others still who believed the miracle in all its greatness. These, too, were Israel's enemies, who would gladly have denied on earth. They had no idea of ebb-tide and it and been truly thankful for the theory of the "ebb-tide." From several notices in the book of Joshua, we learn that the whole inhabitants of Palestine were filled with fear because of the state of the question, -and certainly, it is the what they had heard of God's doings for Israel only real question before us, viz., whether the rationalist in evading all that he is not inclined at the Red Sea. Would any such terror have opinion of the sacred writers as to such a matter to believe, and may free him from certain trampossessed them had they not fully believed the of fact is to be depended on? It is impossible mels which are felt to be oppressive, but foundmiracle?

In latter ages, too, we find that men were equally deceived as to this occurrence; so that license of oriental figure. These holy men denial of the whole book itself, if not to a deneven if Moses' description does not necessarily infer a miracle, it certainly led them to suppose that he meant it to be so understood. David so understood it :-

Come and see the doings of God: Terrible of deed is he towards the sons of Adam. He turned the sea into dry land : Through the flood they passed on foot .- (Ps. 66: 5,6.)

Thou hast divided by thy strength the sea. Thou hast broken the heads of the dragons-

And he made them to pass through; Yea, he made the water to stand as a heap (or wall).-(Ps. 78:13.)

And it was dried up. Yea he made them walk in its depths, As in the wilderness.—(Ps. 106:9.)

To him who divided the Red Sea into parts: For his mercy endureth for ever.—(Ps. 136:13.)

Not only were David and Asaph thus misled and made to mistake a journey across sand at ebb-tide for a miraculous cleaving of the waters : but Isaiah equally mistook the matter. and magnified into a miracle what must have been an everyday occurrence to the dwellers on that coast. He thus spoke :- 10 , us read

Where is He who brought them up out of the sea.

Leading them by the right hand of Moses With his glorious arm, cleaving the sea before

To make himself a name everlasting; Leading them in the abysses, As a horse in the plain.—(Isa. 63:11-13.) into the mighty waters," (9:11).

In like manner it is evident that the Apostle Paul was misled to speak in the same strain as psalmists and prophets had done before him, "They all passed through the sea."-(1 Cor.

Nay he singles out this rassage through the sea as a thing which only faith could have effected, " By faith they passed through the Red Sea as by dry land." (Heb. 11:29.) Surely it was no he wished us to understand that the ebb-tide had very marvellous act of faith to walk over sands swept away every drop of water on the right which the ebb-tide had left dry.

Were all these "holy men" mistaken? Did they magnify into the supernatural what was one of the most natural events? Had they actually the hardihood to construct a stupendous miracle out of such a common thing as an ebbtide? And did the God of truth allow them to and Isaiah believed the cleaving of the Red Sea to be one of the greatest miracles ever wrought shoals. Dr. Robinson and others may say that they were mistaken in their belief of the miracle. If that position be taken up, then I understand pronouncing it the exaggeration of poetry or the believed in the miraculous cleaving of the depths

Nor is this question as to verbal inspiration. I confess that I do not see how we can have the thoughts of God if we have not his words; so that I might say "these are the words of God himself regarding this miracle, and he could not be mistaken, nor employ ambiguities of expression, of the most deceptive kind." But this is not after all the question. Suppose that the very words are not infallibly inspired, -suppose that they are the mere words of fallible men, still they are words which were evidently meant to express a miracle. The thought or opinion of the writers in the above case was that there had been a miracle. Attach what value you please to their words, still the me as obvious as any meaning can be; and it is with once, the morning was clear and the air pleasthe meaning, not with the value or quality ant. The east was beginning to be streaked of the words, that our argument has to do.

authority has any one to pronounce the language of another inaccurate? If a man is prepared to prove them inaccurate by personal observation, or by other history, or by their involving an impossibility, let the evidence be stated in full. The advocates of the non-miraculous have not attempted this line of proof. So that in the absence of such evidence, we must avow our help observing how exactly an east wind would belief in the entire accuracy of the language employed in the statements cited above. Respecting this there can be little doubt. These writers believed in a miraculous division of the

Nehemiah, too, evidently believed it to be ua, and David, and Isaiah, and Paul were thoroughly miraculous, " Thou didst divide the wrong in their belief. Their language is explicit sea before them, so that they went through the enough. It is upon the matter of their belief midst of the sea on the dry land; and their per- that the question must turn. And that question secutors thou threwest into the deeps, as a stone involves in it not the fallibility of men, but the untruthfulness of God. For if God has spoken through them in any sense, then he certainly meant us to understand that the passage of the Red Sea was altogether supernatural. He surely would not himself speak, nor would he allow his servants to speak, in a way that would convey a totally false impression of the facts. He would not, as the God of truth, have told us that the sea stood up on either side of Israel as a wall, if hand and on the left.

The denial of verbal inspiration to the Scriptures may seem a light thing, but let it be remembered that it is founded on the assumption of their verbal inaccuracy; and it is almost superfluous to say that inaccuracy of words involves inaccuracy of thought and of statement, so write in his Book of truth words which were that according to the deniers of verbal infallieither wretched bombast or a vainglorious lie? bility, the Bible, though its author is God, con-Most assuredly Moses, and David, and Asaph, tains inaccurate language, deals in inaccurate statement, and utters inaccurate thought. Other books are admitted to speak correctly the words and sentiments of their authors, but this alone does not convey either the words or thoughts of its author, but many things inconsistent with truth, and at variance with the author's mind ! The denial of verbal inspiration may facilitate the to explain away their language, or to evade it by ed as it is upon the assumption of inaccuracy in word and opinion, it can only lead to an utter ial of Him whose revelation it professes to be.

If the Koran does not contain Mahomet's words, and does not accurately represent his sentiments, of what value is it as an exposition of Mahomedanism? If the Bible does not utter the words of God, and if it does not accurately represent his mind, of what use is it as a revelation from God? And what must be his character, who could give to his poor blind creatures a volume professing to come from himself, yet a wanting in that most essential of all things in authorship, -a true statement of facts and an accurate representation of the author's mind.

Ayun Musa. Friday, Jan. 18.-Rose between six and seven. Though there had been rain during the night, which awoke us more than with the pale red, which betokened immediate The only answer to all this is that the words sunrise. I walked for some time in various diare inaccurate and exaggerated. But what rections on the undulating sands, noting the different views and trying to reach the sea, which, however, I found to be too far off. I visited the group of palms spoken of by travellers, and marked a considerable variety of trees in the gardens beside where we were encamped.

I tried to mark the passage of Israel to the sea from the point of Atakah, and could not cut the sea just in this very line. (See Exod. 14:21.)

The east wind was one of God's instruments for the division of the sea, just as was also the Red Sez, and they have said so. Let Rational rod of Moses. (Exod. 14:16.) No one thinks ism step in here and shew that Moses, and Josh- that the rod of Moses divided the waters, and that

therefore, there was no miracle, so it is no less idle to maintain that the east wind did so, and that, therefore, there is no need of a greater miracle than a strong east wind could perform. We might truly reason there is no intimation of a greater miracle than the rod of Moses could effect. Nay, and we might as well argue that there was no greater miracle in Christ's opening the eyes of the blind than the skilful use of clay could accomplish, and no greater miracle in the raising of Lazarus than a loud voice could work. The voice, the clay, the rod, the east wind, are not the standards by which to measure the miracle. The divine power that went along with them did the work; they were but signs pointing the eye to the thing done, and connecting it with the Infinite doer.

L boto be continued) sup of

The Coming of Elijah

Let us look at it as it is stated in Scripture, and there is no discrepancy, no "difficulty" in the way. As to "the general tradition of the Jewish nation," it was the same in regard to their Messiah as of Elijah, they expected both in a different manner from what they should, their tradition about Elijah led them to overlook John's mission, and their tradition about their Messiah led them to reject and kill him, and if the Christian fathers imbibed the false traditions of the Jews, (as we know they did in some things) I see no reason why we should reverence those traditions when Scripture is plain. But to the point. In Mal. 4:5,6, the Lord says, " Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." This was 400 years before Christ. The Jewish nation grew more and more corrupt, in doctrine as well as in practice, as is seen in all the history of Christ's ministry. Parents and children were in great disunion, as may be seen by Matt. 15:46. But I think the work of turning the heart, more likely refers to the covenant made with the fathers, Abraham, Isaac, and Jacob, concerning " Abraham's seed," and "possession," which was almost lost out of the creed of the Jewish nation. In Luke 1:11 to 17, we find Zacharias in the temple, and an angel of the Lord held a conversation with him, promised him a son, who " should turn many of the children of Israel unto the Lord their God. And he shall go before him in the spirit and power of Elias, (Elijah) to turn the hearts of the fathers to the children, and the disobedient (children) to the wisdom of the just, to make ready a people prepared for the Lord." (To turn them to the faith once delivered to the saints, I should think,) This was said by Gabriel, of John the Baptist. This looks as though John was to fulfill the prophecy of Mal. 4:5,6. But let us hear Christ, Matt. 11:13,14, " For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear let him hear." Now we hear Jesus saying, John was Elias (Elijah) which was for to come. Where are we told of an Elias to come, except in Mal. 4:5? If not elsewhere, then Christ must have alluded to that promise, as Gabriel did, speaking to Zacharias. But again, Matt. 17:10, to 13. It seems that

the Jews, who were constantly disputing that Jesus was the Christ, had urged that Elias had not yet come, and if not, then of course the Messiah had not. 'So while some of the disciples had just been reassured, by a voice out of the cloud, on the mount of transfiguration, that Jesus was the Son of God, they asked him " Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things, (all things promised.) But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." This is plain, positive, that Elias had come, whether they would receive it or not. Not the old prophet Elijah, but " the Elias which was to come." Gabriel's interpretation of what manner he was to come, and Christ's affirmation that John was the Elias to come, and again, that Elias had come, seems to settle this question. But the doubt arises from John's testimony of himself, John 1:21, " And they asked him, Art thou Elias? and he saith, I am not." Rather than deny, or evade the plain and poitive statement of Christ, who 'knew all things," I could decide that John did not know that he was to fulfill Mal. 4:5.6. But we need not resort to that to harmonize. John had his birth, and was brought up among the Jews. They knew of Zacharias' interview with Gabriel, and of the birth of John. He commenced his speaking and it was not very palateble to the Jewish priests. He was not very popular with them. " The Jews had sent priests and Levites" to question him. Had John told them he was the Christ would they not have said as they did of Christ, "We know this man whence he is. But when Christ cometh, no man knoweth whence he is"? Had he told them that he was Elijah, (the old prophet, who they knew was translated) would they not have declared that they knew him from his birth, and declared him an impostor, and with reason, too? But had they asked him, Art thou "the Elias that was to come ?" I do not doubt but he would have told them he was, and explain how it was, giving Gabriel's interpretation, "in the spirit and power of Elias." As it was so asked that he could answer truthfully as he did, evading their cavil, he declared himself to be "the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Elias." For he was to fulfiil Isa. 40-3, as well as to be the messenger of Mal. 3:1, and the Elijah of Mal. 4:5 It does seem to me that all the perplexity of the Christian fathers about this, is in keeping with their judaising notions about several other matters. I confess that if I am in error on this matter it is because I have not the ability to see discrepancy in it. That John completed the work assigned him, is clearly stated in Matt. 3, Luke 3, John 1:22,7, John 3:23,20; also Acts 13:35. Were Elias yet to come and accomplish a work preparatory for the Lord's coming, it looks a little singular that Christ did not give it to his disciples as a sign of that event, or that the apostles nor the angel to John the Revelator, did not give it as a prelude to the end of the gospel dispensation. Yours in hope. - I. C. WELLCOME.

The Dance at Moscow.

"A time to dance; a time to die."-Ecol 3:24.

During the occupancy of the city of Moscow by the French army, a party of officers and soldiers determined to have a military levee, and for this purpose chose the deserted palace of a nobleman, in the vault of which a large quantity of powder had been deposited. That night the city was set on fire. As the sun went down they began to assemble. The females who followed the fortunes of the French forces, were decorated for the occasion. The gayest and noblest of the army was there, and merriment reigned over the crowd. During the dance the fire rapidly approached them; they saw it coming but felt no fear. At length the building next to the one which they occupied was on fire. Coming to the windows, they gazed upon the billows of fire which swept upon their fortress, and then returned to their amusement. Again and again they presence known, and witnessed for him. When his name is Jesus; he will tell you how the debt shall lay anything to the charge of God's elect?

came apparent to all.

sounds of music, and faster and faster fell the pattering footsteps of dancing men and women, when suddenly they heard a cry, " The fire has moment they stood transfixed with horror; they did not know the magazine was there, and ere exploded; the building was shattered to pieces, and the dancers were hurried into a featful eter-

Thus it will be in the final day. Men will be as careless as these ill-fated revelers. Methinks the hour has come, and I stand upon an emi nence, from which I behold the vices and amusements of earth. I warn them and tell them that in such an hour as they think not, the Son of man cometh. With jeering laugh they ask "Where is the promise of his coming?" I bid them prepare to meet their God. They reply, "Pleasure is our God." I tell them of the awful judgment, a miserable eternity; crying, " priesteraft," they again engage in a noisy revel. Soon an awful rumbling is heard in the heavens. A thousand voices tell them that the angels are rolling out the judgment throne. They reply, "One dance more, and defiance to that throne." Suddenly the stars go out, the moon turns to blood, all nature is convulsed, an unusual panic seizes the hearts of all men, when, horror-struck, I see some Carnot turn his blood-shot eyes upon the burn ing world, and waving his jeweled hand above his head, exclaiming, "One dance more, and defiance to that flame;" and ere that dance is done, the bolt is sped, the magazine of the universe explodes, and the time to dance is gone, gone forever, forever .- Ladies' Repository.

A Christian in a Wrong Place.

"Peter sat down among them." Among whom? The enemies of the Lord Jesus Christ, in the highpriest's house. And what evil was there in sitting down there? Much every way. He countenanced what they were doing, and, so far as his example had any effect, encouraged their malicious feelings against the Son of God; and if he did this he was certainly guilty of a great evil. He ought to have done anything else before he allowed himself to do this. "If you ask me to tell you what a man is, I will show you the company he keeps." Two seldom walk together except they are agreed. Our companions make or mar our fortune. Christians are the occasion of much harm to themselves, as well as others, by being found in wrong places, and associating with improper companions. One of the proper associations : and this is not so much because it is so exclusive, as that it is so holy.-The icicle on the Temple of Diana sparkled so brightly in the beams of the morning sun, because it was so pure, formed out of the rain which came down from heaven, and trickled from the white Parian marble out of which the building was constructed. If the light of our example is to be resplendent, and the effect of our life active for good, it must be pure; and nothing will sooner destroy it all than our being found in wrong places, associated with improper compan-

What was the occasion of Peter "sitting down among them?" It was curiosity, a desire to see what they would do, and hear what they would say. If it had been love for Jesus Christ his divine Master, it might have been justified; but it was not this, else he would have made his

left their pleasure to watch the progress of the he had a sword in his hand, and the guard came can be paid, and the sinner go free." Then Jeflames. At length the dance ceased, and the to take his Master, the ear of Malchus suffered sus spake, and said, "O Mercy, I will do thy necessity of leaving the scene of merriment be- amputation. Peter was then himself; and the bidding. Take me Law; put me in a garden; impulse under which he acted was at least gen- make me sweat drops of blood; then nail me to They were enveloped in a flood of fire, and erous, if it was imprudent. But now he slinks a tree; scourge my back before you put me to gazed on with deep and awful solemnity. At away and avoids notice. He is anxious to in-death; hang me on the cross; let blood run from length the fire, communicating to their own dulge his curiosity; but just as anxious to avoid my hands and feet; let me descend into the building, caused them to prepare for flight. all recognition. He is a guilty man, and his the grave; let me pay all the sinner oweth; I when a brave young officer, named Carnot, conscience has evidently testified of it to him; will die in his stead." And the Law went out waved his jeweled glove above his head, and ex- but he refuses to listen to its voice. How much and scourged the Saviour, nailed him to the claimed, "One dance more, and defiance to the evil is done in the same way, and from the same cross, and coming back with his face all bright flames." All caught the enthusiasm of the mo- motive by Christians! Curiosity brings them with satisfaction, stood again at the throne of ment, and, "one dance more, and defiance many times into wrong places. "What harm Mercy, and Mercy said, "Law, what hast thou to the flames," burst from the lips of all. The can there be in just going this once?" is the ex-dance commenced; louder and louder grew the cuse which they make. As much harm in "this nothing." "What! not one of these commands once" as in any other going for one time; nay against him?" "No, not one. Jesus his submore, inasmuch as it is the first time. The first stitute, has kept them all-has paid the penalty step is the fatal one, as it is the difficult one. for his disobedience; and now, instead of his reached the magazine! fly! fly for life!" One The second is easier, and the third more easy condemnation, I demand of justice that he be still. And there is deception, too, in "just this once," because the implication is, that once will "sit on my throne; I and thou together will they recovered from their stupor, the vault be enough. But will curiosity be satisfied with now send forth another summons." The trumonce? Or will desire be in any way diminished pet rang again. "Come hither, all ye who have by gratification? Conscience too, will feel the aught to say against this sinner, why he should wound of that once, and speak against it in tones less decided. Oh, yes, "just this once" has ruined many a fair name, blighted many fond hopes and rendered all the future years dark and miserable. It was the beginning of evil .-Avoid that once. Stifle the longing of curiosity. The best state to be in, in reference to all evil, is to be ignorant of it. Never tempt the dangerous wave ; never take one step in the sinful path. Ignorance in such a state is bliss .-That heart is certainly the best which which has low him even to the grave, and persecute him

What was the consequence of Peter's sitting down among them? First he was recognized, then he was frightened, and then he sinned and fell. Oh, how sad! Peter fell. The noble, ty! Sad result indeed of being led by curiosity into bad company, but not an unfrequent result. Our theatres and ballrooms, where the enemies of the Savior congregate, and where so many enticements are held out to allure the young, if their records could be published, would present many sad examples of the same results. "Just this once," says the young Christian to himself, or the temptor says to him, "just this once."-But once occasions another time; or once prefficulties, that it proves to be the fatal step.

No one can tell, when he consents to go to a ought to feel himself safe in going there. one ever goes without doing harm. No one ever returns as well as he was before he went. The way to treat evil is to put it away from us .-Ch. Advocate.

The Sinner's Trial.

A PARARLE BY REV. C. H. SPURGEON.

The following is a sermon of Mr. Spurgeon. It presents a most important transaction, in a very striking manner.

Mercy sat placidly on her throne, until there stepped in one with a fiery countenance; his what hast thou to say?" "I have this to say," and he lifted up a stony tablet, written on both sides; "these ten commands this wretch has broken. My demand is blood; for it is written, 'The soul that sinneth it shall die.' Die he, or justice must." The wretch trembles, his knees knock together, the marrow of his bones melts within him, as if they were ice dissolved by fire and he shakes with very fright. Already he thought he saw the thunder-bolt launched at him he saw the lightning penetrate into his soul, hell vawned before him in imagination and he thought himself cast away forever. But Mercy smiled, and said, "Law, I will answer thee. This wretch descryes to die; justice demands that he should perish-I award thee thy claim." And oh! how the sinner trembles. "But there is one yonder

acquitted." "Stand thou here," said Mercy, not be acquitted;" and up comes another-one who often troubled the sinner-one who has a voice not so loud as that of the Law, but still piercing and thrilling-a voice whose whispers were like the cuttings of a dagger. "Who art thou?" says Mercy. "I am Conscience; this sinner must be punished; he has done so much against the law of God that he must be punished; I demand it; and I will give him no rest till he is punished, nor even then, for I will folafter death with pangs unutterable," "Nay," said Mercy, "hear me;" and while he paused for a moment, she took a bunch of hyssop and sprinkled Conscience with the blood, saying "hear me, Conscience, The blood of Jesus Christ generous, impulsive man denied his Master, de- God's Son, cleanseth us from all sin.' Now nied his discipleship, and ended it all in profani- has thou aught to say ?" "No," said Conscience "nothing-

'Covered is his unrighteousness: From condemnation he is free.'

Heneeforth I will not grieve him; I will be a good conscience unto him, through the blood of our Lord Jesus Curist." The trumpet rang a third time, and growling from the innermost vaults, up there came a grim black fiend, with hate in his eyes, and hellish majesty on his brows. He is asked, "Hast thou anything against that sents such temptations, and originates such di- sinner?" "Yes," said he, "I have; he has made a league with hell, and a covenant with the grave, and here it is signed with his own wrong place, how he is to get out of it. No one hand. He asked God to destroy his soul in a drunken fit, and vowed he would never turn to God; see, here is his covenant with hell!"-"Let us look at it," said Mercy; and it was hanonly safe place is the right place. The only ded up, whilst the grim fiend looked at the sinner, and pierced him through with his black looks. "Ah! but," said Mercy, "this man had no right to sign the deed; a man must not sign away another's property. This man was bought and paid for long beforehand; he is not his own, the covenant with death is disanulled, and the league with hell is rent in pieces. Go thy way, Satan." "Nay," said he, howling again, "I have something else to say, that man was always my friend; he listened ever to my insinuations; head was covered with light; he spoke with a he scoffed at the Gospel; he scorned the majesvoice like thunder, and out of his eyes flashed ty of heaven; is he to be pardoned, whilst I resurest ways to ruin piety is to bring it into im- lightning! "Who art thou?" said Mercy. He pair to my hellish den, forever to bear the penreplied, "I am Law; the law of God." "And alty of guilt?" Said mercy "Avaunt, thou fiend, these things he did in the days of his unregeneracy; but this word 'nevertheless' blots them out. Go thou to thy hell; take this for another lash upon thyself-the sinner shall be pardoned, but thou-never, treacherous fiend !" And then Mercy, smilingly turning to the sinner, said, "Sinner, the trumpet must be blown for the last time!" Again it was blown, and no one answered. Then stood the sinner up, and Mercy said, "Sinner, ask thyself the question-ask thou of heaven, of earth, of hell-whether any can condemn thee?" And the sinner stood up, and with a bold, loud voice said, "Who shall lay anything to the charge of God's elect ?" And he looked into hell, and Satan lay there biting his iron bonds; and he looked on earth and earth was silent; and in the majesty of faith the sinner who has come with me to-day, my king, my Lord did even climb to heaven itself, and he said "Who

And the answer came, "No; he justifieth." "Christ?" Sweetly it was whispered, "No; he died." Then turning round, the sinner joyfully exclaimed, "Who shall separate me from the love of God, which is in Christ Jesus our Lord." And the once condemned sinner came back to Mercy; prostrate at her feet he lay and vowed henceforth to be hers forever, if she would keep him to the end, and make him what she would desire him to be. Then no longer did the trumpet ring, but angels rejoiced, and heaven was glad for the sinner, was saved.

Thus, you see, I have what is called drama tized the thing; but I don't care what it is called; it is a way of arresting the ear, when nothing else will. "Nevertheless;" there is the obstrucfion taken away! Sinner, whatever be the "nevertheless," it shall never the less abate the Saviour's love; not the less shall it ever make it, but it shall remain the same.

> "Come, guilty soul, and flee away, To Christ and heal thy wounds; This is the glorious Gospel-day. Wherein free grace abounds. Come to Jesus, sinner, come."

On thy knee weep a sorrowful confession look to his cross, and see the substitute; believe and live. Ye almost demons, ye that have gone farthest in sin, now, Jesus says, "If you know your need of me, turn unto me, and I will have mercy upon you; and to God, for he will abundantly pardon."

Unitarian Spiritualism.

Every week brings more and more evidence that the Unitarians are adopting the Spiritualistic teachings as reliable communications, but we had not supposed that their organs of opinion would so soon avow an intelligent conviction of the superior reasonableness of these revelations over the received faith of evangelical Christians. ted elucidation of the meaning of prophecy But the Unitarian Register, of Boston, speaking of a female medium, now attracting much atten- ing the nations, down to the fall of Jerusalem

theology taught by this medium and most others the Jewish capital down to a certain period calthat we have seen or heard of, seems more realled "the time of the end" a veil was on the prophsonable than the incredible mythology taught ets, and no interpretation of the sublime visions as christianity in most churches. Its general during that interdicted age could possibly be outline is quite specious. Its particular facts correct; for God had repeated the announcemay be true or they may not. We do not know, ments to Daniel, the prophet, that "the words for we have never looked behind the curtain were closed up, and the vision was sealed till which hangs before the supernatural world, and the time of the end." That this was not the are not convinced of the authenticity of the rev- end of the world was evident, for in the time elations made by any one since Jesus Christ."

pice as any respectable newspaper has yet come. should understand, but the wicked should not The conductors of this sheet have now professed understand." Not only was the vision itself their convictions that the Christianity of most sealed, but the time or end of these wonders and churches is mythology and incredible! Fur- especially the theatre of these wonders, or the ther, that theology taught by a scheming girl is land of their realization, should be unknown till more reasonable. This is getting on and down- God was prepared for their accomplishment,ward, fast enough. We have not a doubt that That "the time of the end," an age of great inthe editor's faith will soon be confirmed, and the tellectual energy, adventure, and locomotion, revelations of Dr. Webster will have equal au- was the age in which a great nationality would thenticity in his esteem with those of Jesus arise; that the United States arose at the end of Christ. Indeed, in the same chapter from which | 1290 symbolic days from the destruction of Jeruwe have already copied, he goes on to say of salem; that Daniel's 70 weeks being equal to

but so will any other thought to which a weak to determine symbolic time : so that if 70 symmind abandons itself without restraint and bal- bolic weeks equalled 602 years and 214 days, be said, when we acknowledge, that spiritualism of the temple, on the 189th day of the year 68, ted hundreds of fossil souls out of Sadducee ma- marking the starting point at the occasion of the terialism, and brought them up into the light of daily sacrifice, which happened, according to heaven."

We should be glad to hear of the first good thing the 1290 days run out at a quarter to 3 o'clock it has done, to compensate for the evils it has P. M., on the 4th day of July 1776 and from caused.

man, of Boston. The "Christian Spiritualist" the fifth Government represented as the stone heralds the report that Doctor Webster confes- cat out of the mountain without hands. The

by demons I presume, to take the life of my feet and toes of the image symbolized the union ereditor. In a moment the deed was done, and of church and state under Constantine, June 19 then I was impelled to conceal the crime. I 325 A. D., that the antagonism of the stone to

was not depraved, and therefore was more open to the reproaches of conscience. On my first entrance here I asked for Parkman, but I could not see him. It was to me an insurmountable barrier to my progression that I could not obtain his forgiveness. Till I had received that, I had no courage to kneel and ask my Maker's aid .-My friends came and told me I must dwell in darkness for a while till sufficiently conscious of my sin; but I was not placed with depraved souls; I was alone; but oh, could you know my sufferings! Conscience to me was the burning fire that was consuming me, yet not consumed. was not hardened in sin, and therefore I felt it the more. At last, however, I met with Dr. Parkman, and obtained his forgiveness. I cannot tell you the weight which seemed removed by it. I then knelt, and with all my soul sought pardon of my Maker. From that time with the aid of a gentle mother, I gradually improved, and now I am in a somewhat more hopeful

Such stuff as this is gravely put forth by the 'spiritual" papers and teachers of this city, as being revelations from the spirit world .- N. Y.

The Fulfilment of Prophecy.

The following is the outline of a sermon on the "Fulfillment of Prophecy," preached at Washington City, by Rev. F. E. Pitts, of Nashville, Tennesse. It was preached in the Capitol and the sketch below is taken from the National Intelligencer, Reference is made to it in the editorial columns in two communications, and in our remarks on the same, under the head of "Armageddon," in the department of "Notes and Queries."

His introduction to the investigation indicated with what reverence and discretion any attemptshould be conducted; that the prophecies touchwere but a literal history of Syria, Edom, Moab "We have no hesitation in saying that the Egypt, and Judea; but from the destruction of of the end "many should run to and fro and This is getting as near to the edge of the preci- knowledge be increased;" that then, " the wise 602 years and 214 days of solar time, according "It has caused insanity and suicide, it is true, to the eclipses of the sun, gave an infallible rule is to be saying the least that can 1290 symbolic days reached from the burning has done as much good as evil. It has excava- A. D. to the 4th day of July, 1776 and that astronomy, at sunrise, three minutes past 5 o "Spiritualism has done as much good as evil!" clock, A. M. on the day the temple was burnt, the best sources of information the Declaration The Spiritualists have had a communication of Independence was proclaimed at that hour on from Dr. Webster, the murderer of Dr. Park- the glorious fourth. That the United States was image of Nebuchadnezzer represented the succes-"I was tempted; poverty, I dreaded, might sive Kingdoms of Assyria, Medo Persia, Macelay its deathly hand upon me. I was impelled, donia and Rome; that the iron and clay in the

the image smiting it on the feet symbolized the religion of the Son of God have away; "rightstone kingdom or government were not Christi- years." anity, the mountain out of which the stone was of the wilderness was an emblem of Christianity and her man-child, to whom was given " a rod to rule," was an emblem of our Government, arising from a pure religion; that this man-child being "caught up to heaven in the clouds," showed the providential protection of our infant

That our nation, answering the moral portrait

restored. That God would constitute such a nationality out of the people who would acknowledge his Son Jesus Christ, and not of the Jews, who from the beginning have denounced Christ. That perfect coincidence being perfect fulfillment our nation and no other on earth answered the picture. That the nationality to arise was to be gathered out of the nations. That they were to go Westward. That the country they were to inhabit was a land between the eastern and the great western seas. That the land was one that had always been waste." That it was these States should be bounded on the east by the eastern sea, and on the west by the great western sea. That the people gathered out of the nations should "build and dwell safely in nor bars," "a land of broad rivers and streams;" ernors "should be from among themselves."-That the United States was "the isles that should wait" for God, and that the ships of Tarshish or Old Spain should be first to open emigration.-That our country was "the land shadowed with wings" which was beyond the rivers of Ethiopia which from Judea beyond the Nile was the United States, and no other country. That our great country was divinely protected in its beginning, and, answering the predictions precisely of the nationality that was to come, is the "nation born to God, in a day," born in Independence day. That the United Stated arose in the providence of God as the model political Government; and that its great mission was the overthrow of monarchy, and the utter destruction of political and ecclesiastical despotism. His subject in the afternoon related more especially to "the last great battle between civil and religious liberty on the one hand, and political and ecclesiastical despotism on the other, termed in Scripture the "Battle of Gog and Magog;" the battle of "Armageddon," and the "battle of the great day of God Almighty." That the United States would be invaded by monarchy. That Russia would be the leading power, and England and all the autocracy of the world would be allied with Russia against the United States, except France; that France would be with us in the end as she was in the beginning. That an armament such as the world never saw, composed of millions. would invade our country. That the battle field was in the valley of the Mississippi, (see Ezekiel 38 and 39). That Heaven would be upon our side. But in the last dreadful fray there would be trouble such as never was. That the United of Republicanism, extended its borders from sea to sea and from the lakes to the gulf, arose as the formidable defiance of Autocracy; and that Russia, embracing an area of one-seventh of earth's terra firma, and arising in dreadful grandeur, must in self-defence attempt the extinction of popular freedom; and that these two formidable powers, lowering and culminating to the heavens like dreadful clouds surcharged with the elements of ruin, would shock the world with their collision and drench the earth with blood. That our great country would never be divided. That our Union, like a noble ship, though her live oak timbers would bend and quiver in the tempest, would ride the storm in safety. That monarchy would be overthrown forever, and Republicanism everywhere prevail, and nations learn war no more. Then sets in

genius of our great nation in its opposition to cousness and peace among the people walk, Mesthe union of church and state; that while the siah reign, and earth keep jubilee a thousand

But an imperfect sketch of these lectures is cut was Christianity. That the winged woman here presented. They are certainly creating a profound sensation. True or false, the clearness and conclusiveness of the arguments as presented by the intelligent speaker, we think would be difficult to answer. Surely the theme is startling and sublime. The appropriate allusion of the speaker to the portraits of Washington and Lafayette, that hung on the walls in the Capitol, in his allusion to France being with America in the of the nationality which was to come, was Israel final struggle, was deeply affecting.

Cork. Many persons see corks used daily without knowing whence come those useful materials. Corks are cut from large slabs of the cork tree, a species of oak which grows wild in the southern countries of Europe. The tree is stripped of its bark at about sixteen years old; but before stripping it off, the tree is not cut down, as is the case of the oak. It is taken while the tree is growing, and the operation may be repeated every eight or nine years; the quality of the bark continuing each time to improve to be located in thirteen distinct States. That as the age of the tree increases. When the bark is taken off it is singed in the flames of a strong fire, and being soaked for a considerable time in water, it is placed under heavy weights, in order to render it straight. Its extreme lightunwalled villages and cities having neither gates ness, the ease with which it can be compressed, and its elasticity, are properties so peculiar to a Republic where the people "should appoint to this substance, that no efficient substitute for it themselves one head," and their rulers and gov- has been discovered. The valuable properties of cork were known to the Greeks and Romans, who employed it for all purposes for which it is used at the present day, with the exception of stopples. The ancients mostly used cement for stopping the mouths of bottles or vessels. The Egyptians are said to have made coffins of cork which, being spread on the inside with a resinous substance, preserved dead bodies from decay. Even in modern times, cork was not generally used for stopples to bottles till about the seventeenth century-cement being used until then for that purpose.

Correspondence of the Rochester Daily Democrat.

A Man in the Rapids of Niagara-Miraculous Escape.

NIAGARA CITY, MARCH 31, half-past-two o'clock. Mr Editor :- I have just returned from a most exciting and thrilling scene, which happily terminated in the rescue of a man who had fallen into the furious rapids near the great Suspension Bridge.—It appears that he was a guest of the La Dow Hotel and after breakfast went out to view the bridge, and proceeded down the perilous steps near Witmer's flouring mill, on the bank of the river. On reaching the bottom he slipped, and fell into the water, just above the bridge, and when discovered was thirty or forty rods below the bridge, near the shore, rolling over and over, borne along on the resistless current, until he caught hold of a large rock, and after some fruitless struggles succeeded in reaching the top. The alarm was mmediately given in the neighborhood, and it was soon decided that that there was no way of reaching him but by means of a rope ladder. This was immediately procured, and after much hesitation, delay and altercation, occasioned by the difficulty of determining where to place it, in as much as the man could not be seen from the projecting bank over his head, it was lowered to a distance of perhaps a hundred feet and became entangled among the rocks ond trees. It was at once decided that some one must go down to disentangle it, and conduct it down as far as the shelving rock over the man's head.

But who among the crowd was willing to undertake the hazardous and doubtful experiment? In a few moments, Willard B. Coburn, porter of the La dow Hotel, volunteered his services. and proceeded to the place where the ladder was attached to the trees. He needed assistance, and soon two brave men, Anthony Shiley and Nats Crane, offered to go down. The three courageous men worked bravely for more than an hour in conducting the ladder down the prethat millennial day, when science, commerce, an hour in conducting the ladder down the premanufactures, and the arts would spread, the cipice, while men at the top carefully let it

down. At length the waving of handkerchiefs and cheering on the Canada side indicated to us that the man had sprung to the shore from the rock, and had begun to ascend the ladder .-Orane, the old Dutch butcher, went down over the shelving rock to meet and help the man up the ladder. But he preferred to climb up without help-Crane went below him, and in a few moments his bald head was seen emerging from below. What a thrill of joy and dread at once pervaded the hearts of the multitude that witnessed the exciting scene,-joy because of his success thus far, and fear lest wet, cold, and almost exhausted. he should lose his hold on the ladder and be dashed to fragments on the rocks a hundred feet below. But cautiously, and with firm grasp and step, he climbed up the ladder, three hundred feet in length, and was greeted by the shouts and acclamations of the hundreds of spectators who had assembled to witness the exciting scene. He was for a few moments borne on the shoulders of the excited multitude, all were so anxious to congratulate him. This well meant but mistaken kindness only exhausted the man all the more, but at length he indicated that he wished to speak. It was difficult to hear him, but is enough that he was heard to say, " I wish to thank you all for your kindness."

As might have been expected the mass of the people seemed to forget that the faithful, brave Dutch butcher was yet below. A few remained near the top of the ladder to see him safe up, and to speak words of commendation for his selfforgetting courage. The whole three displayed a noble heroism that will long be remembered to their credit.

The rescued man, E. C. Taylor by name, was from West Winfield, Herkimer county. He is a gentlemanly-appearing man. 57 years of age. As Coburn, after reaching the top of the ladder, turned round to look the rescued man in the face. with deep emotion he exclaimed-" Why it is the very man I waited on this morning." He had not till that moment discovered that the man was a guest of the Ladow Hotel .- A Spec-



The Advent Gerald.

BOSTON, APRIL 18, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

13. THE UNFRUITFUL FIG-TREE.

"HE spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down."-Luke 13:6-9.

The occasion of this parable was a statement to Christ of an outrage committed by Pilate, vs 1-5:

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt at Jerusalem! I tell you, Nay; but except ye repent, ye shall all likewise perish."

Pilate had slaughtered some of the Galileans, and mingled their blood with the sacrifices they were offering. Those who reported it to Christ

that those who are not visited by any such calami- own opinions-reserving the right to reject as y are necessarily righteous. The Saviour corrects both of these false notions, denies that such a calamity, or the falling of the tower of Siloam on the eighteen whom it slew, was any evidence of extraordinary criminality; and he affirms that without repentance, his hearers would be subjected to a like judgment; which he illustrates by the parable. The doctrine of it is that all who do not epent, are justly liable to destruction, that God grants space for repentance, that he sometimes grants special grace to induce it, and that when all is proved of no avail, he terminates the sinner's day of grace.

THOU NOTES AND QUERIES, 100

Under this head, may be given from time to time, various interrogations respecting points on which information is solicited by readers of the Heratd-either with replies, or without, when observations pertinent to this department, which adduce facts and arguments, may be here inserted. the 'possible profit' of spirit-intercourse.

ON ARMAGEDDON.

" Have you seen a book written by a Mr. Baldwin, called 'Armageddon,' in which he has la-bored to prove that the United States Republic, under the present constitution is Israel restored, as contemplated by the prophets? Might it not be well to review said book and point out its errors? It is gaining considerable character; and it the doctrines of the second advent of our Saviour, as held and taught in the Herald are true, that book is well calculated to put its confiding principle. readers into a profound slumber. I hope you will examine that book, and let the church have the penefit of your strictures. JAMES ROWE. " St. Mary's Parish, La., March 23d, 1857."

"I enclose an article cut from the Chicago Evening Journal, some two weeks since, which appears to have been copied from the National Intelligencer. If you have not a better version, you cannot as a journalist do less than to publish the article, or notice it. However erroneous may be its speculations, it being on the subject of prophecy, and the sermon referred to being delivered in the capitol at Washington, exciting there a profound sensation, and the editors of the Intelligencer stating that the conclusiveness of the argumens would be difficult to answer, and that the theory is startling and sublime, these are additional reasons for noticing it. A PENFIELD.

" Chicago, Ill., March 30th, 1857."

REMARKS.—The two foregoing communications efer to kindred subjects. The article referred to in the last, will be found on another page, and is entitled "The Fulfilment of Prophecy." It gives an outline of the theory unfolded in the book referred to in the first communication. This book we have examined. It is written by the President the Methodist Episcopal church South. Two years since it was put into our hands by a minister of that church. We read it, and commenced the writing of a Review; but had had so much reviewing in our columns a short time previous, that we postponed the subject. It is evident that the book is now creating some sensation, and is finding some to embrace its theories—as is evidenced by the article in another column on "The Fulfilment of prophecy." Mr. Pitts of Nashville, whose sermon is reported has evidently adopted Mr. Baldwin's theory; and by reading that article may be gathered the main features of the work. On reading the book, we were impressed with its of a review may be shortly resumed. It will be should there be any particular expression of a desire that it be done, of soilal add mort han B.

ormidable debanancing of correct; and that

In another column is an article on "The Coming of Elijah " by Elder Wellcome, which is called forth by an editorial article on the same subject in the " Herald " of April 4th. The arguments of God's Holy Spirit. of Elder W. are worthy of consideration, and the writer is not prepared to say that they are not

This is the correct way to meet questions of this kind. Let the arguments for opposite views be fairly presented, and then readers can judge of their relative merits. Whenever the "Herald" presents a view that is not sustained by reason or presents a view that is not sustained by reason or evidence, let it be so shown by those who are in Herald can never prove. Here again there is a possession of evidence or arguments that will present it in a more truthful aspect. Truth, and not to the terms it uses. For the "Herald" may be

such that which has no such merit.

REPLY OF THE N. E. SPIRITUALIST.

The New England Spiritualist of April 4th. copies our article-headed " A wise Distinction," nd published in the Herald of March 14th, -and appends the following reply:

'The Herald here assumes what it can never prove, namely, that 'God has forbidden' all inercourse between this and the spirit-world. If its ' broad ground' be true, then Jesus of Nazareth was an impious and ungodly man in conversing with Moses and Elias upon the mount of transfiguration; and moreover, the Moses and Elias who conversed with him were only 'lying spirits, that personated the good for wicked purposes.' The Herald must either recede from this broad ground,' and admit that good spirits do sometimes communicate, or take the above alternathey are too difficult for immediate answer. Short tive. If the good communicate, they can do us good; if the evil, we may do them good. This is

"The representation that Spiritualists in general worship spirits as 'gods' is as untrue and as slanderous as it would be to affirm that churchmembers in general worship their ministers as gods. It is true, among both classes of people, that weak-minded individuals are prone to pay undue respect to those whom they feel are capable of instructing them; but the intelligent, of all communions, repudiate the imputation of worship, or slavish obedience. The charge is unworthy of an editor who professes to be guided by Christian

"Equally so is the imputation that intelligent Spiritualists rely on the testimony of spirits, either good or bad, for salvation. Their reliance is solely on an interior perception of, and complete obedience to, the truth (from whatever source it may be learned,) under the beneficent and eternal laws of the universe. There may be some who very unwisely rely on the teachings of particular spirits, just as church members are wont to do on the dicta of their favorite minister or commentator, without calling into exercise their own individual truth-determining powers :- but of this class we frankly say that they would be quite as well, (perhaps better) off, to remain in the churches than to throw themselves blindly upon the guidance of invisibles.

" As to the test submitted at the close of the above article, we would merely remark that it has been applied to the modern spirits thousands of times within the last seven years, and has resulted in overwhelmingly successful demonstrations of various kinds, with accounts of which our paper and other Spiritualist publications are constantly teeming. Not only have they proved that they know a great many things, both past and to come, but they have done both 'good' and 'evil,' often to the complete 'dismay' of those who have denied their knowledge and power. The editor of of "Soule College," the literary institution of the Herald should have acquainted himself with these proofs."

In this reply there are some things which need

correction :

1. the Herald has never assumed that " God has forbidden all intercourse between this and the spirit-world." On the contrary, the Herald claims that God has communicated from the spirit world the revelations recorded in His word, through such inspired " mediums " as he has chosen ; " For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1:21. God also " in divers manners spake in time past unto the fathers by the prophets," Heb. 1:1. He hath spoken in sophistry, and destitution of any correct law of dreams, in visions, through the instrumentality of interpretation. It is not unlikely that the labor angels, with an audible voice from heaven, and, finally. He " hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds," Heb. 1:2. Therefore it is not true, as the Spiritualist affirms, that we hold to God's having forbidden all intercourse between this and the spiritworld-from which come all the gracious revelations from God to man, and the gracious influences

Now the Spiritualist knew that the Herald did not assume that God had prohibited all this; and hence it does not mean this, although the language it uses expresses it. What it means to affirm, is that the Herald assumes God's probibition of all intercourse between the mortals of this world and the spirits of the dead, which is what the Herald doubt as to the meaning the Spiritualist attaches seemed to regard this judgment as an evidence of great sinfulness on the part of those who suffered it; and the converse of this supposition would be thing that is evidence or argument against its of what He has prohibited; and He says: "There

shall not be found among you any one that . useth divination, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer," i.e., talker with the dead. And then in the same connection Christ's first advent is foretold and, in contrast with such spirits, we are commanded to hearken unto Him-showing that to hearken to the spirits, would be, under Christ's ministry, to be in opposition to God and Christ. We have thus proved God's prohibition of the intercourse of mortals with the spirits of the dead.

In disproof of such prohibition, the Spiritualist adduces the scene of the transfiguration, as evidence that, if our position be true, the Saviour was disobedient to the Divine prohibition in talking with Moses and Elias.

The Spiritualist forgets that this does not come within our forbidden ground. The Divine Word who created all things was competent to hold any intercourse that He chose with His creatures. The rule was for the government of His creatures, and not to prescribe limits to His action. A parent may forbid a child to enter a prohibited room; and yet may himself enter without any transgression of precept. And so may the Creator of all things do what His creatures are not permitted to attempt. His prerogatives do not conflict with their rights. One reason of God's prohibition of any attempt to communicate with spirits, is that "The secret things belong to God," while "those that are revealed belong unto us and our children forever." To attempt to penetrate into that unrevealed secret, is to encroach upon the prerogative of the Almighty. But if He saw fit to summon Moses and Elias from the unseen, that He might give His chosen followers a revelation of the kingdom in miniature, it should be recognized as an act of gracious condscension, and not quoted as evidence of our right to institute the

Nor does the communication of spirits with Christ, establish their right to communicate with

A singular position of the Spiritualist is that, 'If the good communicate, they can do us good; if the evil, we may do them good.'

Were this true, its converse would also be true, that the evil may injure us, and we injure the good. When Satan communicated with Eve, she was the loser wishout his being the gainer. When Satan communicated with the Saviour, though the latter was not injured, the former was not benefited; and while Christ alone might be sure of escaping from Satan's assaults with impunity, if he attempted not to benefit him, mortals need not hope for success in so fruitless an undertaking !

The Spiritualist next denominates as untrue and slanderous, our representation that Spiritualists in general worship spirits as " gods."

We will not quarrel about terms, nor go into any argument respecting an attempt at definition of the amount of worship rendered them. But will the Spiritualist deny that such spirits are the only "gods" they do worship?

We presume the Spiritual Telegraph is authority with the Spiritualist; and it says, (Jan. 24, '57) or Dr. Weisse says in it :

" Spiritualism, as yet in its infancy, foreshadows its god or gods as divine Man or Men.
"I interrogate History, Poetry and Art, and

they point me to man as their god.

Jupiter, son of Saturn, was raised in the Isle of Crete, dethroned his father, reigned in his stead, and was worshipped for centuries as the father of the gods and the god of men. He is represented as seated with the lightning in his hand and an eagle at his feet.

" Odin is shown me as a warrior with two ravens on his shoulders, and Hesus with the battleaxe in hand.

" Osiris, the supreme god of the ancient Egyrtians, is represented sometimes enveloped in drapery, having over his head a celestial sphere, and sometimes as a Phrygian shepherd with crook in

" Now, if there is anything in Theology, Philosophy, History, Poetry and Art, however discordant they are as to the origin and attributes of their gods, they all agree as to this one idea, that the majority of their gods were originally men. They lived on this earth, moved and toiled one way or another among men; died and were translated into heaven. Nay, farther, the more refined the nations were, the more that idea was felt. Let us take this universal belief as a basis, and let us consider it as an instinct of our race.'

As to the text referred to, we challenge the Spiritualist to produce a solitary instance where spiritualism has foretold, in minute, clear and unequivocal language, an event, the occurrence of which was improbable at the time of the prediction, and which was afterwards minutely fulfilled!

" Saul died for his transgression which he com-

the Lord, which he kept not, and also for asking proffers! counsel of one that had a familiar spirit to inquire of it; and inquired not of the Lord. Therefore He slew him."-1 Chron. 10:13, 14.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God ? For the living, to the dead ? To the law and to the testimony; if they speak such bodies as shall still be mortal and corruptible not according to this word, it is because there is needing meat and drink, and enjoying again the no light in them !"-Isa. 8:19, 20.

THE DOCTRINE OF THEMILLENNIUM.

IS IT SCRIPTURAL?

An article on the Millennium, with the above heading, has lately appeared in the Protestant Episcopal Banner and is being extensively copied by the religious press, as a full and sufficient refutation of the premillennial advent. We propose to give the entire article, in sections in the Herald and to append such remarks as may be needful or

The following is the commencement of the ar-

"The simple idea of the millennium is the personal reign of our Saviour Christ on earth, together with his saints, for a period of a thousand years before the general resurrection, and the day of judgment. The objections to this doctrine are the following:

"First. Such a doctrine does not seem at all consistent with the happy state of the departed saints as recorded in the sacred writings. It cannot rationally be supposed that those 'spirits of the just men made perfect,' which, being 'absent from the body, are present with the Lord,' should leave those blessed mansions, or quit that happy state to live on earth again a thousand years .-They who are already 'entered into rest,' and who enjoy all the delights and satisfactions which Paradise itself affords, will not surely be called upon to quit that happy station to enjoy again the lower blessings of peace and plenty upon earth .-The enjoyments of the body, meat, drink, or eartbly pleasures, which they denied themselves and were dead to while they lived here, could have no power to call them from their heavenly speculations, and the holy and righteous company of Paradise, to hold converse again with the degrading things of earth ?

It will be noticed that the statement of the doctrine of the millennium as given in the above, is erroneous; for instead of looking for it before the "general resurrection and day of judgment," millenarians hold that in the place of a "general resurrection" to follow, that of the righteous will precede the millennium, and that only the wicked dead will be raised subsequently to it; and instead of its preceding the day of judgment, that the judgment of the quick and the dead will usher in the millennium. It seems to be extremely difficult for anti-millenarians to give a precise and accurate statement of millenarian views, or to reply to them with common fairness and decency-

The claimed inconsistencies of the doctrine.

The first of these is specified in the foregoing extract. The writer bases it on what can or "cannot rationally be supposed." Thus he makes his own reason, instead of Divine revelation, the ground work of his faith. He first decides what ought to be, and he makes that "rational supposition" the standard to which the declarations of revelation must conform! If man's rational convictions were an unerring guide, it was needless to add a revelation. But the revelation being given, all rational convictions should be corrected by its declarations. For those who bend its teachings to the standard of their own reason, make their reason and not revelation the standard of their faith.

It will also be noticed that in the foregoing the writer has assumed that the departed saints have entered on the full enjoyment of their eternal reward, and that any change of their condition would be distasteful to them, and without adducing a single text in proof; whereas the Bible explicitly declares that the Saints' coronation day is at Christ's appearing, and they were symbolized to John in Patmos as eagerly anticipating that consummation of their glory, and crying, "How long

And, lastly he misrepresents the views of millenarians respecting the source of enjoyment during, and the blessings of the millennial state; and in denominating the condition of earth restored, a "degrading" one, he speaks contemptuously of God's own handiwork which at the beginning God himself pronounced "very good" and over which the sons of the morning "shouted for joy." If heaven restored to earth is the eternal boon which God has promised to the redeemed of our race, how can the gift he despised without treating contemptuously the Giver ! And what will be the reward which

The next inconsistency specified is the follow-

"Secondly, we are taught in the script'res that the resurrection of which Christ is the author, shall change our vile bodies into the likeness of his glorious body,' while the doctrine of the millennium requires him to change or restore them into pleasures of this lower life. Every description of the glorious and spiritual character of the resurrection body is inconsistent with the idea of 'a dwelling upon the earth, and the enjoyment of those temporal felicities which the millenarians imagine are to be prepared for it. The Scriptures say:-They shall come forth out of their tombs to the resurrection of life.' They teach us that when Christ shall come again his saints shall be received into heavenly mansions, and shall be with him where he now is;' that when Christ, who is their life, shall appear, they shall appear with him in glory, that they shall be like him, and see him as he is.' But the doctrine of the millennium is that when Christ.comes again, they who have been his choicest and most faithful servants shall not be immediately raised to eternal life, but first to that which is temporal. They shall not be received into heavenly, but earthly mansions. They shall not be glorified with him in glory, be like him in his glory, or see him as he is, till they have spent a thousand years upon earth to fit them for those blessed mansions, and to prepare them for this beatific vision. This thousand years is to be spent in the enjoyment of all bodily delights; a kind of Mohammedan Paradise. How inglorious is all this compared with the resurrection promised in the Holy Scriptures."

This paragraph will strike every one conversant with millenarian views, as an entire perversion and misrepresentation of them. And this writer whoever he is, cannot escape the judgment of the enlightened as being either ignorant of the views which he is attempting to confute, or he is a designing falsifier of them. Millenarians do not hold, nor does their doctrine require, that the saints will be raised "mortal and corruptible." On the contrary they teach that our vile bodies will be changed into the likeness of Christ's glorified body. The plea that such a body will be inconsistent with a residence on earth, is to impute to God the inability to adapt this earth in its restored condition to the necessities of resurrected men.

The declaration that the Scriptures teach that when Christ comes the saints shall be with him where He now is,' is a falsification of Scripturethere being no such affirmation between the lids of the Bible. It affirms their eternal presence with Ch'st and declares that wherever He is they shall be also-being ever with the Lord, without any intimation that the locality of that presence will be inconsistent with the possession of the earth.— There is no inspired declaration that the saints will reign in heaven, or possess eternal mansions in heaven; but there are such, that "the meek shall inherit the earth, ' that "they shall dwell therein forever," and that they " shall reign on the

This writer falsely makes millennarians deny that the resurrected saints " shall be like Christ and see him as he is;" which is a doctrine they expressly affirm. And he falsely imputes to them the belief that the saints will only be raised to temporal enjoyments, and to those only that are bodily and sensual, when they hold that they will be raised to a participation in all that is pure, and holy, and glorious, and that to enjoy forever. In imputing to them anticipations of a Mohammedan paradise; or, in thus denominating that paradise restored, which is depicted by millenarians only in the language of inspiration, he maligns and slanders them, imputing to them anticipations which they abominate; and he shows contempt for Jehovah's promises, and disparages the blessed mansion prepared for man, and foreshown in beatific vision .-How inexcusable are such disparagements and perversions! It thus ignorant of the views on which he proffers his comments, how unfit he is to discuss them ! And if, knowing the falsity of his imputations, he has recklessly made them, how unworthy and culpable he has shown himself!-And thus, on either supposition, he can have no excuse for such representations of millenarian

SINGULAR DIVORCE CASE.—A person in rather a high position has just obtained from the civil triounal of the Seine (in France) a separation from his wife, with the right of keeping his child, in consequence of the following circumstances. The child had the measles, and its medical attendant declared its life to be in danger; but the

mitted against the Lord, even against the word of God will bestow on those who refuse the gift He | mother nevertheless, continued to prepare her toi- | had no appointment until the Sabbath, I spent the invited. "You cannot leave the child, who is dy- to them words of comfort and hope. ing," exclaimed the husband. The wife replied that it was impossible for her to remain away from guilty of a want of politeness. The husband gain remonstrated with her, but in vain; she insisted on going to the party, if only for an hour. The husband then informed her that if she carried her intention into execution, the door would be closed against her on her return. The wife left for the party, but on her return home was refused admittance. The tribunal has decided that the husband was perfectly justified, and has furthermore ruled that a wife who forsakes her child in illness, forfeits her conjugal affection.

> Of 130 vessels which have been sent direct to Liberia by the Colonization Society since 1820, all have arrived safe, without having to make any claim on the insurance offices for damage. This shows a generally smooth sea, and safe navigation between the United States and Liberia.

Spiritualism.—Eight years ago, first commenced the " Rochester Knocking." Now there are fifteen papers in the United States devoted to Spiritualism eleven weeklies and four monthlies; and in many places, there are large societies.

MY JOURNAL of guied many

Monday, March 23 .- Took cars for New York to attend the funeral of Bro. Wm. Tracy, and arrived in season to take part in the service, with Elder Gunner, his pastor. He had given an account of his life and character, and of his sickness and sudden demise. I followed with remarks on the subject of our blessed hope, and the consolations we have from it in the separation of friends by death. We sorrow not as those without hope. We shall see our friends again, when Jesus comes, and have an eternal reunion. After prayers, the remains of our deceased brother were taken to the Greenwood Cemetery, for repose till the resurrection morn-

There was a large attendance, and the scene was

No one among the church could be more missed, than our beloved brother Tracy. From the time of our first acquaintance, in 1842, till his death, 1 can bear record to his uniform, active, and faithful devotion to the interests of the Advent cause. In 1842, when Father Miller and I were giving lectures at the Apollo Hall, Broadway, without friends, and laboring night and day against prejudice, and popular fury, and while we had the expenses of our Hall, and also our board to pay, we sought to economise, by sleeping in one of the apartments of the Hall, and took our slumbers upon the hard floor ! As soon as Bro. Tracy learned this fact, he lost no time in bringing Father Miller a comfortable bed, and such other things as he and his kind companion who is now bereaved, could bring for our comfort. From that hour they have been true and faithful. God only can reward them for their kind attentions to me in all my toils and sufferings, in which they had the power to participate. For the last ten years, he has been my Agent in New York. In all his dealings with us he has been prompt, honest and faithful.

Within the last year, I have seen with much pleasure that he took a deeper spiritual interest in the meetings and cause in the city. The severe trials of the church only made him love it the more. And I have no doubt that our brother has been ripening for the kingdom for some time past. A ore particular notice was given by Bro. Gunner, in the " Herald" of April 4. Sister Tracy is left alone, she feels very deeply the loss of her partner in life. But God is the widow's God and husband. May she have the prayers of God's peeple, and be comforted and sustained.

Tuesday, March 24 .- In connection with brother all that can be said on that side Gunner, visited a number of families, and also arranged for the future agency of the "Herald" evening, took the cars for Philadelphia, on my way to Baltimore to meet my next appointment. Soon after I entered the car, an altercation arose between some passengers near me, about a seat, as well as to arouse from the deepest slumbers. which first came to blows, and then to pistols. Being in the next seat to them, I felt for a moment in danger, as the deadly weapon was aimed in my direction. But the interference of friends prevented the destruction of life. Alas! for the times.

After a ride of four hours I was privileged again with a resting place in the "prophet's room" laid me down and slept, and was refreshed, for the Lord sustained me.

more and arrived at noon. Bro. Speights met me, and conveyed me to the house of Bro. Smith, where I received every attention, during my visit. As 1 Lord's coming.

let for an evening party, to which she had been time in visiting the scattered flock, and speaking

Besides others I visited Bro. John Hancock who resides a few miles out of the city. He is an old the party without breaking her promise, and being friend, with whom I became acquainted on the canal boat on my way to Cincinnati Ohio, in 1842, to proclaim the glad tidings of the kingdom. He was then in an unconverted state. But on hearing my views, and seeing the liberal manner (as he said) in which I was diffusing them, he became impressed with their truthfulness, and before we parted became a helper in the distribution of tracts, &c. and an advocate of the cause. I had a very interesting and, I trust profitable visit. His health is poor, but he is able and does converse with many for their good, and I trust his labors for the good of his neighbors will not be in vain in the Lord. Bro. Wise, who is a companion of his, I only saw a few moments. He is a kindred spirit and mutual

> I had the pleasure of calling upon the Rev. Mr. Seiss, of the Lutheran church, with whom I had an interesting conversation on the speedy personal coming of Christ. He is a decided advocate of the personal reign, and also that the time is near to come. He does not fix dates, but from the " signs of the times," and the evident near termination of the prophetic periods he believes it near, and so he faithfully preaches to his people. He is among the good servants, giving to the household meat in due season. He has published his views in a work of 324 pages, entitled "The Last Times: an earnest discussion of momentous themes."

> Our readers will be able to form some idea of the work by the following able notice :-

> "This truly eloquent and valuable work, contains a thrilling presentation of the prophecies of God concerning the destiny of this world and its population. It brings before us, in an interesting and well arranged manner, a subject which concerns every breathing mortal. It ably discusses the certain return of Christ to earth; the probable nearnes of that sublime and important event; what signs are to proceed, and what scenes are to follow it; how we may judge of the time; the present aspects of the church and the world; the nature of the great crisis to which things are verging; the fate of existing forms and establishments; the scenes and changes which are now to be expected in the course of human affairs, with many related matters of most solemn moment."

> The Puritan Recorder justly says-The author writes like a man deeply impressed with the magnitude of his theme, and who has not adopted his opinions without much thought and investigation. The work is prepared with profound care, is exceedingly interesting and instructive, contains an immense amount of important truth, and certainly is no ordinary book. Its warm and brilliant style -its beautifully earnest appeals-its truly devotional spirit-its chaste and transparent dictionits clear and impressive course of exposition-its forcible arguments-its vast multitude of authorities, ancient and modern—the depth of conviction which it displays-together with the marked ability of its author, and especially the momentous and startling character of its ultimate conclusions, combine to render it a production of intense interest, commending it to the serious attention of all classes of readers and particularly to every Luth-

> Those who agree with the sentiments of this book, and those who do not, have concurred in recommending it as ably written, full of materials, elaborated by patient thought, and confirmed by learned authorities. and have expressed themselves to the effect. that all who study this subject should have this work. One who dissents from some of its doctrines, pronounces it a great desideratum as furnishing in a small compass, for a small price, and in admirable taste, the sum and substance of

Appended to it is a bibliographical catalogue, which as a guide to the literature of the general and Advent publications in New York. In the subject, is itself, worth half the book, at least to the student."

I have read the work with much interest, and think it will not fail to stir the most stolid heart,

The adventist will dissent from one of his views, vis., the return of the Jews and the accompanying doctrines. But the most of the work is in accordance with our views. I noticed also one page, relating to Father Miller, and his views, which Adventists will see at once to be erroneous. Had bro. Seiss been acquainted with Father Miller, and his at Dr. Wardle's. I was sad, and very weary, and views, he would no doubt have spoken very differently of him. I shall soon place the Life and Writord sustained me. ings of Bro. Miller, in his hands, so that he may Wednesday, March 25.—Took the cars for Baltisee the justice of these remarks. I know that Bro.



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of

LETTER FROM E. WALKER.

Bro. Hrwrs :- It is now thirty-six years since first found Christ to be the Saviour of sinners, of whom I was chief, being at the age of twenty-one. I shortly after joined the Baptist church in Becket, a people whom I loved, and love them still, especially those that have received the truth in the love of it. In '42 I became identified with the second Adventists who possessed a higher degree of holiness and virtue, whose God is the Lord, and a people whom he hath chosen for his own inheritance. And it is with wonder and admiration, after so long a time, I still find myself in a strange country. While pursuing my journey thus far through this wilderness I have been compelled to maintain a constant warfare with its elements. While looking around myself I find it requires an increase of faith to stand in this evil day, when iniquity is abounding everywhere and the love of many waxing cold, and multitudes giving heed to seducing spirits and false doctrines, which are quickly discernible by the children of God. And it is with much joy, commingled with painful sensations, that I often review the last fifteen years, when the loud voice of the flying angel was distinctly heard proclaiming in trumpet tones, saying, " Fear God, and give glory to him, for the hour of his judgment is come." From thence arose a pillar of a cloud to lead on the way by day and night, which shot forth its translucid rays, that threw around a halo of glory which shone on the soul, and the response was, Come, Lord Jesus, come quickly.

"The Lord gave the word; great was the company of those that published it." Being of one heart and of one mind they walked out on the word of God fearless of the consequences, in one solid phalanx, that struck terror and consternation to the adversary. While many were inquiring "We would know therefore what these things mean," at the sound many of the slumbering virgins awaked and trimmed their lamps, and others were calling for more oil. While the most vigilant steps were taken in the use of sling-stones and battering-rams against every stronghold what was the reply? A loud outcry from the battle-ments, with vociferous tones, "We pray thee, depart out of our coasts. For why art thou come hither to torment us before the time."

The opposition next to be met with was still more formidable, as the perils began to thicken fast. At length came on the false brethren together with the transformers. And I can truly say my heart was sore pained with in me to behold the scatterings and divisions that ensued, and together with the many wounds thus inflicted. which have bled at every pore. And I said, Oh that I had wings like a dove, for then would I fly away and be at rest.

Notwithstanding, dear brethren, our many afflictions and sore trials that we are called upon to endure awhile, I feel confident to say that the wisdom of God and the power of God will be displayed in the exceeding riches of his grace upon the heirs of salvation, that are looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

While meditating upon the goodness of God, and the word of his grace, that bringeth salvation, it draws the vail a little, and lets in an increase of joy, by beholding as in a glass what we are now to know in part concerning that glory that will fully be revealed from glory to glory, if we are so happy as to look upon that face that was once crowned with thorns on Calvary, to redeem us unto God.

And in view of these things I am often constrained to inquire, where is the heart of steel that can remain unmoved in view of so great a sacrifice on the part of God as not to withhold his darling and only Son; who gave himself up so willingly and poured out his life-giving blood so freely on the cross for thee, poor soul, for thee !

While the love of Christ is the life spring of action on the soul, it leads to the solemn enquiry

from a full heart and flowing eyes, Who among us, in view of so glorious a prize, shall draw back or turn aside from the path of the just?

Let us therefore not east away our confidence. which hath great recompense of reward, while passing through these days of darkness and perilous dangers; for we have need of patience, for yet a little while and He that shall come will come and will not tarry. For if we be dead with him, we shall also live with him. And these things let us have in remembrance before the Lord that we strive not about words to no profit. To this end let us endeavor to stir up our pure minds by way of remembrance.

The Herald I yet esteem as an invaluable medium to the little flock whose conversation is in heaven from whence also we look for the Saviour the Lord Jesus Christ. EPHRAIM WALKER. West Becket, Mass., March 4th, 1857.

LETTER FROM JOHN SMITH.

Bro. Homes :- It is not an easy thing for one that has been taught or received the great and glorious truths of the Second Advent faith, with the broad seal of heaven affixed to them, and in receiving them rejoiced with joy unspeakable and full of glory to give them up. But feeling a peace which was like a river, that no human tongue can describe, they would not be inclined by the cemptation of Satan, or by the art and sophistry of any human being, to give up such a glorious truth. I say, no: for if he once drank of that river the streams whereof make glad the city of our God, it will be in him a living well of water springing up in eternal life. A good and true Adventist, who has been baptized with the Holy Spirit, can say with Paul, "Neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." There are many that call themselves Adventists who are a disgrace to the cause, who have the form of godliness but deny the power thereof.

I am very sorry that some of those who profess to be looking for the second advent of the Saviour are so backward in paying for their papers. It shows plainly to me the want of an honest principle. If I hired a man to work for me two days, at a dollar a day, and after the man had finished his work if I refused to pay him, if I belonged to any society, religious or civil, they would be perfectly justifiable in excluding me from their society: for it is no better in the sight of a holy God than robbing; for the laborer is worthy of his reward, and they that withhold more than is meet will find in the end it tendeth to poverty.

I have been a supporter of the paper nearly from the beginning, when it was called the Signs of the Times. It has always been a source of comfort to my soul. And often has it brought tears to my eyes. I consider it one of the best religious papers that is now printed. It proclaims the same great and glorious truths that it first commenced with, and it has always kept on a straight forward course, neither to the right hand nor the left. Although, brother Himes, you have had to contend with the powers of darkness, and foes within and foes without, and spiritual wickedness in high places, Satan with his artillery has been arrayed against you, and they said at times now persecute and take him, for God has forsaken him : but God appeared for your help and turned their counsels into foolishness, and covered them with shame and reproach. You have great reason to praise God for the great deliverance he hath wrought for you, that when your enemies came round like bees ready to swallow you up, and the paper too, the Lord appeared for your relief, and the pit they dug for you they have fallen into themselves and sunk out of sight, for the face of the Lord is gainst them that do evil, to cut off the reme brance of them from the earth. God has verified his promise unto you that when you passed through the waters he would be with you, and through the rivers they should not overflow you, and when you passed through the fire that you should not be burnt, neither should the fire kindle upon you, for not a shaft can hit until the God of

I have always, from the beginning, contended for you, and for the paper, and when I have heard your character assailed, I was never afraid nor ashamed to vindicate it.

From your old and sincere friend and brother in Christ, whose ears have always been closed against the evil surmisings and secret workings of those combined and arrayed against you and the Herald-may their counsels still be turned to foolishness-looking for that blessed hope and the glorious appearing of Him who is the only hope of his weary bride, and hoose to John Smith.

Cincinnati, Ohio, Feb. 5th, 1857. seried every attention, during my visit. As

NOTES OF A COLPORTEUR.

Called on a wealthy farmer to spend the night, found them quite religious in talk, very glad there were those who were ready to sacrifice their time and feelings to circulate good books. Found a King," "Treatise on Matthew," "Saints' Inherlarge family of children, great lovers of books. itance," had enlightened a number on the true I was shown their parlor, which abounded with hope of the gospel. beautifully bound books, and popular magazines. On examination I found a few good histories, a few respectable memoirs, some religious books of families were much interested in the doctrine of good character, and a host of fictitious books of Christ's soon coming, had openly professed it bealmost every grade. I showed my books, forty or fore, wanted the community to be instructed. I fity specimens of the best classes of books, among which were Dr. Cumming's, Hill's, Litch's, Fassett's, Orrock's, Miss Johnson's Poems. Several Inheritance." There was about \$15,000 property valuable Memoirs, Methodist Baptist, and Orthodox books, &c. These were of little account to thought I would sell them some tracts to circulate them, they had no appetite for such books. The among their neighbors, but could'nt do it. I sold old folks said my books were good, asked what so one of them a book by telling him he should have ciety sent me out. I replied no one. I bought it at cost. Have been invited to go there and and sold such books as I judged most useful. The preach again, but concluded not to, until these evening passed, they wished me to converse with their children about their souls' interest, and to pray with them... In the morning I wanted to sell them some books. They were not able, spent so much to buy books for the children, they could not buy these, they wished their family loved such books. Called for my bill. "Well, we don't ask our ministers, or colporteurs anything, but I day." suppose you are selling books to make money, and pay my bills." "Well, about a dollar for you and your horse I guess will make us whole, we will take a book for it." Paid, and gave a few

This is a sample of many religious families, who have poisoned their intelligent children with fictitious trash, and led them in the way of death. while they wonder their children do not like better books, and think more of religion. I can safely say I have seen thousands of copies of fictitious books in religious families, and they feel too poor to buy good books. The sentio and

Went to V., called on many families who read "nothing but the Bible ;" found by conversing with them that they did not read that enough to know anything about it. Have always found that those who love the Bible most, and study it most. love other good books, such as give bible information. Religious books are of two general classes. One deals in a system of philosophical, or sophistical arguments to lead away from, or cover up the plain sense of scripture. The other leads the mind direct to the great fountain of light, seeks to remove the obstacles men have placed in their way, and opens up before the mind the great truths recorded by inspiration, applying them to the times and things intended by the Lord.

Went to F.; found most of the religious people much opposed to the idea of studying about the future, saying, " no matter, no matter, What odds does it make?" &c., &c. Sold a few of Dr. Cumming's works, and a few of Wellcome's on Matt.

24th and 25th, and gave a few tracts. disposed, who seeks for truth from all sources. He had bought one of Wellcome's work on Matthew, and remarked that he had been much benefited by it. Sold him Saints' Inheritance, and several other books. He then sent me to his minister to sell him the work on Matt. 24th, and 25th, and others if I could. Found him stiff, and bigoted, not disposed to buy. Called on two fine families, who were of the Oberlin school, had suffered much by their church, for their anti-slavery and other reformatory principles. Spent half a day

At M. found that one of "The Army of the Great King," which I had sold, had done much And the Christian church at a very early perithe family to the true hope of the gospel. and if

many of them, but if you have got hold of the gospel of our Lord Jesus Christ." hope I am glad. As to those of you who do bethe churches who have been enlightened and bene- blessed safety, and the reward of obedience for-

fited by our preachers and books, but do not acknowledge it because of their sectarian careful-

Went to I, ; found that several books I had sold a year before, such as "The Army of the Great

Went to D. and preached several times, had large congregations each time I went. Several paid my fare to go and come twice. One man gave me one dollar. I also sold him " The Saints' in the families claiming to be Adventists.] moved out.

DEFECTION FROM CHRIST.

"HE that rejecteth me, and receiveth not my words, bath one that judgeth him; the word that I have spoken the same shall judge him in the last This is one of Christ's solemn announcements. But it is a sad fact that the Lord's proit is right to charge you." . 'Certainly, I wish to fessed people have, in all ages, manifested a proneness to forget the divine commands, and to substitute the precepts of men, or the devices and desires of their own hearts. The Old Testament presents a constant series of instances, which ought to admonish us on whom the end of the world is come. Take the following case as a sample: God commands Saul to destroy the Amalekites utterly, and everything appertaining to them. And Samuel said, "Hearken thou unto the words of the voice of the Lord." But instead of doing so, "Saul and the people spared Agag, and the best of the sheep, and of the oxen, and would not utterly destroy them." Then the Lord said to Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. When Samuel came to Saul, Saul said, " Blessed be thou of the Lord : I have performed the commandments of the Lord." But Samuel said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" And Saul said, "The people spared the best of the sheep, and of the oxen, to sacrifice unto the Lord." Samuel said, "To obey is better than sacrifice, and to hearken than the fat of rams;" adding, "Because thou hast rejected the words of the Lord, he hath also rejected thee from being king."

So when Messiah "came to his own," he found a state of great defection from Moses, and, consequently, " his own received him not." " For," says he, " Had ye believed Moses, ye would have believed me." And what he says, in a conversa-tion with the Scribes and Pharisees, shows how At W found a young man well read, and well the faithful city had become a harlot. Their question, "Why do thy disciples transgress the tradition of the elders?" he answered by propounding another, "Why do ye also transgress the commandments of God by your tradition?" He instances the influence of tradition on the fifth commandment, " Honor thy father and mother," which includes maintenance and relief. But by your tradition, as though he had said, "Ye warrant children to give this answer to their parents who are poor, and seek relief and support from them," "It is Corban, that is to say a gift by whatsoever with them to show them the reign of Christ was thou mightest be profited by me :" that is, Have in a better world than this, and the signs now in- consecrated all the overplus of my estate, more dicate an immediate change. They were much than will serve for my own maintenance, as a reprejudiced against Millerism, not knowing any- ligious offering or gift to God, and therefore you thing of its merit. Sold them "The Army of the must excuse me; this ye think frees them from Great King," and Matt. 24th and 25th, and gave any obligation to relieve their parents, and consethem several tracts on the new earth, and reign quently from any transgression of the law; but I tell you, that thus ye have made the command-ment of God of none effect by your tradition.

good in disarming a bitter opposer and leading od of her history showed symptoms of defection from the simplicity of Christ. The mystery of Went to B., showed my books to a family who iniquity began to work in the apostolical age, and took Hill's and Wellcome's, found them interested the great Roman apostacy is the full development, in the doctrine of the Advent nigh, and restitut and embodiment of that defection. But instead tion of the earth. I was glad, and asked who had of this mystic tower of Babel affording a place of taught it to them. " Oh, we always believed so, safety in the fiery deluge, it will only enhance the all the churches believe so, don't they ?" "Oh general confusion and shame. The highest spire no, only a few." "Why, they all do about here." of human daring, will be the first to attract the "All who?" "Our church, our minister," &c. divine lightning, when it shall awfully play "But you are mistaken. I have disputed with against all who "know not God, and obey not the

But it is equally true that those who are poor lieve it, I well know where you first learned to in spirit, and tremble at the divine word, and obfind it in your Bibles. This represents a class in serve its holy teachings, will in that day enjoy a and heart, and life, fully to thy commandments which are holy, just, and good :

" Not to man, but God submit : Lay our reasonings at thy feet." R. HUTCHINSON

Letter from L E. Bates.

BRO. HIMES :- I rejoice, brother H., to hear that your health is some improved, and that you are slowly rising from your long prostration. I have watched with deep interest your movements in the cause in which for years you have been engaged, and have witnessed with painful emotions the changes and variations in your health as I have discovered that the attacks upon your system were becoming much more frequent and violent than formerly, and the effect can but be the gradual undermining of a once strong and robust constitution, and the wasting of the vital energies of your being. The laws that govern the human organism are inexorable in their demands, and despite of every effort to combat their claims or silence their voice, you will at last be compelled to yield to their stern decree. But it is no marvel. My greatest wonder is that your physical powers and mental energies have not long since yielded to the constantly increasing draft upon them, and the grave become your resting place.

But how cheering, my brother, must be the re flection that your strength has been spent in the service of one who gave his live a ransom for the world. And the great apostle could say, "Though the outward man perish, the inward man is renewed day by day." - To know Christ,-the power of his resurrection, the fellowship of his suffering. and be made conformable unto his death, was the height of his ambition. And as he drew near to the close of a long and eventful life, and looked back upon the many years spent in the service of his God, and thought of the sears he bore as the result of his fidelity to the cross of Christ, he could say with confidence, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteousness judge shall give me at that day, and not to me only, but unto all them that love his appearing."

That my brother may ever imitate an example principle, feel at last the same confidence, and ensure the same high reward, is the prayer of his affectionate Christian brother.

Camden, Oneida, Co., N. Y., Feb. 2d, 1857.

BRO. WM. T. MOORE writes from Cherau, S. C., Feb. 20th, 1857 :- "Rev. J. V. HIMES-Dear Sir -1 enclose \$5 to be placed to my credit for the Herald. I think the brethren ought not to load you with such heavy burthens; for the Herald is the only valuable organ through which the scattered flock are privileged to hear from those in different parts. For my part I would not be without for double its price, although I am short of funds. The Herald must not stop. The feeble hands will be supported. Be of good courage; it is the Lord's work. The nearer the port, the greater the danger of being dashed to pieces, as Satan knows as soon as our little bark is landed on Canaan's shore his chance is all over. I am pressing forward to obtain an eternal inheritance. By the goodness of God, I am still spared-s monument of his mercy. May the Lord sustain us all until he shall appear to sit upon David's throne, and gather us together in one place to praise him eternally, is my prayer. Your brother, in the patient waiting for the coming of the Lord Jesus Christ."

Married,

In Southboro', Mass., on Tuesday evening the 7th inst., by Elder C. Cunningham, jr., Mr. Ep-MUND B. PECK and Miss SALINA WALKER, both of



"I am the resurrection and the life: he that believeth me, though he were dead, yet shall he live: and whose ever liveth, and believeth in me, shall never die." — John 11:25, 26.

Obituary.

DIED, suddenly, of the heart disease, March 22d, 1857, widow BETSEY PULCIFER, aged 65 years. Her husband died thirteen years ago the past

ever. Dear Saviour, help us to bend our mind, sufferer. She leaves two children to mourn her loss, but we feel that our loss is her eternal gain. She experienced religion when young, and lived a praying, devoted life. She was not only a reader of the Herald for ten years, but a believer in the great principles it advocates. The Herald was always a welcome visiter.

> Dearest mother, thou hast left us, Here thy loss we deeply feel; But 'tis God that hath bereft us. He can all our sorrows heal.

Yet again we hope to meet thee, When the day of life is fled; Then, in heaven with joy to greet thee,
Where no farewell tear is shed.

DEATH has again invaded our number of faithful and long-tried friends, and stricken down suddenly, one whom we believe was fully prepared to depart this life. SAMUEL GUILD, of North Attleboro', Mass., aged nearly 71 years, died the 12th of March, 1857, by a sudden stroke of paralysis, caused, as was supposed by his physicians, by a sanguineous extravasation, or effusion of the vessels of the brain. All his symptoms, from the beginning, were those of apoplexy: -which were somnolency, heavy, profound sleep, with loud breathing, &c., in which condition he lay for nearly a week, giving no evidence of any knowledge of events, except during a few of the first hours. Father Guild joined the Baptist church in Attleboro' in 1835. He was among the first believers in the doctrine of the second coming of our Lord near at hand, having procured and read some of the first numbers of the "Signs of the Times;" and he continued in the faith, a consistent believer and supporter, up to the time of his death. To his surviving relatives and friends he has left many evidences of his favor with God: and they can look back, and re-call many incidents occurring during the few last weeks of his life which bespeak the fact, that he was in some manner conscious of his approaching end, and preparing for it. He exercised a spirit of remarkable forbearance and forgiveness toward those whom he had supposed had injured him, or were his enemies, and this was expressed in some of his last conversations with his friends. A few days before his sickness he conversed familiarly with his companion in life, with whom he had spent nearly forty years, expressing his unabated love and attachment to her for her continued love and so worthy, be actuated by the same ennobling fidelity to him and their children; and soon after a Magazine left by his son in the barn was taken up by him, and within he found the article, a part of which is here appended: A LOVER STILL.

"No longer a lover!" exclaimed an aged patriarch. "Ah! you mistake me if you think age has blotted out my heart. Though silver hairs fall over a brow all wrinkled, and a cheek all furrowed, yet 1 am a lover still. I love the beauty of a maiden's blush, the soft tint of flowers, the singing of birds, and, above all the silvery ring in the laugh of a child. I love the star-like meadows where the buttercups grow, with almost the same enthusiasm as when, with my ringlets flying loose in the wind, and my cap in hand, years ago, I chased the painted butterfly. I love yon aged dame. Look at her! Her face is careworn, but it has ever held a smile for me. Often have I shared the bitter cup of sorrow with herand so shared, it seemed almost sweet. Years of sickness have stolen the freshness of her life, but, like the faded rose, the perfume of her love is richer than when in the full bloom of youth and

"Together we have placed buds in the pale folded bands of the dead; together wept over little graves. Through storms and through sunshine we have clung together, and now she sits there with her knitting, her cap quaintly frilled, the old-styled kerchief crossed white and prim above the heart that has beat so long and truly for methe dim, blue eye that shrinkingly fronts the glad day; the sunlight, throwing her a parting farewell, kisses her brow, and leaves upon its faint tracery of wrinkles, angelic radiance. I see, though, no one else can, the bright, glad young face that won me first, shine through those withered features, and the growing love of forty years thrills my heart till the tears come.

"Say not again I can no longer be a lover. Though this form be bowed, God has implanted eternal love within. Let the ear be deaf, the eye blind, the hands palsied, the limbs withered, the brain clouded, yet the heart, the true heart, may hold such wealth of love, that all the power of death and the victorious grave shall not be able to put out its quenchless flame."

Having read this, he said to his companion, with his eyes filled with tears, "This it seems, winter. She had been afflicted with palpitation was written expressly for me," and wished her to about fifteen years, and for the past year a great read it. The morning of his sickness he seemed

to be in unusual spirits, and went about the duties of the morning singing the following hymn, of which I give a part of a verse that he seemed to repeat:

"O, hail happy day, that ends our tears and sornows,
That brings us joy, without alloy;
O hail, happy day!"

His wife said to him, "Father, you seem very happy this morning." He replied, "Yes mother, I am the happiest man in the world; I would not exchange situations with any one!" In this frame of mind he fell asleep, to be awakened only by the voice of the Son of God. "He is taken away from the evil to come. He shall enter into peace." Elder L. Osler preached an appropriate discourse, as I learn, from Rev. 21:4: "And there shall be no more death."

Sant to take; and being perfectly vegetable, are free from any risk of harm Cares have been made which would surpass belief were they most abuse of harm Cares have been made which would surpass belief were they most static and every and every they men of you he exalted position and character as to forbid the suspicion of untruth. Many eminent clergy men and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute in mensely to their conviction that my preparations contribute in mensely to their conviction that my preparations contribute in mensely to their conviction that my preparations contribute in mensely to their conviction that my preparations contribute in mensely to their conviction that my preparations contribute in mensely to their and physicians have lent their names to certify to the public the reliability of my premedies, while others have sent me the assurance of their conviction that my preparations contribute in mensely to the out and out an event site of the liver and stomach, nausea, indipestion, morbid maction of the bowels, and pain arising therefrom, fiatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evenuant medicine, so following compl O. R. FASSETT. shall be no more death."

Since the above was in type, we have received a notice of brother G.'s death from Elder J. S. White from which we extract the following:

"Bro. G. was a father in Israel. His whole life was one of uniformity. During his whole Christian life he grew in grace and in the knowledge of the truth. His circumstances being easy, he could devote his time to the study of the Bible, and improving his opportunities he made himself extensively acquainted with the word of God. His great theme was religion. This he talked and lived. Though religion with him was first in importance, he did not lose sight of other subjects. He made himself acquainted with all passing events, and drew from them those lessons of instruction which are favorable to Christian character. He was a friend to all, and consequently he had many friends. He enjoyed life in no small degree. Our brother was blessed in his family. His companion has truly been a help-meet. His children, five in number, have all been converted to God. They are all located in the immediate neighborhood. Four of them have families, who with their companions, are devoted to the cause of religion. They sensibly feel their loss which is great. They do not, however, mourn as those who have no hope. Believing 'that Christ died and rose again,' they also believe 'them who sleep in Jesus will God bring with him.' May the mantle of his spirit rest upon the surviving companion and on all the family."

> Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Croup, Whooping Cough, Influenza.

Probably no one remedy has ever been known which has cured ch; bu even to those the Cherry Pectoral affords relief

and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives, do not despair till you have tried Ayer's Cherry

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have vir tues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the ésteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, andexpel disease. They purge out the foul humors which breed and graw distemper, simulate sluggish or disordered organs into their natural action, and impart healthy lone with strength to the whole system. Not only do they care the every day complaints of everybody, but also formidable and dangerous diseases that have baffied the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are plea

to be in unusual spirits, and went about the duties sant to take; and being perfectly vegetable, are free from any ris

Practical and Analytical Chemist, Lowell, Mass.
Price, 25 cts. per box. Five boxes for \$1.

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

livel Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, III. Broad street, Providence, R. L. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find to net of the best of remedies; and a family medicine which tould not willingly do without. This medicine is recommended for the above-named compile with the fullest confidence that those who use if faithfully, will it one of the best of remedies; and a family medicine which would not willingly do without. It is equal, if not superior to pills in the market. So far as I have proved it for Fever and it rarely fails to cure the disease, without leaving any delete effect behind. There is no Quinine or Peruvian Bark in any used in it. A persevering use seldom fails to cure billious fev a few days. That which is prepared for Fever and Ague dist is differently compounded from that used where that disease not prevail. Price, 37.1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price. 37 1-2 cents a bottle.

Dn. Lavon's Pain Curne. This article, which has during the last seven years wade its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

tumors, cancers in the first stage, nursing females, inverted toe-nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named scents.

E. D. Spear, the Indian Doctor, having removed to No. 36
Beach street, would inform the public that he may be consulted at
his office, upon the various diseases which affiliet us, free of charge,
from S.A. N. to 4 P. M. Consultation by letter may be had by ecclosing one dollar and a postage stamp. His Family Physician
sent in answer to all letters containing a postage stamp.

Jan. 4—1year

HENRY LUNT, JR., Yeast Cake, Manufacturer, NO. 8 ALLEN-STREET, Newburyport, Mass.

Orders from the city or country promptly attended to.

Agents.

Albary, N.Y. W. Nicholls, 186 Lydius-street.

Burlinggon, lowa. James S. Brandaburg.

Basook, Hancock county, Ill. Wm. S. Moore.

Buffalo, N. Y. John Powell.

Bristol, Vt. D. Bosworth.

Baltimore, M. Wm. Paul.

Caror, (Lower Branch,) Vt. Dr. M. P. Wallace.

Cordova, Rock Island Co., Ill. C. N. Whifford.

DE KALB Cretter, Ill. Charles E. Needham.

Cincinnati, O. Joseph Wilson.

Durham, C. E. D. W. Sornberger.

Durram, C. E. J. M. Otrock.

Durram, C. E. J. M. Otrock.

Edel J. P. Farrar.

Hallowell, Me. Thomas Smith.

Hartford, Ct. Agron.

Hartford, Ct. Agron.

Lowell, Mass. Edmond E. Chase.

Johnson's Creek, N. Y. R. W. Beck.

Johnson's Creek, N. Y. Hiram Russell.

Lowell, Mass.

Lowell, Mass.

Edder John Cummings, Jr.

Bider John Cummings, Jr.

Lowell, Mass.

Edder John Cummings, Jr.

Bider John Cummings, Jr.

Lovell, Mass.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Bider John Cummings, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Lovellong, Jr.

Bider John Cummings, Jr.

Bider

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association." een Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

TERMS -1 dollar for six months or 2 dollars per year, in advances.
\$1.13 do., or \$2.25 per year, at its close.
\$ dollars in advance will pay for six copies for six months
to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

**CANDA SUSSCHEES have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i. e. I dollar will
pay for twenty-three numbers, or \$2.25 a year. The same to all
the Provinces.

EXCLES EXERCIBERS have to pre-pay 2 cents postage on each

the Provinces.

Excluse Subscribers have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, thohard Robertson, Esq., 89 Grange Road, Bermondsey, near london.

Postage.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be, 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it, will be half a cent a number in the State, and one cent out of it.

The state of the s	SELECTION OF REPRESENTATION OF PERSONS
-THE POETRY	Smith, L. E. Betes 126-7
Haste not, rest not121	Defration from Chalse 198
MISCELLANT.	Notes of a co-porteur126
Coming of Elijah121	EDITORIAL.
	The unfruitful fig-tree 124
	On Armageddon124
	Reply of the N E. Spiritualist124
	The doctrine of the millenn'm 125
Fulfilment of prophecy123	
Man in Niagara rapids 123	
	B. Pulcifer
Letters from E. Walker, John	Saml. Guild

ADVENT HERALD.

BOSTON, APRIL 18, 1857.

GENERAL CONFERENCE OF ADVENTISTS.

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass. Anniversary week, the last of May, and continue several days. More particular notice in our next.

Appointments.

SALEM .- Elder Himes will preach in Salem at the Advent chapel in Endicott street, April 20th, 21st, 22d, 23d and 24th, each evening at half past

LAWRENCE.-Elder H. will preach in Lawrence. Sabbath, April 26th, all day.

To OUR SUBSCRIBERS .- We wish all our paying subscribers to be patient and forbearing with us, while we are making efforts to collect our dues from delinquents. It is very trying to our feelings, even to say anything on the subject, but more especially to be obliged to speak with any severity. We hope soon to be through with this

We assure our delinquent subscribers that we bave no wish to speak with severity, but having exhausted all our powers of entreaty, we have been obliged to speak of late as we would not choose to do. On the reception of this notice, we do sincerely hope that all will promptly reply to our calls, that this matter may be closed up.

The article in another column, addressed to you by one who has taken an interest in the matter, we hope no one will apply to himself unless it specially belongs to him.

To Correspondents.

J. D. Boyer .- I will attend your camp meetings in August, if the Lord will, as you request.

J. S. RICHARDS, who was published among the delinquents, writes that he will pay up when he is able to do so. We shall be glad to hear from him at any time. It is not necessary to give his

There is much sound philosophy in the following brief extract from an editorial in the New York

"Life is short; and that portion of it which one human being devotes to injuring, punishing and destroying another, we are inclined to think will pay but a poor dividend on the final settlement of differences."

ROBERT HALL was more thought of for his simple. lucid, and pungent discourses, now mostly lost, than for his finished and carefully written out sermons, which adorn our literature. When a man is fighting for his own life or the life of others, he wants a gun charged with a ball, or a sword with a "naked edge." No shows, shams or pretences will do then. Robert Hall says :

"I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons; prettiness is well enough when prettiness is not out of place. To my ear it would be anything but a recommendation should it be said to me-You have given us a pretty ser. es his professor, another his pastor, a third his famon.' If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him-Tut man, you care more for your vanity than for my hanging. Put yourself in my placespeak in view of the gallows, and you will tell your story plainly and earnestly.' I have no objection to a lady winding a sword with ribbons and studed with roses, when she presents it to her lover; but in the day of battle he will tear' away the ornaments and use the naked edge on the enemy."

WINTER IN PALESTINE .- A cotemporary says, "the greatest calamity which continued falls of rain or snow bring upon the poorer class of the inhabitants throughout the Holy Land is the destruction of their houses. These are mostly built that President Buchanan attended the church of of bricks dried in the sun, and the roofs are com- the Rev. Dr. Cumming, while in London as minisposed of mud laid over branches of trees, supporter at the Court of St. James. Hon. Abbott Lawted on long, straight trunks of aspen. This rude rence attended the same church while he was minmode of building a house may do very well in a lister there.

=

Contents of this No. dry climate, in which it no doubt originated ; but walls and roofs so constructed, cannot resist continued wet, or even a weight of snow; for, the roof being flat, it imbibes moisture as a sponge, and the walls soften also and give way, or the weight of the snow breaks the whole structure down. So that heavy falls of snow, or long continued rains, generally result in the demolition of half the houses in a village; and, strange as it may appear to us, although this destruction is of yearly occurrence, there is no attempt to guard against it by changing the form or materials, but the same fragile erection is set up to shield its inmate through the summer, and to crumble down like its predecessor under the winter's snow or rain."

> When we have advanced so far to the verge, that is, of what is possible to reason, there yet remains one step. We may recollect the prayer of one, the master in this school of the philosophy of science: "This also we humbly and earnestly beg that human things may not prejudice such as are divine; neither that from the unlocking of the gates of sense, and the kindling of a greater actual light, anything may arise of incredulity or intellectual night towards Divine mysteries; but rather that by our minds, thoroughly purged and cleared from folly and vanity and yet subject and perfectly given up to the Divine oracles, there may be given unto faith the things that are faith's."-When we are thus prepared for a higher teaching we may be ready to listen to a greater than Bacon when he says to those who have sought their God in the natural universe, "Whom ye ignorantly worship, Him declare I unto you." And when we recollect how utterly inadequate all human language has been shown to be, to express the nature of that Supreme Cause of the natural, and rational, and moral, and spiritual world, to which our philosophy points with trembling finger and shaded eyes, we may receive, with the less wonder but with more reverence, the declaration which has been vouchsafed to us: "In the beginning was the Word, and the Word was with God, and the Word was God."-Dr. Whewell.

Proclaim loudly as you please the worthlessness of animal sacrifices as an atonement for the sin of man; denounce the fiend-like belief and practice of those who hope to propitiate God by the agony and the death of a brother or a child maintain, if you will, that their religion is their most aggravated sin, and that they only endanger their state by their attempts to make it better ;and I will offer no objection-I will plead no excuse-I will urge no extenuating consideration-1 will not attempt to restrain your censure in the least, but rather unite with you in your detestation and abhorrence of their abominable crimes. But while I join in the censure, I would not have you overlook the truth which underlies these sacrifices. and but for the perception of which, on the part of the worshippers, they would not exist. Cruel as some of them are, useless as they are all, they show that men are conscious of the truth that a sacrifice is needed. And though I do not call that consciousness instinctive, since it may be the result of tradition, 1 can scarcely conceive that the tradition would have been so universally received and responded to were it not in harmony with the in-stincts of our nature.—The Desire of All Nations, by the Rov. W. Landels.

GOOD ADVICE .- A writer in the Examiner mentions a small piece of advice given to him when commenceing his ministry. A wise old man said to him. " Do not try to preach great sermons, nor like anybody else, but preach your own preach." There is a world of wisdom in that last clause, notwithstanding its vulgar English. One man preachvorite author, a fourth the newspapers, a fifth his his text-book in theology, a sixth an olla podrida from all sources, known and unknown. The truly useful and respectable man, whether able and learned or not, preaches his own preach. He gives the result of his own labors and meditations upon the Word of God; and the consequence is a freshness of vivacity, and a power, which sometimes astonishes himself. Invariably, what a man with prayer draws for himself from the inexhaustible store-house of the Scriptures, far surpasses anything which he can get up by "conveying" from other sources. Besides, not one man in a thousand can deliver borrowed or imitated matter as well as he can the coinage of his own mint.

A CORRESPONDENT of the N. Y. Observer states

DELINQUENTS .--- You have a number of names, with amounts, in your last 'Herald.' Whether that will make a man pay any sooner or not, I can't say. If he is honest and can pay, he would not want so hard a blow. If not, and he is poor he must own up, or if he has been disaffected, stop it. All of this might be found out, and the blow saved. It is a large amount to lose."

The writer of the above has misapprehended the the list given last week. Not one of them now takes the "Herald." With one exception, they each stopped the paper without giving any intimation whether they could or could not, would or would not pay. And that one exception was stopped for good and sufficient reasons.

We stated in our last that this week we should give an article that would burn'em. It will be

A Reverie.

The "Advent Herald!" Advent means, com-ing. Herald means, one who proclaims. So, then, The Advent Herald" means, one who or that which proclaims the coming-that is, the coming of our Lord. On the whole, a good paper. Many good things in it. Some foolish things, too. Well, I should like to know what religious paper does not have some ! But then, more good things than bad ones in it. Yes indeed! And that is more than can be said of all. What is its course? Speaks right out honestly what it believes. That s good, even if it believes some things wrong. What if it stops? Why, a good many simple hearted, humble ones will be sad : and then, too, a paper conducted with great literary ability will be stopped; and then, too, some one or ones will be to blame. Several thousands take it. That is well. Many of them pay for it. That is right. Nothing more than right, however. There is no particular merit in paying for an equivalent! The South Sea Islanders, in their savage condition, will do that. The devil will give and take! But some never pay. What are they! Christians! What, and defraud a poor Publisher out of two dollars a year? Christians!! Save the name! Who pays for the paper, ink, press, type, etc? Who? Do not know-do not care. No. Brethren !!! Such ones brethren! Pity the relation! Shall we define such ?

Mean, MEANEST! Anything rather than cheat a poor publisher of a religious paper out of his dues. I would dig, beg, run, carry, fetch, go, come, sit up late, rise early, go without an overcoat in cold weather, never carry an umbrella, sleep on a pine board, be a groom, a chimney sweep, sweep the streets, go with one meal a day, eat potatoes and salt-do anything-be anything, honest, rather than cheat the publisher of a religious paper out of two dollars a year. O meanness! Edwin Burnham.

BOOKS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

herei as one vm buc basw	Price.	Postage.
Memoir of William Miller	\$1,00.	.19.
Memoir of William Miller	1,50.	· WHILL MANUAL
make at an at make twenty a business		b band nos
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saint	s, 1,00	min,16 and
ii ii ii gilt	1,37.	nda os has
Fassett's Discourses on the	SELANT DAY	HING OR SAIN
	In colon	ad most ni
Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	38.	radi,07doir
Life of Chrysostom	.75.	,13.
Lord's Ex. of the Apocalypse		.33.
	,31.	
Memoir of P. A. Carter	THE PARTY NAMED IN	,05.
Litch's Messiah's Throne, of		mad .12 la
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	.07.
Taylor's Voice of the Church	h, 1,00	,18.
Lord's Gengnosy	1.25	30.19 Nin
	The second second	P. St. Stewart B. H.
E. H. Derby on Catholicism		D9:17.010
Daniels on Spiritualism	1.00	1 42.16 od
The New Harp (Pew Ed.)	.80	.16.
ii ii ii gi	tt 1.50	.16.
(Pocket Ed.)	.70	12.
rejected upon its fallos tracery		Tu 12.
The World's Jubilee. By Mr.		midalsw h
Silliman	1.00	10 cm 7 mar
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	
was all budy wants when In any	Laurinner	ou truly from

WORKS BY REV. JOHN CUMMING, D.D., minister of the Scottish Church, Crown Court, London, viz. : On Romanism "the Apocalypse (1st Series) 75 ,20. ,16, Daniel was and transfe all tong shot "Genesis The said and "CExodus "CExodus "CExodus" "CExodus "CEXOTICUS" "CEXOTICUS "CEXOT " Matthew 19. " 14. " 14.

" John " ,20. " ,19.

" Parables todais aid to galence to our

The Daily Life Benedictions Church before the Flood ,15. ,17. ,13. ,15. Voices of the Night bone hand se " of the Day of the Deaa Tent and the Altar Minor Works (1st series) " " (2d ")
" " (3d ")
Evidences of Christianity .12. Signs of the Times Signs of the Times
Family Prayers (1st series)
(2d series) Twelve Urgent Questions Works of Rev. Horatius Bonar, of Eng., viz.: TRACTS FOR THE TIMES-VIZ: 1. The Hope of the Church \$1,50 per 100.
2. The Kingdom of God
3. The Glory of God filling the Earth
The Return of the Jews 2.00 5. The World's Conversion 1,50 Advent Fracts, bound. Vol. 1 ,25. Facts on Romanism 15. 03: The World to Come—the Present Earth to be De-

stroyed by Fire at the End of the Gospel Age. \$2 per hundred; 3 cents single.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2,50 per hundred; 4 cts. single.

Dialogue on the Nature of Man, his State in Death, and Final Doom of the Wickea. By J. Litch.—
Price, \$3 per hundred; 5 cents single.
The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts, single.

The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single. The postage on the above tracts is one cent each

Appointments, &c.

If the Lord will, I will preach at Meredith Centre, Sabbath, March 22d; Alton West 29; Lake Village April 5; Manchester, No. 79 Elm st., 12; Meredith Neck 19th.

Orus G. Smith.

Providence permitting, I will preach at Truro, Mass., the ast Sabbath in April and the first in May.

N. BILLINGS.

PS. My Post-office address is Westboro' Mass.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Mrs. H. Fazen-We have sent it each week, and last wk

ent the missing numbers.

M.M. Maxwell—Have not yet heard from you respecting certificate sent you March 24th. Was it rec'd 2 Mrs. M. J. Spollat—It was rec'd and credited to No.841. B. F. Brown—It is paid to Jan. 1, 1858.

RECEIPTS, which ()

UP TO APRIL 14TH, 1857.

The No. appended to each name is that of the Herrich to which the money credited pays. No. 815 was the closing number of 1850; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonabletime, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these only to which his paper is directed. An omission of some of these, often, yet daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the mane of their town and office are different. Some, in writing give only their initials, when there may be others at the same mes the name of their town and office are different. Some in a g give only their initials, when there may be others at the a post-office, with the same initials. Sometimes, when the p post to a given address, another person of the same family rife respecting it, without stating that fact, and we cannot be name. And sometimes those who write, forget even to sein names? Let all such remember that what we want, is all name and post-office address of the one to whom the pap-

asnt.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshna V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of M'Grawville, N. Y. ?

L. Osler.—Rec'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P. O. you mention? INFORMATION WANTED .- March 3d. Rec'd \$5 on the

mention?

Rec'd April 8th, in a letter from Templeton, \$2 for Herald and 25 for G.—but with no name to the letter.

R Call \$5⁴, Mrs L H Marden \$5⁴, J T Dixon \$41, J W Robinson \$28, S Campbell \$41, J Wiseman \$51, M J Cook \$54, Wm Paul \$67, B Sheffer \$73, E Davis \$46, F Davis \$61, 1 T Cole (?) \$67, A Wadleigh \$67, M Corlis \$60, L Dudley on acc't, W Smith \$72, O Esterbrooks \$54—cach \$1 A Cushing \$67, E Bickford \$67 and "\$2 for me and 25 c for Guide" — who is "me"? — no name to the letter; J Crampton \$93, M Reynolds \$80, J Randall \$57, Amos Smith \$72, Wm W Patten \$67, G W Marley \$80, H Russell on acc't, C Annis \$75, N Batchelder \$15, J Ostrander \$67, and \$3 for Harp and for H. to D P W to No \$83, C W Wraton 776, J Dill \$67, N Howe \$72, A Davis \$46—cach \$2.

\$2. Wm B Little \$26, Mary Perry 904 if N. S.—each \$3. J D Botsford 968—\$4. A C Geer balanced the old acc't from 632 to 745, and the new from Nos 822 to 841, J M'Elwain 867—each \$5. D Karnes 877, \$2.25; J Lawrence 864, \$2.25; J Kilbron G to 126, 25 ets; D Campbell on acc't \$5.25; J Blake \$55, \$3.25.

Luke alar " ernor dia helle hors at 20.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).

J. V. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 832.

BOSTON, SATURDAY, APRIL 25, 1857.

VOLUME XVIII. NO. 17.

ECHOES.

Frown-and on many brows like frowns behold ; Smile—and on many lips like smiles are stirred; Speak harshly—harsh replies are quickly told; Speak kindly—and kind answers soon are heard.

Then learn this lesson ere it be too late, And many ills from life it may remove. Hate—and the world will echo, Hate! Love-and the world around will echo, Love!

Original.

The Import of the Term Hell.

"He seeing this before, spoke of the resurrection of Christ, that His soul was not left in Hell, neither did His flesh see corruption." Acts. 2:

Under the head of "Nores and Queries," in another column, the interrogations of a correspondent, respecting this text, have been partially answered. The answer is designed to be here completed, by a dissertation on the import of the som of Abraham." In Hades, he adds, "the term in question.

The word "Hell" is an old Anglo Saxon term, and formerly denoted simply what was concealed, or covered. Hence it was applied to the secret, or the unseen place, to the place of the departed, without any specification whether in that unseen place there was happiness or misery. It was used for the place of the spirits of all the dead, the same as the grave is for all their bodies, from which its meaning was always distinct.

. In the original language of the Scriptures. there are one Hebrew and three Greek words rendered in our version Hell, viz., Sheol in the Hebrew, and Hades, Tartarus, and Gehenna in the Greek. So long as the word "hell" had the simple meaning of the place of the departed, independent of their condition there, it was a proper rendering for all those terms, and was thus correctly employed by the translators of the Bible. But since the idea of punishment has given below - first quoting those in which the become popularly inseparable from that word, it has ceased to represent correctly the words Sheol and Hades,-which are not necessarily connected in their meaning with punishment.-And therefore it should never be used for them except when they are put by a synecdoche for Tartarus, or Gehenna, -for which terms it is a proper rendering.

To render the meaning of these terms more simple, they will be severally considered in their literal and various tropical uses. In the text quoted from Acts, the term in the Greek is Hades, and in Psalms from which Peter quotes, it is in the Hebrew, Sheol. These will first be no-

Literally, the unseen, the invisible, the abode of

"The Greeks did always by Hades understand a place into which the souls of men were carried and conveyed, distinct and separate from that place in which we live; placing it, some in the earth, some under it, some in one unknown place of it, some in another. Thus likewise the ancient fathers differed much concerning the place of the Infernus; but never any doubted that it signified some place."- Pearson on the Creed p. 353.

"According to the notion of the Hebrews, Hades was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the up-

the abyss or gehenna, Tartarus, in which the souls of the wicked were." Robinson's Greek

According to the opinion of Josephus "Hades is a place in the world not regularly finished; a subterranean region, wherein the light of this world does not shine; from which circumstances there must be in it perpetual darkness"-i. e. of that part of it where dwell the wicked; for the just, he says "are now indeed confined in the Hades, but not in the same place wherein the unjust are confined. The just are guided to the right hand, and are led with hymns, sung by angels appointed over them, into a region of light, in which the just have dwelt from the beginning of the world while they wait for the rest and eternal new life in heaven, which is to succeed this region. This place we call the bosouls of all men are confined until a proper season which God hath determined, when he will make a resurrection of all men from the dead; not procuring a transmigration of souls from one body to another, but raising again those very bodies which you Greeks, seeing to be dissolved, do not believe."

This idea which the ancients had of the locality of sheol or hades, may have been very erroneous; nor were they agreed respecting it as before shown. Those who regarded it as beneath, naturally so judged it from their regarding the grave as the entrance to it; but all regarded it as the place of the dead: Thus Jacob, supposing that evil beasts had devoured Joseph, said: ' I will go down to sheol, unto my son, mourning." Gen. 37:35.

As it may be interesting to notice the various texts where sheol or hades occur, they will be words are used literally.

" He that goeth down to sheol shall come up no more." Job 7:9.

"O that thou wouldest hide me in sheol, that thou wouldest keep me secret, until thy wrath be past." Ib. 14:13.

"They spend their days in wealth, and in a moment they go down to sheol." Ib. 21:13.

" Sheol is naked before him." 1b. 26.6.

"Thou wilt not leave my soul in sheol, neither wilt thou suffer thine Holy One to see corruption." Psa. 16:10.

"Thou hast brought up my soul from sheol,"

"God will redeem my soul from the power of

" Sheol and destruction are naked before the Lord." Prov. 15:11.

" Sheol and destruction are never full." Ib.

"There are three things that are never satisfied sheol, and the barren womb, and the earth that is not filled with water." Ib. 30:16.

" Sheol hath enlarged herself and opened her mouth without measure." Isa. 5:14.

"Thy power is brought down to sheol Thou shalt be brought down to sheel, to the sides of the pit." 16. 14:11, 15.

"Ye have said; We have made a covenant with death, and with sheol are we at agreement. . Your agreement with sheol shall not stand." Ib. 28:15, 18.

"When he went down to sheol I caused a mourning . . . I made the nations to shake at

per part of this receptacle; while beneath was | the sound of his fall when I cast him down to | occupied by the wicked, and to which alone was sheol . . they also went down to sheol with him" Ezek. 31:15-17.

> "The strong among the mighty shall speak to him out of the midst of sheol . . . which are gone down to sheol." Ib. 32:21, 27.

> "I will ransom them from the power of sheol . . O sheol, I will be thy destruction." Hosea

> "He . . . enlargeth his desire as sheol, and is as death, and cannot be satisfied." Hab. 2:5.

> "Upon this rock I will build my church, and the gates of hades shall not prevail against it." Matt. 16:18.

> "My flesh shall rest in hope: because thou wilt not leave my soul in hades, neither wilt thou suffer thy Holy One to see corruption." -Acts 2:27.

> David " spake of the resurrection of Christ, that his soul was not left in hades, neither his flesh did see corruption." v. 31.

> "Death is swallowed up in victory: O death, where is thy sting? O hades, where is thy victory?" 1 Cor. 15:54.

> " I am alive forevermore, and have the keys of hades and of death." Rev. 1:18.

> In the remaining instances of the use of sheol and hades, they are classified as tropes, as follows. It is used as

> A Metaphor, when applicable to any secret, low, or hidden place or measure :

"Her guests are in the depths of sheol," Pr.

"Thou wentest to the king with thy ointment, and didst debase thyself unto sheol." Isa. 57:9. Jonah, referring to his prison in the fish, said, "Out of the belly of sheol cried I." Jon 2:2.

"Thou Capernaum which art exalted to heaven, shalt be brought down to hades." Matt. I1: 23, and Luke 10:16.

It is used as

A Metonymy for the grave, the receptacle of the body, which is represented as "the bars of sheel," Job 17:16; as "the sheel's mouth," Ps. 141:7; and as "the gates of sheol," Isa. 38:10.

row to the grave?" (sheel) Gen. 42:38; 44:29,

" If the earth open her mouth and swallow them up . . and they go down quick into the pit (sheol) Num. 16:30, 33.

"The Lord killeth and maketh alive: He bringeth down to the grave (sheel) and bringeth up," 1 Sam. 2:9.

"Let not his hoar head go down to the grave

"If I wait, the grave (sheel) is mine house." Job 16:13.

"In the grave (sheel) who shall give thee thanks ?" Psa. 6:6.

"Let the wicked be silent in the grave (sheol) . . . , and their beauty shall consume in the grave." (sheol) 1b. 49:14.

"My life draweth nigh unto the gruve" (sheol) Ib. 83:3.

"Let us swallow them up alive as the grave' (sheol). Prov. 1:12.

"There is no work, nor device, nor wisdom, nor knowledge, in the grave (sheol) whither thou goest." Eccl. 9:10.

" The grave (sheel) cannot praise thee." Isa.

attached the idea of suffering:

" A fire is kindled in mine anger, and shall burn unto the lowest sheol." Deut. 32:22.

"Thou hast delivered my soul from the lowest sheol"-i. e. he was saved from being sentenced there. Psa. 86:13.

"The sorrows of sheol compassed me about." 2 Sam. 22:6; and Psa. 18:5.

"Drought and heat consume the snow waters: so doth sheol those which have sinned." Job 23:

"The wicked shall be turned into sheol, with all the nations that forget God." Psa. 9:17.

"Let them go down quick into sheol; for wickedness is in their dwellings," Ib. 56:15.

" The pains of sheol gat hold upon me," Ib.

"Her steps take hold on sheol." Prov. 5:5.

"Her house is the way to sheol." 1b. 7:27.

"The way of life is above to the wise, that he may depart from sheol beneath." 1b. 15:24.

"Thou shalt beat him with a rod, and shalt deliver his soul from sheol." Ib. 23:14.

"Jealousy is cruel as sheol." Cant. 8:6.

"The beggar died, and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16:22, 3,

It is used to express the depth beneath in contrast with the height above : "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? Deeper than sheol; what canst thou know? The measure of it is longer than the earth, and broader than the sea." Job 11:7-9-thus heaven for height, sheol for depth, the earth for length and the ocean for breadth--most expressive terms for distance, in those directions-illustrate the immeasurableness of the wisdom of Jehovah.

Other passages illustrate the same : " If I ascend into heaven thou art there: if I make my "Will ye bring down my gray hairs with sor- bed in sheel, behold thou art there. If I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Psa. 139:8, 9.

> "Though they dig into sheol, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence; tom of the sea, thence will I command the serpent, and he shall bite them." Amos 9:3.

It is also used by

A Personification, to illustrate the commotion in sheol on the entrance of the king of Babylon, who was denied a burial, and is here apostrophized: '

" Sheol from beneath is moved to meet thee, at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations: all they speak and say unto thee, Art thou also become as weak as we? art thou become like unto us?" Isa. 14:9, 10.

liades is also used as a symbol in Rev. 6:8; and 19:13 and I4.—See Symbols.

The foregoing are all the texts in which sheol A Synecdoche for the part of sheel or hades or hades occurs. There is no other word, in the One of these is

TARTARUS, which, in the "Greek mythology, was the lower part, or the abyss of hades, where the shades of the wicked were imprisoned."-Robertson'e Gr. Lex.

This word is only once used in the New Testament: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. 4.

The only remaining term, is

GE-ENNA. - This word does not occur in the classics, nor in the Greek-Septuagint. It is originally a compound of two Hebrew words, ge and hinnom, the valley of Hinnom, a place near Jerusalem where were " built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire." Jer. 7:31.

Here the idolatrous Israelites established the worship of Moloch, to whom they burned infants in sacrifice; and it became afterwards "the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up."-Rob. Lex.

The term was thus expressive of cruelty, filth and wickedness, and was used by the Jews as a figure for the vilest abominations, and the most condign punishment. In the New Testament it is used, first, as

A Metaphor, in denominating the Pharisees " children of hell," to illustrate that they pos sessed the character and disposition that disqualified them for escape from punishment there, as in the following scripture:

"Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."-

By the same figure, is illustrated the Satanic origin of the malicious disposition that causes an unruly tongue to be a deadly evil:

"The tongue . . defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. It is an unruly evil, full of deadly poison." James 3.6-8.

In the remaining ten instances of its use, as spoken by the Savior in the following passages, is put for the place of future punishment, -into which men c'ld not cast any one, as they could the body, which alone they could kill, into the valley of Hinnom; into which God could cast; and consignment to which they were to fear after the body was killed-thus corresponding to the Tartarus of the Greeks-and from which the Pharisees could not escape, as they could from that valley.

" Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matt. 10:28.

"Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear Him, which after He hath killed hath power to cast into hell; yea I say unto you fear Him.

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt.23:

Whosoever is angry with his brother without a cause shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. . . . If thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and east it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5:22, 29, 30.

"If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather

Hebrew, thus rendered, and but two in the G'k. pluck it out, and cast it from thee: it is better the plural. These, being the receptacle of all for thee to enter into life with one eye, rather the dead, are incapable of an appropriation to than having two eyes to be cast into hell fire." individuals, and are therefore never connected

> ones that believe in me, it is better for him that was visited by the living, or spoken of as cona millstone were hanged about his neek, and he taining a dead body, those terms are always uswere cast into the sea. And if thy hand offend ed and these never. thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into h.U., into the fire that never shall be quench- honestly solicited, and that those possessed of ed: where their worm dieth not, and the fire is the spirit of meekness, with which this is subnot quenched. And if thy foot offend thee, cut it mitted, will be pleased to possess themselves of off: it is better for thee to enter halt into life, a full list of all the places where the words renthan having two feet to be cast into hell into the dered hell are used, the writer has been led fire that never shall be quenched: where their along, hardly conscious of the length to which worm dieth not, and the fire is not quenched. this reply was being extended. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be castin-to hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire." Mark 9:42-49.

The foregoing comprises all the texts in the Scriptures in which the word hell occurs, or in been inadvertently omitted.

tive, and thus passed into hades - did not pass into Tartarus or the Infernus, but into that department of hades where Lazarus was carried on the cross, " Verily I say unto you, This day shalt thou be with me in Paradise," Luke 23: rection, is in harmony with his affirmation to Mary, "I am not yet ascended to My Father," John 20:17. Therefore, his soul's not being left in hades, was his not being left in that portion of it denominated by the Jews, Paradise and Abraham's bosom-into one of the places where Paul lations, more than one, and knew not whether he was in the body or out-distinguishing it from the third heavens by the connexive particle.

This interpretation of the text was the uniform opinion of the early Christians. Says Dr. Pearson: "There is nothing which they agree in more than this the real descent of the soul of Christ unto the habitation of souls departed. The persons to whom, and end for which he descended, they differ in; but as to a local descent . . . they all agree."-Creed, p. 357.

" Some of them thought that Christ descended into that place of hades where the souls of all the faithful, from the death of the righteous Abel to the death of Christ, were detained ; and there dissolving all the power by which they were detained below, translated them into a far more glorious place, and estated them in a far more happy condition in the heaven above .-Others of them understood no such translation of place, or alteration of condition there, conceiving that the souls of all men are detained below still, and shall not enter into heaven until the general resurrection." Ib. 363.

Some of the moderns have contended that h des here denotes the grave, and that the soul of grind him to powder." (Matt 21:44.) Christ was his body; but that is to suppose that hades is here used tropically, when there is no necessity in the context for such a supposition. It would make the two declarations in the text tautological, which would mar the beauty of the passage in Acts, as well as that in Psalms from which it is quoted. Besides, when the Jews wished to refer specifically to the grave they used the Hebrew Keber, or Greek mnema; which terms occur both in the singular and plural number, while Sheol and Hades are never used in

* "The lower parts of the earth," was a phrase employed by the Jews to denote the "un-seen," or "secret," and not necessarily a place in, or under the earth. Thus David said, " My substance was not hid from thee, when I was than having two hands or two feet to be cast into made in secret, and curiously wrought in the everlasting fire. And if thine eye offend thee, lower parts of the earth," i. e., in the unseen, or secret, Psa. 189:5.

with the possessive pronouns; whereas those are "Whosoever shall offend one of these little often thus connected. Whenever a burial place

This is a long answer to the questions propounded; but believing that information was

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

The villagers brought us some Turquoise from Surabit, for which we gave them a piastre or which occur any Hebrew or Greek term that is two. The stones were in the matrix, -of a bright ever rendered hell, though sometimes rendered green-genuine enough, but too small to be of the "grave," or the "pit," unless some have any value. One man was busy grinding meal for the day, in the handmill,-that is two flat circu-As Sheol and Hades should seldom be thus lar stones, very much like what was once comrendered, while hell has its modern signification, mon enough in Scotland, where the remains it follows that Christ,-though, before He as- of the Quern are often to be met with still. It cended, "He also descended into the lower parts is at sunrise that the operation begins, and it is of the earth "* (Eph. 4:9), or to the place of the sound of new awakened activity and busy life departed spirits, represented by that denomina- begun. The "sound of the grinders" was "low" certainly, yet the "grinders" had not altogether "ceased." (Eccles. 12:3,4.) The one "grinder" whom we saw at his work took away the utter by angels, to the bosom of Abraham, in accord-silence, and made music of his own kind to us, ance with his declaration to the penitent thief in no unpleasant way. There was not the utter desolation elsewhere described by Jeremiah, when he says. " I will take from them the sound 43. And that he remained there till his resur- of the mill-stone" (Jer. 25:10); and by John when he says, "the sound of a mill-stone shall be heard no more at all in thee." (Rev. 18:22.) We did not see women at this work, though they seem to have been the chief grinders in Egypt and Palestine in other days. We read of "the maid-servant that is behind the mill" (Exod. was caught when he speaks of visions and reve- 11:5); and also that "two women shall be grinding at the mill," (Matt. 24). It seems, however, to have been a menial office, performed only by the lowest servant in the house; for when Isaiah would paint the degradation of the daughter of Babylon, he says, " take the millstones and grind meal." Samson was set to "grind in the prison-house." (16:21.) Job says, "let my wife grind unto another," (31:10). Jeremiah complains, "they took the young man to grind." (Lam. 5:13.) A mill-stone from its having a hole in the centre, would be more easily than any ordinary stone, fastened on to a person or object in order to sink them in water; and hence our Lord's reference, "it were better that a mill-stone were tied about his neck and that he were cast into the depths of the sea." (Matt. 18:6.) The mill-stones which we saw in the desert were small ones; but elsewhere we saw very large ones four or five feet in diameter, reminding us of Rev. 18:21, "a mighty angel took up a stone like a great mill-stone, and cast it into the sea;" and yet even in such passages the point of the figure does not seem to be so much the size of the stone as its crushing and grinding power,-" on whom it shall fall, it will

There are some well-cultivated gardens here, with fruits and vegetables, watered by "the

This Sakieh, or water-machine, which we often saw in Egypt, is turned by an ox, or by a small horse. We noticed that these animals, when engaged in turning the wheel, had their eyes bandaged, and we were told this was to prevent their becoming blind by the motion. The water is raised out of a deep well by a wheel, whose revolution turns a rope to which earthenware buckets are attached at small intervals. It is probably to this wheel and these pitchers, which are necessary appendages to every large house, that Solomon refers, when he compares man to a noble palace falling into decay :-

Ere the silver cord be loosed, Or the golden bowl be broken,

Or the pitcher be broken at the fruntain, Or the wheel broken at the cistern .- (Eccl. 12:4.)

These jars empty themselves into a trough or small reservoir, out of which the water is conveyed in conduits or trenches through the garden or field. In an eastern garden each bed or compartment is surrounded with such a conduit. whose sides being made of earth, can easily be opened at any part to let in water. This is done generally by a hoe, or some such agricultural implement, but occasionally, though rarely, by the hand or foot. 1 never saw the foot so employed; but 1 was told it sometimes was. It has been thought that this is the allusion in Deuteronomy (11:10), "the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." It may perhaps be so, -but the foot is so seldom used in the operation that we suspect the allusion must be to some means of raising water, in which the foot of man was used instead of the ox. The Shaduf is used for raising water out of the river to a less height and from a less depth than the Sakieh. It is merely an upright pole fastened in the ground, over the top of which, as on a hinge or fulcrum, there is a crosspole, with a rope and a bucket at one end, and a corresponding rope and a heavy stone at the other. Two men, one at the bucket and the other at the stone, work the machine. Another water-machine has been already noticed as used on the Nile. It is simpler than either of the above, and used for less heights and depths than the Shaduf. It is a kind of basket swung between two men, sitting opposite to each other, at an interval of five or six feet. This looks like skimming the water up, and is a clumsy as well as inefficient plan.

We examined the " wells of Moses," out of which all the water comes, but found them brackish and not remarkably clear. They are dug in the sand, but not regularly built. Of these Israel drank,-or at least of wells in this neighborhood, for no where else could they get water for many miles round. The whole region about is truly what our Lord speaks of,- "dry places," or more literally " unwatered places." (Matt. 12:43; Luke I1:24.)

We rode off about nine, through a fine large plain: but quite a plain of the desert,-no stream, no verdure; -at first soft sand, then hard gravel, then stones, and all these generally of a white color. Ras Atakah towered upon our right, full in the morning sunshine. No trace of a road appeared; for though the camels do form a track, or rather a number of parallel tracks, yet the drifting sand obliteates them, or the rain washes them out. Still the way-marks are preserved everywhere, -consisting of small heaps of stones set up on each side, which are carefully preserved by the Bedaween; for even they might at times be at a loss as to the way, such is the sameness of the region, for miles on every hand. Jeremiah's words came into mind, " Set thee up way-marks; make thee high heaps, set thine heart toward the high way, even the way which thou wentest," (31:21). The sand does not seem to obliterate these, or if it does they are renewed from time to time. They were always a welcome sight to us, assuring us that we were in the right track, for at times we almost began to ask whether even our Arabs were sure of their way; so waste did the desert appear, without a mark or foot-trace of any kind whatsoever.

About four miles from Ayun Musa, we crossed Wady Marazah, at least so our Arabs called it, though I observe other travellers speak of crossing Wady er-Reiganeh, or "the wet," at this point. Then we passed Wady Kurdhiyeh, about two miles further on. The Red Sea still continued in sight, sometimes before us, sometimes at our right hand, bright with the gleam of noon, while the piles of Egyptian mountains beyond threw up a background to the view, and gave a finish to the scene, and took off the monotony of the desert.

The way for some time became very stony, while round us there rose an amphitheatre of sand. About four o'clock we got into a spacious plain of hard sand and stone, of which there must have been four or five miles on either side | the capital of the Seleucidæ it was adorned with

"My brethren have dealt deceitfully as a brook, As the stream of brooks they pass away; What time they wax warm, they vanish:

When it is hot, they are consumed out of their place.

As we were not counting on rain nor depending on the pools, we were not in the condition painted in the well-known engraving of "the driedup well." But we could imagine the awful despair of those who were reckoning on such supplies by the way and were disappointed.

"The troops of Tema looked, The companies of Sheba waited for them.

They were confounded because they had hoped;
They came thither, and were ashamed." — Job

And yet we could see at the same time the aptness of the figure,-

"Thou shalt forget thy misery, Thou shalt remember it as waters that pass away."—Job 11:16.

About five pitched our tents in Wady Wardan, with a tame and barren scene around us, which our canvas soon shut out.

More than once we had noticed in our early mornings dull masses of cloud in the sky. As the sun got up and gathered strength these all vanished. They did not drift away or pass to a different region of the heavens,-but they vanished on the spot; -such was the absorbing power of the desert-sun. Clouds that would have brought a whole day's rain in our climate, disappeared. We were reminded of that figure of Job, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." 7:9.

For the Herald.

Mary at the Sepulchre-

"But Mary stood without at the sepulchre weeping." John 20:11

Look in you silent garden, As day-dawn doth appear; See a bereaved one sobbing, By a lone sepulchre.

" Alas! and has my Saviour," I hear the mourner say, "By some rude hands been taken, And borne from hence away?"

But list! a voice there cometh, In accents soft and low, I hear in tones of pity, "Woman why weepest thou?"

Refrain thy pensive mourning, My suffering time is o'er ; The bands of death are broken I live to die no more.

"Go to my disciples, Quickly the tidings bear, That their Redeemer liveth To reign forever more."

O sweet and heavenly message! Hear it, all ye that mourn; The anointed one still liveth, To reign on David's throne. West Newbury, Mass.

Antioch.

Antioch is situated in Northern Syria, on the Orontes. Around few cities in the Eastern world cluster so many interesting souvenirs, whether regard be had to its opulence, power and glory or to its terrible calamities. Before the conquest of the country by the Macedonians the city was called Riblath; but when Seleucus Nicator made it the capital of his kingdom, he gave it the name of Antioch, in honor of his father, Antiochus .-Its grandeur and magnificence secured to it the name also of Queen of the East. Under the reign of Theodosius, when Christianity had become the religion of the Empire, it was called Theopolis, or the City of God. While it was

of us, Then came Wady Sudhr, and in the dis- magnificent temples and palaces, and embellishtance on the left Taset Sudhr-a somewhat lofty ed with all the productions of art. It was also mountain, peaked and slightly flattened at the as dissolute as splendid, the famous grove of top. Sudhr and Shur are possibly the same; Daphne being near it, where Venus was worand, if so, then it took its name from the des- shipped in her obscenest rites. At one time the ney, and, sinking down, was left to perish on the ert, of which we read, " Moses brought Israel population was five hundred thousand-almost road. from the Red Sea, and they went out into the equal to that of the city of New York a year wilderness of Shur." Ex. 15:22. A little way or two since. Besieged, taken, and burnt in at his side, when the rest had passed along, whison we crossed a small hollow, like the shallow turns, by Persian, Crusader, and Saracen, instinct pered in his ear, "Brother, what is your hope?" channel of a stream, from which but recently with a sort of vitality, it rose as often from its The man raised himself a little in answering, the rain had been dried up. Here, as well as ashes, in new beauty, and defied all power but "The blood of Christ cleanseth from all sin!" elsewhere in the desert, that passage came up that of an invisible enemy, before whose presand again the terrible eerthquake, which, for in the calm and peaceful appearance of the man the whole of the last year, with short intervals, he felt assured he had died in Christ. How, or has shaken the isles of the sea, Mount Olympus, where, he thought, could this man, seemingly a and a considerable part of Asia Minor, and laid heathen, have got this hope! And as he thought At present it presents an unsightly mass of ruins with a miserable population of about ten thou-

But the most interesting souvenir of the city to the Christian world relates to its ecclesiastical history. Barnabas went to Tarsus to find Paul, his fellow-laborer; and having found him brought him to Antioch, to which the persecution in Jerusalem had driven many converts, who in turn became missionaries to the city, and labored with such happy success, that the Church in Jerusalem felt constrained upon hearing the joyful reports, to send Barnabas to aid them, who again sought assistance of Paul in a work to which he felt himself unequal. They spent a whole year in the delightful labor: and having converted a great number of the inhabitants, the name of Christians was first given to them there. But how soon all of Christianity perished but the name! till now, probably, not one enlightened and regenerated individual is to be

About a day's travel south of Antioch, on almost a mountain-top, is the village of Kessab, inhabited by an Armenian population, to whom a humble individual of their own community brought the gospel he had heard preached by the missionaries in Aintab or Aleppo; and such was the effect of his simple but hearty announcement, that his countrymen became Protestants, a church was organized, consisting at present of about fifty members, and a native pastor was ordained by the American missionaries of Ain-

Another new and important station has been commenced at a town in the mountains, about twenty miles south of this city, called Deir-el-Kammar, or the Convent of the Moon. population is six or eight thousand, and to a great extent Druse, a race notorious for fighting and murders, and where religion, if any they have, is kept a profound secret. They never obtrude their religion on others; they take no offence at that of others; they never converse on religion; they never pray. They have their small and unadorned edifices for worship; but raise a single question about the treasonable act. none must enter them but a certain few who are initiated, and who in the night, and secretly, repair to these lonely temples, usually far from human habitations, and on a height difficult of there is no redress. access, where they perform their rites, the masses never approaching or manifesting any sympathy, or gaining any information of the solemn service within. But they abhor the mummeries and materialism of the native sects, whose worship is little less than rank idolatry, and therefore are respectful and kind to the American missionaries, who differ so widely from all the exhibitions of Christianity which they have seen. The Druses are also desirous of the education of their children, for whose sake they solicit the missionaries to establish schools among them, which as far as practicable, has been done, and with adequate funds could be extended to any degree. Indeed, a school preceded the missionary to Dier-el-Kammar; and now the missionary with his wife and little child, is living in conscious security, in the midst of a town whose streets have again and again almost literally run with blood.—Cor. of Jour. of Com.

The wise man walks with God.

VALUE OF ONE LEAF. - There was once a caravan crossing, I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the jour-

The missionary saw him, and kneeling down and immediately expired with the effort. The ence all human might is but weakness. Again missionary was astonished at the answer; and the city of Broosa in ruins, again and again de- of it, he observed a piece of paper grasped tightmolished Antioch to its lowest foundations, bury- ly in the hand of the corpse, which he succeeded ing tens of thousands of its ill-fated inhabitants in getting out. What do you suppose was his beneath its toppled houses, walls, and palaces. delight, when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which the words quoted occur. On that page the man had found the Gospel.-Evan. Mess.

Resignation of the Chief Justice of

In the New Orleans Courier of the 3d inst. we find a letter signed by W. W Drummond, addressed to the Attorney-General of the United States, in which he resigns the office of Chief Justice of the Territory of Utah. Judge Drummond's letter set forth so plainly and directly the whole enormity of the outrages and crimes of Brigham Young and his satellites, that we copy the principal portion of it. After announcing his resignation, Judge Drummond says:

In the first place, Brigham Young, the Govenor of Utah Territory, is the acknowledged head of the "Church of Jesus Christ of Latter-Day Saints," commonly called "Mormons," and as such head the Mormons look to him, and to him alone for the law by which they are to be governed: therefore no law of Congress is by them considered binding in any manner.

Secondly. I know that there is a secret oathbound organization among all the male members of the church, and to acknowledge no law save the law of the "Holy Priesthood," which comes to the people through Brigham Young, direct from God, he, Young, being the vicegerent of God and prophetic successor of Joseph Smith, who was the founder of this blind and treasonable organization.

Thirdly. 1 am fully aware that there is a set of men set apart by special order of the church to take both the lives and property of persons who may question the authority of the churchthe names of whom I will promptly make known at a future time.

Fourthly. That the records; papers, &c. of the Supreme Court have been destroyed by order of the church, with direct knowledge and approbation of Governor B. Young, and the federal officers grossly insulted for presuming to

Fifthly. That the federal officers of the territory are constantly insulted, harassed and annoyed by the Mormons, and for those insults

Sixthly. That the federal officers are daily compelled to hear the form of the American government traduced, the chief executives of the nation, both living and dead, slandered and abused from the masses, as well as from all the leading members of the church, in the most vulgar, loathsome and wicked manner that the evil passions of man can possibly conceive.

Again, that after Moroni Green had been convicted in the District Court before my colleague, Judge Kinney, of an assault to commit murder, and afterwards, on appeal to the Supreme Court the judgment being affirmed and the said Green sentenced to the penitentiary, Brigham Young gave a full pardon to the said Green before he reached the penitentiary; also that the said governor Young pardoned a man by the name of Baker, who had been tried and sentenced to ten years' imprisonment in the penitentiary for the murder of a dumb boy by the name of Whitehouse, the proof showing one of the most aggra-

vated cases of murder that 1 ever knew being tried; and to insult the court and government officers, this man Young took this pardoned criminal with him, in proper person, to church on the next Sabbath after his conviction, Baker in the meantime having received a full pardon from Gov. Brigham Young. These two men were Mormons.

On the other hand, I charge the Mormons, and Gov. Young in particular, with imprisoning five or six young men from Missouri and Iowa, who are now in the penitentiary of Utah, without those men having violated any criminal law in America, but they were, anti-Mormons poor uneducated young men, on their way to California; but because they emigrated from Illinois, Iowa or Missouri, and passed by Great Salt Lake City, they were indicted by a Probate Court, and most brutally and inhumanly dealt with, in addition to being directly incarcerated in the saintly prison of the Territory of Utah. I also charge Gov. Young with constantly interfering with the federal Courts, directing the Grand Jury whom to indict, and whom not; and after the Judges charge the Grand Juries as to their duties, that this man Young, invariably has some member of the Grand Jury advised in advance as to his will in relation to their labors, and that his charge thus given is the only charge known, obeyed, or received by all the Grand Juries of the Federal Courts of Utah Territory.

Again after a careful and mature investigation, 1 have been compelled to come to the conclusion, heart-rending and sickening as it may be, that Captain John W. Gunnison and his party of eight others were murdered by the Indians in 1853, under the order, advice and directions of the Mormons; that my illustrious and distinguished predecessor, Hon. Leonidas Shaver, came to his death by drinking poisonous liquors given to him under the order of the leading men of the Mormon Church in Great Salt Lake City; that the late Secretary of the Territory, A W. Rabbit, was murdered on the Plains by a band of Mormon marauders, under the particular and special order of Brigham Young, Heber C. Kimball and J. M. Grant, and not by the Indians, as reported by the Mormons themselves; and that they were sent from Salt Lake City for that purpose, and that only as members of the Danite Band they were bound to do the will of B. Young, as the head of the Church, or forfeit their own lives.

These reasons, with many others that I might give, which would be too heart-rending to insert in this communication, have induced me to resign the office of Justice of the territory of Utah, and again return to my adopted State of Illinois. My reason, sir, for making this communication thus public is, that the Democratic party, with which I have always strictly acted, is the party now in power, and therefore is the party that should now be held responsible for the treasonable and disgraceful state of affairs that now exists in Utah territory .. I could sir, if necessary, refer to a cloud of witnesses to attest the reasons I have given, and the charges, bold as they are, against those despots who rule with an iron hand their hundred thousand souls in Utah, and their two hundred thousand souls out of that notable territory, but shall not do so for the reason that the lives of such gentlemen as I should designate in Utah and in California would not be safe for a single day.

In conclusion, sir, I have to say, that in my career as Justice of the Supreme Court of Utah territory, I have the consolation of knowing that I did my duty; that neither threats nor intimidations drove me from the path ; upon the other hand, I am pained to say that I accomplished little good while there; that the Judiciary is. only treated as a farce. The only rule of law. by which the infatuated followers of this curious people will be governed is the law of the church, and that emanates from Governor Brigham

Young, and him alone.

I do believe that if there were a man put in office as Governor of that territory who is not a member of the church, (Mormon,) and he supported with a sufficient military aid, that much good would result from such a course; but as the territory is now governed, and has been since the administration of Mr. Fillmore, at

Governor, it is noon-day madness and folly to attempt to administer the law in that territory. The officers are insulted, harassed and murdered for doing their duty, and not recognizing Brigham Young as the only law-giver and law maker on earth. Of this every man can bear incontestable evidence who has been willing to accept an appointment in Utah, and I assure you, sir, that no man would be willing to risk his life and property in that territory after once trying the sad experiment.

With an ardent desire that the present administration will give due and timely aid to the officers that may be so unfortunate as to accept situations in that territory, and that the withering curse which rests upon this nation by virtue of the peculiar and heartrending institutions of the territory of Utah may be speedily removed to the honor and credit of our happy country,

1 now remain your obedient servant, W. W. DRUMMOND.

Justice of the Utah territory March 30th, A. D. 1857.



The Advent Gerald.

BOSTON, APRIL 25, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his fruth advanced; also, that it may be condusted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into arror, or hasty speech, or sharp, unbrotherly disputation.

14 THE GREAT SUPPER.

" And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many : and sent his servant at supper-time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them I pray thee have me excused. And another said, I have married a wife: and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, not one of those men which were bidden, shall taste of my supper!"-Luke 14:15-24.

This parable was spoken when the Saviour was eating with other invited guests at the house of a Pharisee. In giving directions respecting the kinds of persons who should be invited to a feast, he said to him that bade him, vs. 12-15,

"When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy men, nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

The design of a feast is to confer a favor on those who partake of it. The rich and those who have enough, can easily dispense with such favors, are more indifferent towards them, and enjoy them less when they partake of them; while the poor are more materially benefited by the attentions and kindnesses of the rich. And the conferring of wealth on any, is not that he may gratify his pride, or self-indulgence, make ostensible displays, or use it to court the attentions of others; but it is that he may dispense blessings to those destitute of them-looking for his reward, not by receiving the same favors in return, but in the blessings that shall be given at the resurrection of the just. Looking forward to that epoch, one who sat by il-

stitution, as "eating bread in the kingdom God." Keeping up the same figure, the Saviour then exemplifies the reward to be given at the resurrection by the Parable. The doctrine of it is, that God has made bounteous provision for the entertainment of many guests, to which he is inviting men by the offers of the gospel Those absorbed in business, devoted to pleasure, or supremely occupied by the affairs of this world, care more for their respective occupations or pursuits than they do for the coming kingdom; and therefore they severally excuse themselves. The consequence is that all such will be denied a participation in those blessings, while they will be conferred on those who are not supremely devoted to the enjoyments of this world-their condition, enhancing so much the more their estimation of the enduring riches.

NOTES AND QUERIES.

ON THE DESCENT OF CHRIST INTO HADES.

" ALTHOUGH I continue to think differently from the Herald on many important points, I wish to have all the mind of the blessed Saviour, when he sat in the midst of the doctors, both hearing them and asking them questions. I wish to ask one or two questions in the spirit of meekness; for I

want to know just what God's word teaches. And 1. What did Peter mean to teach when he quoted from the Psalms that Christ's soul was not left in hell, neither did his flesh see corruption ?

2. If Christ did not die soul and body, how can man be saved soul and body?

3. If the penalty of God's law for sin is eternal

misery in a conscious existence, did the blessed caviour suffer that penalty when he died on the HENRY LEWIS. " Clinton, Feb. 7th, 1857."

ANSWER -The above interrogations have been on hand for some time, as the date shows, and should have been answered before.

The writer, it will be observed differs from the conductors of the Herald in his views of the state of the dead; and therefore they recognize his right to ask them any question on the subjecta right they do not so freely accord to those who agree with them-and his interrogations demand a respectful and candid answer. The 2d and 3d questions will be answered first, -because of the space needed to reply to the first interrogation.

These interrogations seem to suppose that, the price to be paid for redemption from sin, must be the same in kind and degree, as the penalty that day,-Acts 20:7; 2:42? would be the consequence for sin.

That such an idea is erroneous, will be readily een; for the penalty of sin was to be eternal in its consequences, while the payment of the price, occupied but a limited time. It is immaterial to this view, whether the sinner was to be unconscious forever, or to suffer forever; for it is no more true that Christ was unconscious forever in the tomb, than it is that He suffered forever on the cross. And therefore an eternal suffering was no more necessary to redeem man from eternal suffering, than eternal unconsciousness was, to redeem man from eternal unconsciousness.

As the duration of the sinner's punishment thus, could not have been endured by Christ, no more could the nature of it have been endured by Him. All that was necessary, was, that there should be paid an equivalent. Without the shedding of blood there could be no remission of sin. The blood of bulls and of goats and the ashes of an heifer, could not atone for sin : they could only typify the shedding of blood by which Christ would atone for it. If shedding the blood of the sinner could have atoned for sin, no sinner could have done more than to have atoned for his own sin. And as all mankind are sinners, the entire race must have been slain, on that supposition. But the death of no created being could atone for his death of an angel, therefore, or of all the angels, would never have redeemed fallen man; and to suppose that such a price would have given satisfaction, is to have insufficient ideas of the turpitude of sin, and of the honor of Jehovah which is insulted by its commission. It was therefore necessary for the Creator of man to take upon Himself the Redemption of "the church of God, which He hath purchased with His own blood," (Acts 20:28.) To do this, it was necessary for the Creator to take on Himself the nature possessed by the race for which the atonement was to be made. Thus he "took not on Himself the nature of angels; but He took on Him the seed of Abraham," (Heb. 2:16.) And so "the Word," that was "with God," and that "was God," "was made flesh and dwelt among us," was "tempted in all points like as we are," " died for our offences, and was raised again for our justification."

But what was the death He died? Death, in man, is the disseverance of his material from his

which time Young received his appointment as lustrated that reward by speaking of it, by a sub- immaterial nature, so that the former returns again to dust, and the spirit enters Hades. The death of Christ, then, must have been the separation of his Divine, from our human nature which He took upon Him; so that while that material part was laid in the grave, the immaterial complied with the conditions of man's departed spirit, by going into Hades-the significance of which we shall consider. But the soul of Christ was not left in Hades, neither did his flesh see corruption in the grave. Being an infinite being, the satisfaction He had made for sin was infinite, and therefore, though effected in a limited period, God can be just, while he pardons repenting sin-

> According to Matt. 23:19, it is not the gift that sanctifieth the altar, but " the altar that sanctifieth the gift." In the death of Christ, He was both the altar that sanctified, and the gift that was sanctified. The "gift," was our nature that He took on Himself; and it was sanctified by its alliance with his Divine nature—the altar that sanctified the gift. In dissevering Himself from humanity, He suffered the pains of death; and thus He died in man's stead, and gave his blood a ransom for him.

> It is true if the term, (as some contend) death, implies unconsciousness, that Christ in dying must have ceased to exist. But such a supposition is a denial of His Divinity; for it is impos sible that God could pass into non-existence. And if Christ was not Divine, there was no atonement, and of course no hope for the race. But being Divine and Infinite, His death was a full equivalent for the penalty due to sin, God can be just, and the sinner may be justified.

> In answer to the first question, we reply that Peter designed simply to teach the resurrection of Christ. In the text referred to, "Soul" and "flesh," are referred to antithetically,-i.e., the one in contrast with the other-soul, being by a metonymy put for Christ's immaterial nature, which passed into the unseen world, or Hades.

> To present in full the meaning of Hades, we have prepared the article on the first page, which should be read in this connection. It will be the answer to this question.

ON THE LORD'S SUPPER.

"Permit me to ask, Do the following passages teach that the churches in the apostolic age observed the ordinance of the Lord's supper every

" 2. What seems to have been the practice of the primitive Christians as we gather it from ecclesiastical history?

"3. Does 1 Cor. 16:1, 2 teach that a weekly collection should now be made by every church

for the relief of poor saints? "A reply to these questions, in the Herald

would be acceptable to your sister in the Lord. " M. H. HYATT. " Waterloo, C. E., March 29th, 1857."

REPLY.-It is not affirmed in those texts, but it is a fair inference that they did. Such was probably the practice of the early church.

The order of Paul, referred to in the 3d interogatory, was binding on the Church at Corinth. It is not enjoined on the church at large, but is an example that might be safely imitated.

THE DOCTRINE OF THE MILLENNIUM.

(Continued from our last.)

THE writer proceeds as follows:

"Thirdly, This reign of Christians on earth is either consistent with the genius of Christian faith, with the nature of Christian promises, nor with the Christian temper. The true Christian is one who is entirely dead to the world, and to the things of the world, whose conversation is in heaven; and it is made the character of one who earthly things; whereas, if, after this life is ended, the saints are to live again on earth a life of indolence and peace, and plenty, in the enjoyment of the goods of fortune, if this is to be a part of their reward, it becomes them now to have their minds and affections set upon them, and in prospect of these blessings really to 'mind earthly

This third assumed inconsistency, it will be seen, is based on an entire perversion of what Millenarians believe. And it imputes to Jehovah's recreated earth, sensualities and disabilities which have their origin only in the distempered conceptions of the writer. He next considers the evidence of such promises. He says:

"But where are any such promises? The comfort which our Lord and his apostles promised to the suffering saints is such as this: 'When they are tried they shall receive a crown of glory, they have in heaven a better and more enduring substance.' But to promise plenty and the goods

of fortune as the reward of Christian piety and patience, and to assure his saints that, if they suffer for the sake of Christ, he will raise them up to the enjoyments of the goods of fortune; this is too much beneath the sublime spirit of Christianity to be one of her great and precious promises."

Thus far, this writer has only amused himself by the demolition of "men of straw," the creations of his own fancy. He has not correctly stated a single position held by Millenarians, nor adduced a text of scripture at variance with their teachings. They, also, hold that at the glorious coronation day, the saints will receive a crown of glory, which is nowhere promised to be given before that epoch; and they, too, understand that "they have in heaven a better and more enduring substance;" but that "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven," is one that is " ready to be revealed in the last time," 1 Pet. 1:4, 5. The epoch of its revelation is one that is strangely omitted in the quotation of this passage by Millenarians,-who sometimes misquote it -as a " revelation now being revealed !"

We now come to the main point of this writer's argument. He says :

"But the strongest objection to this doctrine is, that it is a human invention, begun in Jewish conceits, and supported by the erroneous interpretation of one passage of scripture. It has been well said that a doctrine which is based upon one text of scripture, will generally be found to rest on no text at all: and that scripture is not so poor as to have only a few syllables to bestow on an article of faith. Such, however, is the case with this doctrine in question. We are not aware that any passage in scripture is claimed for its support, except the first eight verses of the 20th chapter of Revelation, which are as follows:

" And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set his seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations.' '

That what this writer has presented as the Millenarian view, is "a human invention," will not be denied-the invention being the writer's own; but in claiming that it was a Jewish conceit, he does injustice to the Jews, whose conceits respecting the future were not of the Mohammedan character that he imputes to Millenarians. They however did conceive of the era of the resurrection, in accordance with what is the millenarian view: but is its agreement with their faith any evidence of its untruth ? Strange assumption ! If agreement with Jewish conceits is evidence of false theology, then a disagreement with them is evidence of the true! And, if so, agreement with the conceits of the heathen that were round about the Jews, and which were in opposition to those writer could not ignore nor gainsay. According to his assumption, if it has any merit as an argument, the religion of the heathen should take recedence in his estimation, of the faith of our father Abraham, who, " when he was called to go out into a place which he should after receive for an inheritance, obeyed . . . and sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise."

This writer next objects to any doctrine that is based on only one text of Scripture. But is a declaration of Jehovah any the less truthful because it is affirmed but once ? It is, however, not true that Millenarians base this doctrine on a single passage. His avowing his ignorance that more than one is claimed in its support, proves that he has never even cursorily examined millenarian writings, or, if he has examined, that he misrepresents them. The length of the period, it is true, is specified only in a single chapter, but in

ever the period, but the order and nature of the ment made by us two weeks since, in regard to millennium that he questions, and in support of this matter. We found the alleged prediction gothe views held by millenarians, he ought to have ing the rounds of the papers, unquestioned, and known, that the Scriptures abound in passages had no means of knowing that the story was a fabwhich they quote.

(To be continued.)

It is not a Question of POWER.

"When we consider how slow has hitherto been the diffusion of religious light and knowledge, by means of Missionaries, Bible, Tracts, and other instrumentalities which have been employed for this chanan when they were, respectively, ministers at purpose :- when we consider how far we are at present from that Eden-like scene of prosperity such an auditory should not be denominated "the and blessedness, which the predictions of the Old voluble and superficial divine," and "about the Testament prophets lead us to expect ;-when we consider how numerous and formidable are the obstacles which now lie in the way of the full realization of these glorious prophecies; - when we consider how low the standard of piety and liberality in the Church, how few are the prayers offered and these few so tainted with unbelief, how limited is the success which attends the preaching of God's ambassadors, and how "few and far between" are revivals of religion ;-we are at times almost disposed to adopt the theory of the Millenarians, and say, the world will never be converted by the agencies we are now employing, and that new and miraculous agencies must be called into requisition. But when we consider the confusion of ideas which this Millenarian theory involves, the want of harmony of view which there is among its advocates; when we consider how loose and inconsistent their principles of interpretation are, -how the literalizing system lowers the tone of prophecy, sensualizes and carnalizes the church. lets down the dignity of the Saviour from the King of glory to a 'mere earthly monarch,' and paralyzes benevolent exertions in behalf of the heathen world; we consider that 'all things are possible with God,'-that Pentecostal seasons are as much within the sphere of his ability to produce now, as they ever were, and that the same power which brought down Saul of Tarsus on his way to Damascus, and changed him from a lion to a lamb, from Saul the persecutor, to Paul the apostle to the Gentiles, is equal to the conversion of any the church ;-we dismiss our fears, bid away discouragement, and cling to the Anti-Millenarian

Spiritualism, some of which is very fairly presented, and of what we dissent from we say nothing, a writer in the Hartford Religious Herald closes with the above paragraph.

This paragraph strikes us as making the issue more a question of power than of prophecy. That God can accomplish any result that He pleases, is not to be questioned for a moment. It is not therefore, a question of power. Nor do the considerations presented in the first part of the paragraph quoted, in favor of Millenarianism, affect us at all in its favor; for nothing there presented weighs

The point at issue is simply one of prophecy. What has God said that He will do. Whatever he has spoken he will accomplish. If he has promised the conversion of all men, he will certainly lection with them. effect that result. But if he has predicted the reverse, the reverse will be accomplished. To disexamined-not in the light of what they ought to be, but of what they are.

It is easy to specify objections to millenarianism as in the last part of the paragraph quoted; but children are very likely to confound with the it is not so easy to demonstrate them. For every truth it counterfeits. And thus a foreign writer disagreement among Millenarians, we will show says: two among Spiritualists. The grammatical laws of language adopted by Millenarians, are not "loose end on the thirteenth of June is so prevalent in and inconsistent;" but the Spiritualizing fancies Gallicia that the peasants are becoming somewhat

as it reads? In what respect does it sensualize and a few weeks to live by the abolition of the 'passcarnalize the church? Was it a letting down of port torture 'in Austria, and the reduction of the the Saviour's dignity to come to earth at his first passport tax in Russia. According to a Polish coradvent? What Millenarian holds that he will at respondent of the Ost Deutsche Post the lower classhis second advent be "merely an earthly monarch?" In what respect can looking for the King of glory troubles himself about the world and its inhabiparalyze effort for the salvation of the heathen hose only salvation must be before Christ comes? These are questions that need be pondered and answered by N. E. before he pronounces so decidedly ecting them. And if he has nothing to sustain his anti-millenarianism with but trust in God's Power, he needs to ascertain what that power points read only by the few, while the many have in the direction of God's premises; for on those read newspaper gossip, and therefore know not the must the entire question of millenarianism turn.

THE END OF THE WORLD .- The Advent Herala denies that Dr. Cumming, of London, has predic-

that it is several times repeated. It is not how- with a comet, and requests us to correct the staterication .- N. E. Farmer

Promptness to correct an error, is always evidence of a love of truth. We think, however, that the N. E. Farmer spoke of Dr. Cumming in a manner hardly due to one under whose preaching sits Lord John Russel, and whose ministry was attended by Hon. Abbott Lawrence, and President Buthe Court of St. James. The man who attracts poorest kind of authority in a question of this

A Lie Repeated,

"The Investigator of last week gave currency to to the lie we have already corrected viz., that Dr. Cumming had predicted the demolition of this earth by a comet in June next. An article on "The Comet," in another column shows the origin of the prediction. Will the Investigator cor rect its statemet respecting the paternity of the calculation ?"- [Advent Herald.

Keep cool, Christian brother !- the Investigator will always do the fair thing. Charging another with a lie, may be pious, as some men count piety. but we sinners think it hardly civil. With regard to the prediction concerning "the Comet," we have looked at the article referred to by the "Herald," and it says that the story was got up by a German astronomer; but no name is given nor any definite authority. This kind of evidence is rather loose for so much presumption and incivility as our neighbor exhibits. Now so far as we have charged Dr. Cumming with the prediction in question, what we have to say is, that we have seen the statement in many papers; and we must add, that we don't know but what they are entitled to as much eredence as the "Advent Herald" and its unknown and indefinite authority. However, if we have charged Dr. Cumming unjustly, we beg the Dr.'s pardon .- Investigator.

Our Infidel neighbor shields himself behind an if. Doing so, he has not quite done the fair thing. other rebel, and is still vested in the great Head of We did not charge the Investigator with a lie, but with giving currency to what we had before announced as published in other papers. The thing itself is a lie-not chargeable to the Investigator After a statement between Millenarianism and for its paternity; for that paper has only defiled its fingers by picking up the dirty thing and keeping it in circulation. We did not doubt that the Investigator acted honestly enough; for it found the lie in the papers ;-and do not the papers tell the truth ! When, however, the Investigator says "We don't know but they are entitled to as much credence as the 'Advent Herald.'" we think it departs from its usual fairness; for on this point we ought to be admitted to be in a position, where we are better able to decide this question than the papers referred to. Now we affirm that Dr. Cumming has made no announcement of the kind. We at all against God's power to convert the world in are in a position to know that he has not; while the papers referred to are in no such position .-How then can the Investigator say that our authority on this point is no better than theirs? It is a question of veracity with us, but only a random se-

Dr. Cumming does not look to any such instrumentality as a comet, to effect the restoration of cuss this question, then, his predictions must be this earth to its paradisaic state, which is what he is looking for. The annihilation of the earth by a comet, is the very opposite of his faith. This notion is the devil's counterfeit, which the devil's

"The impression that the world is to be at an difficult to manage. The poor ignorant creatures Does it lower "the tone of prophecy" to take it have been confirmed in the idea that they have but es express themselves as follows: 'No one now tants. A man can go where he pleases, as it is now all the same whether he is here or in Ameri-

MY JOURNAL.

William Miller's Life and Writings have been man or his doctrine. This work was got out as a matter of justice to the man, and the truth he advocated. It is at once one of the most important and valuable works on the Advent question. It e d the end of the world in June, from collision contains a large amount of valuable information

on the subject, much of which is from his own pen- clearly (for it is a resurrection which is here in-It should be in every Advent family. It ought altended, as the succeeding verses, 5 and 6, prove), so to be put into the hands of strangers, as it is but as respects others, it neither affirms nor denies prejudice and open the minds of many to receive the truth. It contains a correct likeness of Mr. Miller, from a steel engraving, and also a view of his residence, of which so much was said in the papers some years ago. This work was compiled by Brn. Bliss and Hale, but mostly by the former, both of whom had the most ample means of giving a correct and reliable work. I also gave it my critical attention, and can testify to its truthfulness. It was published in 1853. But the interest in it has been so small, that only about eight hundred copies have been disposed of. And although it has done great good to the cause, and in this sense has been profitable, yet the sales as yet have not met the expense of the edition. The price of this book is one dollar. But none who have read it will part with it, for many times that sum.

In my interview with Bro. Seiss, he called my attention to another late work, on the subject of the Lord's coming, of which he gave me a copy. The title of this book is: "The kingdom which shall not be destroyed, etc. An exposition of the Prophecy, more especially of Daniel Chap. 7. By Rev. J. Oswald, A. M. York, Pa."

On reading, I find little or nothing to dissent from It is a plain and sound exposition of the prophecy, such as we have believed, and advocated for fifteen years past. It has no judaistic views of the kingdom, or probation after the Advent.

The following account of conversations of the author with Dr. S. will set forth his view of pro-

bation, and the results of the Seventh Trumpet. "Finally, when the seventh trumpet sounds, then will be announced, by great voices in heaven, saying- The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.' Rev. 11:15. But the seventh is the last trumpet, consequently, the kingdom (the millennium) will be after the personal advent of Jesus Christ-the resurrection of all the dead in the Lord, the translation of all living saints, the destruction of the wicked, and the conflagration of the world, just preceding and preparatory to the new heavens and the new earth, wherein dwelleth righteousness. Here let me introduce a reminiscence (suggested by the seventh and last trumpet) of the father whose assistant I was, in the Gospel ministry, for a number of years in my early manhood; and to the earth, thrown up from whose new made grave, I have often looked from my study door. The fact which I am about to narrate is both illustrative of the subject under consideration, or of the nature of the millennium, as not to be expected in this present mortal state, and as affording an example worthy of imitation to much inferior, younger, but heady and opinionative divines. Dr. Schmucker, Sen., had for long years studied the prophecies, especially the Apocalypse. After the publication of the German edition of his work on the Revelation of St. John (1843), he made me a present of the book, accompanied with the request that, after examining it, I should give him my opinion of its contents. I cheerfully accepted of the volume, and gave it a perusal. Meeting afterwards in his own house, he wished to know what I thought of his Apocalyptic expositions ; I hesitated. He insisted - but I wish you to give me your opinion,' was his remark. I then proceeded; passing over some things as non-essential, agreeing with him in others, until the subject of the Resurrection came in review, which resurrection is to take place at the pre-millennial advent of Jesus Christ. The doctor maintained that it was only the martyrs who would then rise from the dead. I said that slept in Jesus, would then take place; and not only so, but that all saints, also, then living, would instantly be changed, in a moment-in the twinkling of an eye. This of course, changed the whole aspect of the millennium—transferred it at it was a subject so near his heart, of which he had kingdom. thought so long, on which he had meditated so deeply, and written so much, and though my above works for quantities, so that we can furnish assertion, if correct, would so materially affect his long and dearly cherished views, yet his only reply widely circulated. was, ' Prove it!' 1 requested a Bible, which, when brought, I opened and read- And I saw

well calculated to give light to those who wish a aught. Now, doctor, where does this Scripture correct knowledge of our views. It would remove (passage) belong ! To what period of time ! His answer was as I well knew, from his intimate acquaintance of the subject, it would be-' It belongs to the period designated by the seventh trumpet.' 1 then turned to Rev. 11:18- And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.' Now this passage taught that the time for the judgment of the dead had come, but the judgment of these is after the resurrection, hence the resurrection is implied, presupposed, and taken for granted. And, again, this same Scripture taught that the time was present, when the Lord God Almighty should give reward, not to the martyrs only, who, indeed, as such, are mentioned in this place, but to all his people, to his servants the prophets, and to the saints, and to them that feared his name, both small and great; and what place, I inquired, do you assign to this verse last quoted? His answer was, as in the preceding instance : 'It pertains to -it follows-it belongs to the period marked in the Apocalypse by the sounding of the seventh trumpet, by the seventh angel.' Both these passages then, I remarked, though found in different chapters, belong together-to the same period of time, and relate to the same thing. 'Yes!' Well, doctor, how many trumpets are there? 'Seven.' The seventh, then, is the last. 'Yes.' I then referred to 1 Cor. 15:51,52- Behold, I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.' The apostle, I observed, who speaks in this chapter of the resurrection of the righteous only, without any reference to the wicked at all, expressly declares that, at the last trump (which you have admitted the seventh to be) all those who are asleep (dead) in Christ shall arise, and all living saints be changed. His only reply was- I never thought of that before ; I will consider what you have said, and give you my opinion.' After the lapse of some time, the subect was again brought up, and the doctor told me that he had reflected upon it, and that I was mistaken, and gave his reasons for it. I opposed his arguments, and the matter was dropped, each retaining his own special views. Weeks, perhaps months afterwards, this interesting topic was referred to again, and the doctor said to me, ' You were right.' I did not expect him, at his age, with his experience and knowledge, to yield to me, or that he would give up his long cherished opinions for mine. I opposed him in this thing, not only because I believed the sentiments I advanced, but also because he expressly desired my opinion, and the result proved the humility of the man, the openness of his heart to the truth, and, in spite of openness of his heart to the truth, and, in spite of accumulating years, the progressive character of his mind, whilst many of far less real intellectual vigor, are dwarfed and stanted by prejudice and the pride of opinion. And now, when I look over to the place where we laid him, in the hope of the better resurrection, or when I stand by his grave, I feel comforted in the thought that when he passed through the dark valley, he may have been cheered with a glorious assurance that he, as one of the redeemed, blood-washed, and sanctified, should, in common with all saints, lay aside the habiliments of the grave, and rise from among the dead one thousand years sooner than he had ever believed, before he had said to me, at the conclusion of our argument, in reference to the resurrection, at the pre-millennial advent of Jesus Christ—'You were right.'"

Thus we have two new and valuable works from

Thus we have two new and valuable works from I could prove, from Scripture, that the resurrection, not of martyrs only, but of all them that Advent of Christ. These men are worthy of the noble Reformer. They have dared to proclaim at this distance of three hundred years the same glorious truths that were then so faithfully proclaimed concerning the coming and kingdom of Christ. May they be sustained in this glorious work, and once beyond the limits of probation; and though gather thousands to Christ, who shall share in the

> We have arranged with the publishers of the them, wholesale and retail. They ought to be

Sabbath, March 29 .- Preached all day in the Temperance Temple, to good audiences. The rem thrones, and they that sat upon them, and judgment nant of the flock, and members of churches, with was given unto them; and I saw the souls of them strangers, made up the assembly, who I must say, that were beheaded for the witness of Jesus, and gave me the best attention, while I discoursed on for the word of God, and which had not worship- the kingdom, the preparation for it, and its nearped the beast, neither his image, neither had ness. Some of the brethren remarked in the eveneccived his mark upon their foreheads, or in their ing, that they had not seen so much interest withhands; and they lived and reigned with Christ a in the last ten years. There is a waking up, and a thousand years.' Rev. 20:4. Now this passage, determination to hold meetings of prayer and con-I remarked, teaches the resurrection of the martyrs | ference in the absence of preaching.



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

CHRIST HEALS THY BACKSLIDINGS.

"Go in peace, and sin no more," says Jesus to those who become his disciples. "Let every one that names the name of Jesus depart from iniquity;" and "My little children, I write unto you, that ye sin not," are injunctions of the inspired word. But while the present imperfect, fallen state of things continues, a child of God may be "overtaken in a fault," may "err from the truth,"-may in an evil hour, be drawn into sin against God and his own soul. David, the sweet heritance. singer of Israel, grievously sinned :-he fell foully. Peter, who was one of the favored three, who beheld the glory of Christ on mount Tabor, declared with an eath that he knew not the man. A Christian at Corinth so greatly sinned as to bring disgrace and sorrow on the whole church.

Rut even such may be forgiven, and restored through Christ. Though John says, "I write unto you, that ye sin not," yet he adds in the next sentence, " And if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." While the former part of the passage is a guard against presumption, the latter is a guard against despair. We are not to presume on the mercy of God, and sin that grace may abound; but if we have sinned already, and wandered from the Lord, we are not to limit that grace, and the merit of Christ, and view the case as hopeless. God forgave the sin of was on the dry bones of Ezek. 37th, preached to David, and restored to him the joys of his salva- prove the return of the Jews. I then introduced tion; but there was deep contrition. Peter re- "The Saints' Inheritance," and told them its charceived a look of rebuke, and also of forgiveness, but he wept bitterly. And though Paul delivered one of them, to whom I afterward sold "Bliss on "that wicked person," unto Satan, for the de- the Apocalypse," which gave him much light. struction of the flesh, it was that the spirit might be saved in the day of the Lord Jesus.

And therefore it is a Christian duty to use means for the recovery of such to Christ. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meek- did not know anything about Millerism; there ness; considering thyself, lest thou also be tempt- had never been any in town. He confessed it, and ed." " Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his of the times, which seemed new to him. I pray way shall save a soul from death, and shall hide God it may do him good. The next day I sold a multitude of sins." " And of some have compassion making a difference; and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh." O Christian try to bring the erring ones into the right way. Follow them with your prayers, tears, and entreaties; and God will bless your efforts, and the precious souls you regain to Christ will bless you forever. As the eye of some poor wanderer may fall upon this, I would say to such, come at once to Jesus. Though your sin is great, you have a great Saviour, a divinely appointed Advocate in the court of heaven to manage bad cases, -one who can turn a bad case into a good one by his own blessed merit and pleading. Then put your case into his hands, and though it may seem to be desperate, yet he will conduct it to a successful issue. God will heal thy backslidings, and love thee freely,he will restore unto thee the joys of his salvation, and uphold thee by his free Spirit. O let thy whole heart say,

"Return, O holy dove return, Sweet messenger of rest: I hate the sins that made thee mourn, And drove thee from my breast.

The dearest idol I have known, Whate'er that idol be, Help me to tear it from thy throne, And worship only thee

> So shall my walk be close with God. Calm and serene my frame; So purer light shall mark the road That leads me to the Lamb."

But as innocency is better than repentance, those who have continued in the grace of God, should up." She soon asked if I was a "Millerite." observe the following directions. "Let him that thinketh he standeth take heed lest he fall." " Take heed, brethren, lest there be in any of you day, and having done all, to stand." "If ye do I had any more books teaching these things. I these things ye shall never fall."

"But can it be that I should prove Forever faithful to thy love, From sin forever cease ! I thank thee for the blessed hope; It lifts my drooping spirits up.
It gives me back my peace."
R. Hutchinson.

NOTES OF A COLPORTEUR.

NO. III.

Being one day on my way into the country, I passed a store which stood by the wayside alone It struck my mind that there might be an opportunity to do good. I called and gave a tract on the subject of the restitution. It opened the way for a talk on the subject. I found the man a Baptist minister out of health. I went that way again and sold him a book on the nature of prophecy, the hope of the Christian, and the signs of the times. He had begun to learn, and to teach others also. I called a year after; he was in a dying state, but rejoiced in the truths he had learned by the help of those books, and told me he now looked to the resurrection from the dead as the time of reward, and that several others had embraced the hope, by that book. His wife was also with him in this faith, to whom I then sold the Saints' In-

On another day I called at a workship and sold several good books, and among them, Cumming on the Apocalypse, to a young convert. A year after I met him and found it had done him much good. He then wanted more of such books. I sold him several and among them " The Saints' Inheritance," and "Treatise on Matt. 24th and 25th. They established him in "the blessed hope." He now takes the Herald, and with his wife is looking for the Lord, and living for his kingdom. While canvassing in the town of M. I called at an office where two men were doing some business. waited for an opportunity to show them my books. before I did so. One asked the other how he liked the sermon the day before, (Sunday) and they entered on a discussion about the return of the Jews; both were believers in the world's conversion. 1 asked about the sermon and found it acter. They each bought a copy, and it converted

Travelling through the town of D., I stopped for the night with a family who had been Methodists, but had forsaken them and God also, repre senting that Millerism had ruined Christianity. So after getting his bearing I showed him that he then listened attentively for several hours with his family, while I presented the Bible hope, and signs several valuable books in town, and gave some tracts. As night drew on I made several attempts to put up, but without effect. So I rode on to the town of W., called at an elegant looking house, asked for lodging, was freely admitted. Found that a ship-master resided there, who was absent at sea. After tea I exhibited my books to the lady and her brother, both of whom I found to be great readers. In looking over the books, the lady saw something in " Messiah's Throne " which attracted her attention, and she exclaimed mirthfully, "Here is a going up book." I looked at her with surprise. She repeated the remark, and asked me if it was not. I was astonished that so intelligent and accomplished a lady as she should make such a remark, and I demanded an explanation of her remark. "Why it is a book that teaches that the Lord is coming, and that his peo ple are going up to heaven with him." I admitted it, and asked why she thought it so trifling thought. She considered it a novelty, a strange notion. I asked her if she professed to be a Christian? She did. I asked her if she was a member of a church? She was a member of the church, and a regular attendant on preaching. Do you not hear anything preached on the subject of which this book treats. No, never. 1 have heard the ministers preach that there is to be a judgment, but I could never understand it. They say Christ comes at death and takes us to be with him, if Christians, and that is his second coming. I then reproved her sharply for her trifling thoughts and remarks about the idea of "going answered that I was, "vulgarly so called." now had an open door to teach, for they wished to know what we believed, and why. I spent about an evil heart of unbelief in departing from the liv- three hours in quoting and reading scripture to ing God." "Take unto you the whole armor of them, which seemed to be more new to them than God, that ye may be able to withstand in the evil any other branch of learning. The lady asked if

showed her some six or eight. She carefully read

the tables of contents, and said she wanted all | Christ had given himself for it, " that he might of these, and asked if I had more. I went to my sanctify and cleanse it, with the washing of water carriage and brought several others. She wanted by the word," he did not mean that the washing all these. But I had become accustomed to such was done in the word, or with the word, but "by sayings, of people which meant nothing, and I did the word," i.e., its direction. So when the same not reckon on her remarks. In the morning I apostle, who in all his writings has never said found she had piled up two piles of my books on anything in relation to the baptism of the Holy the centre table, and when I was about to leave she Spirit, a figure, which, so far as we are informed, asked me the price of that lot of books. I figured them up thirteen dollars, and deducted my bill for that ever spake as the Holy Spirit gave them utentertainment, which she would not allow, but terance-viz., once by John the Baptist, once by gave me the full amount, saying, "I mean to Jesus, in allusion to what John had said, and learn what the Bible teaches on these subjects." I pray God to add his blessing.

On one of my tours I called at a house in B., and sold "Wellcome's Treatise on Matt. 24th and 25th" to an elderly lady. Some months after I tism of the Spirit. His only present object was called there again. Asked how the book was to show the folly of baptism among the Corinthiliked. "Oh," said the lady, "It was just what the world a good while, thinking something dread- of spirits. The baptism there alluded to was unful was to come soon. I thought it must be the judgment, but all our preachers laughed at the idea, and preach that the world is to be converted. That book cleared up all these things. I have lent it all through the neighborhood, and it raises persecution because I believe the Lord is soon coming. The book has disturbed several Universalists. But my husband thinks the world is to be converted." I now sold the "Saints' Inheritance." Called again after several months, found the man had read the last named book, and embraced the gospel hope, while he and his wife were rejoicing in the blessed hope of seeing Jesus soon, to restore the earth and reign in his kingdom.

BAPTISM OF THE SPIRIT. .

BRO. EDITOR ;-In the Herald for October 4th, 1856, I find an article on the baptism of the Spirit, in which the doctrine is inculcated that this baptism "signifies, ordinarily, the regeneration of the sinner at conversion."

There is certainly, sir, no such idea as this attached to this baptism in the Scriptures. That this may be apparent 1 will refer to every scripture allusion to this subject.

1. The first time this figure of speech was ever used (for in proper literality there is no such thing as the baptism of the Spirit, it is a pure figure derived from John's water baptism)-1 say, the first time this figure was ever used, was by John the Baptist. "I indeed baptize in (en) water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear, He shall baptize you in (en) the Holy Ghost and with fire," Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33. This one single remark of John, recorded by each of the four evangelists, is all that these four books contain on the subject. And from this remark, we cannot learn the nature of the bap-

2. The second allusion to this baptism is in Acts 1:4,5: " And (Jesus) being assembled with them, commanded them that they should not dopart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized in water; but ye shall be baptized in the Holy Ghost not many days hence." This promise was verified on the day of Pentecost, when the Holy Spirit was so miraculously imparted to the apostles that they " spake with oth er tongues as the Spirit gave them utterance.' This, therefore, fully evinces that the baptism of the Spirit, signifies those extraordinary and miraculous gifts conferred by the Spirit."

3. The third and last time this baptism is alluded to, is by the apostle Peter, in reference to the occurrences which took place at the house of Cornelius. Acts 11:15, 16: " And as I began to speak, the Holy Ghost fell on them as on us at ing. Then remembered I the word of in water, but ye shall be baptized in the Holy Ghost." These are the only passages in which the baptism of the Spirit are mentioned, and in each instance, the reference is unquestionably to the miraculous influences of the Spirit-never to its ordinary influences.

In justification of your view, that the baptism refers to the ordinary influences of the Spirit, you have referred to a variety of texts which allude to influences of the Spirit, but not one that speaks of the baptism of the Spirit. There is one text, 1 Cor. I2:13, which at the first glance will appear to be an exception to this remark. It therefore demands more particular attention.

In 1 Cor. 12:13: " For by one Spirit are we all baptized into one body,"-the phrase, "by one Spirit," is used in the same sense that "by the word" is in Eph. 5:26-not as the object in which the baptism took place; but as the gracious influence under whose direction the baptism was per-formed. When Paul says of the church that

was never used but three times, by all the men once by Peter, in relation to what Jesus had said. I say, when Paul said, " For by one Spirit are ye all baptized into one body," he had no allusion to what John, Jesus, and Peter speak of as the bapans, since when they were baptized they were all I needed, I have been perplexed about the state of actuated "by one spirit," and not by a diversity questionably, what is commonly known as water baptism. In submitting to this, the Corinthians were actnated not by a diversity of spirits, but " by one Spirit."

There were in the apostolic age influences of the Spirit of an ordinary and also of an extraordinary character. The latter was sometimes called the baptism of the Holy Spirit, the former was never so called. The extraordinary influences have ceased; the ordinary continue. Yours, respectfully,

E. E. ORVIS.

REMARKS .- The phrase, " Baptize you with the Holy Ghost," is undoubtedly figurative, but in what does the figure consist? To say that it is figurative without specifying the figure, and defining its nature, is making no more progress in its explication than to say a word is grammatical, without specifying the part of speech, and the law of language involved.

The figure consists in the use of the word baptize, which in that connection is a metaphor and expressive of influences which would be conferred by and through the Spirit. The Spirit is not the object in which the baptism is effected, but the Agent which effects it. " The Holy Ghost fell on them as on us at the beginning."

There is nothing gained by changing the word with to in because of its being w in the Greek; for it may be rendered in, with, within, under at through, among, by, on, because of, unto, toward, against, of, &c., with equal propriety according to the circumstances of the connection, as in the following examples:

Matt. 13:40-" Shall it be in the end of the world "-i.e., at the end of the world.

Luke 11:20-" If I with the finger of God." Matt. 1:9-" Say within yourselves." 7:6-" Trample them under your feet." 8:6-" My servant lieth at home." 9:34-" Through the prince of devils." 35-" Every disease among the people." 21:23-" By what authority doest thou this?" 22:40-" On these two commandments." Mark 1:16-" Casting a net into the sea," Luke 2:14-" Good will toward men." Rom. 2:5-" Wrath against wrath." 17-" Maketh thy boast of God." It is the same word, (sv), in 1 Cor. 12:13, " For by one Spirit are we all baptized," that it is in Acts 11:16, " baptized with the Holy Ghost."-ED.

LETTER FROM J. PEARCE.

BRO. HIMES :- I received your letter, and was sorry to find you were recovering so slowly; but when we overtask our strength and perform more labor than we are able, or our constitution can bear, something must give way; and we fall a prey to disease and suffering. But it is a happy thought, if we suffer for well-doing either in mind the Lord, how that he said, John indeed baptized or body, we have the consoling promise, that " if we suffer with Him, we shall reign with Him." "In all our afflictions he (Christ) is afflicted." Being tempted and tried in all things like as we are, he is able to succor us, and will in all our afflictions, make a way for our escape. The Lord is God, a stronghold in the time of trouble, and he knoweth them that trust in him. Behold God is my salvation, I will trust and not be afraid. the Lord is my rock, and my fortress, and my salvation. Though he slay me, yet will I trust in him. Fear not; I am with thee, and will bless thee. Fear not, I am thy shield and thy exceeding great reward. Fear not, thou therefore, I am with thee, saith the Lord. He will never leave nor forsake those who put their trust in him. Brother Himes, you may not think it necessary for me to refer your mind to so many promises. But to the promises I fly. They afford a remedy in the hour of dark temptation which Satan cansing with me,

" Now I'll raise my Ebenezer, Hither by thy help I've come; And I trust, through thy good pleasure, Safely to arrive at home."

Yes, Home, sweet home! Oh how our hearts beat for home. Roll onward ye wheels of time, and bring the welcome day, when Christ shall say it is enough, enter ye into the joy of your Lord. His word attests that day is near, and that can never fail.

"I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear.

And fit up that dwelling of glories so rare.

The earth robed in beauty—I long to be there."

Brother H., you have our symyathy, and our prayers have been offered up for your deliverance in the past, and at present; and by the grace of God assisting us we shall not forget you in the the privilege to see you and yours when in Boston. but circumstances rendered it otherwice, and we must submit to all God's providential dealings. How few really love his appearing! but there is a little flock, and they are told by their Master not to fear, for it is their Father's good pleasure, not to sell them nor to trade, but to give, yes, to give them a kingdom. With my whole heart I thank him that it is all of free favor unmerited by the little flock. " Not unto us, not unto us but to thy name we will give the glory." May we all examine ourselves and pray God to try our hearts, and prove us. It is not enough to remember what I was once, when the candle of the Lord shone bright around me; when I could sing,

" Not a cloud doth rise to darken the skies, Nor hide one moment the Lord from my eyes."

When my lamp was trimmed and burning, and my loins girded; when I was cut loose from the world and ready and waiting for the coming of the bridegroom. But what is the state of my mind and my heart at present? Have I now the earnest of my acceptance with God? Oh glorious hope! it shall be consummated, when He who is our life shall appear Be ye also ready: for in such an hour as ye think not, the Son of man cometh. Yours, in hope of eternal life when he who is our life shall appear. J. PEARCE. Pickering, C. W., Feb. 9th, 1857.

LETTER FROM J. VANKLEECK.

Bro. HIMES -I think it my duty to say the Herald still comes a weekly visiter to me, and I hail it with joy in my lonely situation. I do not know how I shall reward you for your kindness to me. But I have one consolation, and that is, I have a kind heavenly Father to go to in all my afflictions and sorrows, and I will pray him to recompense you at the resurrection of the just. Jesus says, "The poor ye have always with you, and if ye will ye can do them good; but me ye have not always."

I desire greatly to see you, and many more of my Advent brethren, who have suffered so much for the cause. Blessed be our heavenly Father, that you with many others have been directed to exhibit the truth in so clear a light, to the comfort of thousands. May the Lord reward you all.

There are some faithful brethren yet in Portland, that are holding on to the glorious hope of soon seeing the King in his beauty. May the Lord give them grace and wisdom to remain steadfast, and unmoveable, always abounding in the work of the Lord.

I can say, for one, that I am still looking for the kingdom. I have not cast away my confidence. in God, for it hath great recompence of reward, and I choose rather to suffer afflictions with the people of God than to enjoy the pleasures of ren scattered abroad, and how I am deprived of probably will do so before long. I have just visthe privilege of meeting with them, to tell them of my joys and sorrows, hopes and fears. I do not feel ashamed to call myself an Adventist, or class myself with that humble people. My afflictions are sometimes very painful, which oftentimes depress my spirits, and bring upon me severe temptations and doubts, fearing that I may come short of the kingdom at last, but the Lord knoweth how to deliver out of temptation. I feel thankful for the privilege, that I can convey my thoughts and desires to my brethren and friends in our glorious hope. I often think that were it not for the holy word of God I should sink into gloom and despair, but I feel to praise the Lord for the light I daily receive in studying the Holy Scriptures, and that the truth has been made plain to me. I look forward with interest to that glorious moment when all our brethren in the blessed hope who are sleep ing in Jesus shall awake to immortality and eternal life. I believe the moment is fast hastening on when this mortal shall put on immortality,

when death shall be swallowed up in victory. There our home will be permanent, abiding. This year numbers the 64th of my life-gone never to return, neither can I recall the misspent days. My years are passing away like a dream, and carrying in their train pains, afflictions, disappointments, and bereavements of friends with whom I once held sweet counsel. Where are the fair forms that once surrounded me? Where are my early companions, with whom I spent the sunny morning of life? Alas! they are fled from this stage of being, to the silent chambers of the tomb. "We all do fade as the leaf." To me there is something sweet and consoling in the reflection, that this world is not my home. The portals of glory already shed their bright rays upon my pathway to that bright and glorious kingdom for which I am looking; and as I approach still nearer to the land of blessedness and light, I receive fature. I should have been pleased to have had the brightest illuminations of that day which is never succeeded by night. O praise the Lord, my soul. There is a rest for the weary, a home for the faithful, a reward for the righteous! May the God of grace be with you, and keep you in the truth as it is in Jesus, is the prayer of your sister n affliction, J. VANKLEECK. Westbrook, Me., 1857.

Extracts from Letters.

Bro. W. M. Atwood writes from Magog, C. E., March 19th, 1857 :- "BRO. HIMES :- The cause in this vicinity is in a very low state at present. The great crowd are yet to all appearance in the broad road, in spite of the assertions to the contrary of some of our temporal millennium friends. But still there are a few who are striving to 'keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.'

"We are much pleased with the 'Herald.' We think in the main it is conducted in accordance with the word; but I am very sorry to see that it is crippled in its usefulness by the refusal of some of its subscribers to pay their just dues. I should think there had been enough said through the columns of the 'Herald' to induce any one indebted to it, if he had the least appearance of a conscience, or even a place where conscience ought to grow, to pay up. But it would seem that nothing short of an earthquake can stir up the ideas of some people to a sense of what is just. As 'the preparation of the heart in man is from the Lord,' I think the brethren should make it a subject of earnest prayer that God would so dispose the hearts of all that they may 'do what they can' to support the 'Herald,' and to relieve it of its present embarrassment, that it may still comfort and cheer the heart of the way-worn pilgrim, as he nears the shore of the better country. May God shield us from all that is wrong, and help us to do that which is right, that we may be saved in his kingdom. Yours, in hope of immortality."

BRO. S. S. GARVIN writes from Montgomery Centre, Vt., March 25th, 1857 .- " Bro. HIMES:l have a few words to say by way of encouragement; and a little that is better than words. I am laboring with the little flock in Montgomery; and their zeal for the Lord and his truth, seems to be increasing of late.

"I want to say a word in regard to the cause in North Danville, Vt. During the month of December last the Lord saw fit to revive his work in Danville, (where I then resided) under the labors of brother Horace Bundy. The work was thorough, removing troubles that had existed for years, and reviving those that are trying to live. A goodly number of backsliders were reclaimed, and sinners converted. I baptized twelve, and brother B. two after. They have organized, and thirtysin for a season. I often think of my breth- three names have been put down, and others ited them, and found them doing well, with the exception of two or three stony-ground hearers, as there always are in revivals. I should be glad to have them known as a church, and as they are without a pastor, to have brethren that are traveling call on them, and break the bread of life to

> GOOD RULES FOR ALL .- Profane swearing is abominable. Vulgar language is disgusting. Loud laughing is impolite. Inquisitiveness is offensive. Tattling is mean. Telling lies is contemptible. Slandering is devilish. Ignorance is disgraceful, and laziness is shameful. Avoid all the above vices, and aim at usefulness. This is the road in which to become respectable. Walk in it. Never be ashamed of honest labor. Pride is a curse-a hateful vice. Never act the hypocrite. Keep good company. Speak the truth at all times. Never be discouraged, but persevere, and mountains will become mole-hills



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whoso-ever liveth, and believeth in me, shall never die." — John

Obituary.

DIED, in New Boston, N. H., March 29th, 1857 Mrs. RACHEL N., wife of David Topp, and eldest child of Willard and Sarah Colburn, aged 24.

Death has again entered our circle and taken a beloved one away, making desolate the home of a kind and devoted husband, and saddening the hearts of a large circle of relatives and friends. But we mourn not as those without hope, for she was a child of God, and she died calmly trusting in her Saviour. She suffered much during the few last days of her life, but it is all over now, she sweetly sleeps in Jesus. May those who so deeply mourn her early death, live the life of a Christian, and on that last bright morning may they all meet to part no more. Praise be to God there is a land where death is not known, and where no parting look is given, no farewell tear is

"There cloudless skies are ever bright.; Thence gloomy scenes are driven.' Lowell, Mass., 1857.

BRO. HIMES :- 1 am called to record the death of my aged and much respected mother. She died the 15th day of March, in the 83d year of her age. Her disease was congestion of the lungs. She was of the timid and doubtful temperament yet I have no doubt of her acceptance with God. She has been a faithful companion, a tender and affectionate mother, and a peaceable neighbor; and for years a devoted Christian, a lover of God's holy word. May those of us who survive imitate her example and meet her in the kingdom. Elder Roberts, the minister at North Springfield, Vt., where she lived and died preached an excellent and sympathizing discourse on the occesion, from Rom. 8:28. The sad rites of departed worth will soon be over, and we hope to join our friends in the land of the living. Yours in hope,

I. H. SHIPMAN.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimdeld, Mass., 20th Dec., 1855.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant yimptoms of a cold, is your Cherry Peetoral. Its constant use in practice and my family for the last ten years has shown it to cossess superior virtues for the treatment of these complaints Eben Knight, M. D.

A. B. Mortley, Esq., of Utlca, N. Y., writes: "I have used our Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sooner pay twenty-five dollars for a botte than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856: "I had tedious Influenza, which confined me in doors six weeks; took any medicines without relief; finally tried your Pectoral by the vice of our clergyman. The first dose relieved the soreness in y throat and lungs; less than one half the bottle made me cometely well. Your medicines are the cheapest as well as thebest can buy, and we esteem you, doctor, and your remedies, as the or man's friend."

West Manchester, Pa, Feb. 4, 1858.
Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alterning symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

Probably no one remedy has ever been known which has cured

Astor House, New York city, March 5, 1856. Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell 1 feel it a daty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been are months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We cless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with graditude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
virtues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their atmost to produce this best, most perfect purgative which is known on man. Innumerable proofs are shown that these Pills have virues which surpass in excellence the ordinary medicines, and that hey win unprecedentedly upon the esteem of all men. They are afe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove he obstructions of its organs, purify the blood, andexpel disease, they purge out the full humors which breed and grow distemper, diminiate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also ormidable and dangerous diseases that have buffled the best of numan skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that an be employed for children. Being sugar-coated, they are plea

sant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such existed position and character as to forbid the suspicion of untruth. Many eminent clergymen and physicians have lent their names to certify to the public the reliability of my remedies, while others have sent me the assurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints:—

Costiveness, billous complaints: theumatism dropsy, heartburn-Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, fistulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, serofula or King's Evil. They also, by purifying the blood and stimulating the system, cure many complaints which it would not be supposed they could reach such as deafness, partial blindness, neuralgia and nervous irritability, derangements of the liver and kidneys, gout, and other kindred complaints arising from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill they make more profit on. Ask for Ayer's pills, and take nothing clse. No other they can give you compares with this in its intrinsic value or curative powers. The sick want the best aid there is for them, and they should have it.

em, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N, Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnutsts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as 1 have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billous fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. Lirch's PAIN CURRE. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, choice, bowel complaints, burns, scalds, chilbiains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toe-nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

HENRY LUNT, JR., Yeast Cake Manufacturer, NO. 8 ALLEN-STREET, Newburyport, Mass.

Orders from the city or country promptly attended to.

Agents.

Albany, N.Y. W. Nicholls, 185 Lydius-street.
Burlington, Iowa. James S. Brandaburg.
Bascor, Hancock county, Ill. Wm., S. Moore,
Buffalo, N.Y. John Powell
Bristol, V.T. D. Bosworth,
Baltimore, MD. Wm. Paul,
Cabot, (Lower Branch., Vt. Dr. M. P. Wallace,
Cordova, Rock Island Co., Ill. C. N. Whitford,
De Kale Charre, Ill. Charles E. Needham,
Cincinnati, O. Joseph Wilson
Duniam, C.E. D. W. Sornberger
Durriam, G.E. J. M. Orrock
Berby Line, Vt. S. Foster
Eddington, Me. Thomas Smith,
Fairrayen, Yr. Elder J. P. Farrar,
Hallowell, Me. I. C. Wellcome,
Harfford, Ct. Aaron Clapp,
Homer, N. Y. J. L. Clapp,
Homer, N. Y. J. L. Clapp,
Hower, N. Y. R. W. Beck,
Lockport, N. Y. R. Welches,
Lockport, N. Y. R. Welches,
Moerisyllae, P.A. Dea, J. Pearson, St. Water-street,
New York City. F. Gunner, 42 Turney, Street,
Philadelphia, Pa. J. Lich, No. 47 North 11th street,
Portland, Me. Alex Edmonds.
Porvidence, R. I. Amands West, C.E. C. P. Dow,
Princes Anne, MD. John V. Pinto,
Rockester, N. Y. Wh. Busby, 215 Exchange-street
Salem, Mass. Geow, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county, Ill. Elder In. W. Spencer
Somonauk, De Kalb county,

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 464 KNEELAND STREET, (UP STAIRS) BOSTON.

(in the building of the "Boston Advent Association." ween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Raitroad."

BY JOSHUA V. HIMES.

Terms -1 dollar for six months, or 2 dollars per year, in advance \$1.13 do., or \$2.25 per year, at its close. 5 dollars in advance will pay for six copies for six months to one person: and 10 dollars will pay for thirteen copies.

Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUSSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e, I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Contents of this No.

	Vankleeck
Echoes129	EDITORIAL.
Mary at the sepulchre 131	The great supper
MISCELLANY,	On the descent of Christ into
Import of the term hell 129	Hades
Antioch	On the Lord's supper132
Resignation of the chief-jus-	Doctrine of the millennium 132
tice of Utah	Lie repeated
CORRESPONDENCE.	Not a question of power133
Christ heals thy backslidings134	
Baptism of the Holy Spirit 134	R. N Todd135
Letters from J. Pierce and J	Mrs. Ship man

ADVENT HERALD.

BOSTON, APRIL 25, 1857.

GENERAL CONFERENCE OF ADVENTISTS.

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass., commencing Anniversary week, May 26th, and continuing several days.

Appointments.

Elder Himes will preach in Lawrence, Mass., April 26th Newburyport, "27th; Vashua, N. H., Worcester, Mass., "Westbore,"

To Whom it May Concern.

SINCE our statement two week's since, 23 persons have paid \$54.50, making 265 only out of 1010 who have paid their indebtedness in full. One more, making 34, has paid in part. Nine more, making 16, have promised to pay soon. Five more, have plead inability to pay, making 38 of them, and we have cancelled their bills to the amount of \$19; and two have stopped, owing \$15, without intimating whether they "might, could, would or should " pay. Thus we have heard from 40 more persons, making 385 in all, to whom bills were sent-leaving 625 persons, to whom the paper is still sent, from whom nothing has been heard, but who owe the office over \$3000, which is absolutely needed to meet our own bills with, -our paper bill alone, at the present time, amounting to \$1100. We shall be compelled to form a very unfavorable judgment of those from whom nothing is heard, when a very little while longer has elapsed.

New Works.

Two new and important works on the Prophecies, by Lutheran ministers

"The kingdom which shall not be destroyed An exposition of the Prophecy, more especially of Daniel chapter 7th. By Rev. J. Oswald, A.M., York, Pa. Price \$1. Postage, 18 cents."

" LAST TIMES. An earnest discussion of momen tous themes. By J. A. Seiss, A.M., Pastor of the Lutheran church, Lombard street, Baltimore, Md. Price \$1. Postage, 16 cents."

Both for sale at this office.

"Spurgeon's Sermons. First series, with an introduction and sketch of his life by E. L. Magoon, Price \$1.00. Postage 18 cents."

Also, the second series, just out, containing 27 sermons. Price, \$1. Postage, 20 cents.

AN IMPORTANT WORK .- "Yahveh Christ, or. the Memorial Name. By Alexander MacWhorten, Yale University." Price, 60 cents. Postage, 10

A New Shoe Store.

WM. EDGERLY has opened a Boot, Shoe and Rubber store, at 52 Kneeland street, a few rods west from the Worcester and Old Colony Depots, which is one of the stores under this office, in our Chapel building. He hopes, by the quality of his goods, and attention to his business, to merit a share of public patronage. His stock is entirely new, is of the best quality, and will be furnished to custom- | died in Jaffna, were, "Santosham. Santosham." ers at the lowest prices. Particular attention is The blackman and the white man looked forward given to Ladies' and Gentlemen's custom made upon the same enchanting prospect, experienced work, and repairing. He invites the public to the same joy, and expired with the same thoughts call, and promises to endeavor to give satisfaction and the same expression. They were one in Je in the quality, fit, and price of his goods.

We are pleased with the appearance of the young gentleman and his stock of goods, and would invite our friends when in the city to look in upon

A BATCH OF MURDERS .- In St. Louis on Saturday night, the 11th inst., two persons were murdered outright, and two others stabbed so badly that they would in all probability die-and not one the morning stars and the sons of God. For them of the murderers is known. The first victim was that do, are prepared the green fields of paradise, an Irishman named Carr, who was called out of a adorned with fadeless bowers of bloom and fraghouse by another man, and returned in a few min-rance, and shaded by life's ambrosial fruitful trees utes saying he had been stabbed, and shortly ex- for them, flow life's crystal streams fast by the pired. This is the story told by the inmates. The eternal throne, for them that do are the "delecta-

who were suddenly attacked and stabbed in the street; and the last was a man named Jacob Flach who was also stabbed in the street.

At Alexandria, Va., on the night of the 12th inst., George W. Goodrick and James Clarke had a quarrel in a grog shop, and Goodrick stabbed Clarke in the abdomen so severely that he died in a few minutes.

CONSPIRACY DISCOVERED .- A desperate conspiracy among some twenty or thirty of the prisoners has just been discovered by Mr. Gray, Warden of the Tombs, the New York city prison. The plan was to make the revolt on the Sabbath. Each prisoner was to be armed with knives and pistols, to be furnished by friends outside. The deputy keepers on duty were to be seized and, if possible thrown into cells and locked up; but if this could not be effected, they were to be dispatched with knives. The pistols were to be reserved to prevent

Great sensation has been created among the 'faithful' in Constantinople, by the sudden disappearance of numerous, relics of Mohammed and his successors. Among the articles stolen is the Sand schaki Scherif or Sacred Banner-the veritable mantle of the Prophet. It is conjectured that the theft was committed for political purposes at the instigation of a portion of the clergy. The matter was investigated by the Ministry, and several Imans were arrested on suspicion.

"An important fact is announced in relation to the Everglades of Florida. It is stated that the waters of that immense reservoir have recently found an outlet through which they are discharging themselves in great volume, into the gulf of Mexico. An area, embracing many millions of acres heretofore submerged, will thus be converted into dry land, and if so, will probably be found to be much the largest body of rich land in Florida, and extending several degrees further South than

If those who have knowledge of this, if it be a fact, would give the channel through or the point at which these waters are finding an outlet, they would invest it with a greater air of probability, and supply desirable information.

DRAINAGE OF THE HUMAN SYSTEM.-Erasmus Wilson, a distinguished physiologist, counted the perspiratory pores on the palm of the hand, and in a square inch found 3,528, with each of which a little tube a quarter of an inch long was connected, making the length of tube in a square inch 882 inches, or 73 1:2 feet. On the bulb of the fingers the number of pores was a little greater; on the heel the number was 2,268, and the length of the tube 47 feet. Taking 2,800 as an average of the number of pores in the square inch over the whole surface of the body, and 700 consequently the length of the tube in inches, the number of square inches of surface in a man of ordinary size being 2,500, there would be 7,000,000 pores, and 1,750, 000 inches of perspiratory tube, that is, 145,833 feet, or nearly 28 miles.

How important the necessity of attention to the skin, lest this drainage be obstructed.

JOYFUL DEATHS .- "Santosham, Santosham," (joy oy) were the last words of Daniel, a converted Hindoo, who died Sept. 12, 1855, in India. The day before he died he said :

" 1 am a wretched sinner in myself. 1 have no peronal merits to which I can look, but I have the perfect, the infinite righteousness of Jesus. Resting on this my soul is peaceful. Death is wel-

So he died, not indifferent, not terrified, but in the full enjoyment of a serene, unclouded, soulassuring hope in Jesus.

The last words of Rev. Dr. Poor, who recently

The above was taken from a notice of " Daniel," by H. M. Scudder, in the Christian Intelligencer of April 15th, 1857.

"Blessed are they that do my commandments, that they may have a right to the tree of life, and enter in through the gates into the city." Yes, for them that do, bright shine the golden streets of the magnificent and imperishable mansions of next two were Germans, named Heinz and Greigert | ble hills" mantled in purple mists and golden ban-

nered clouds-for them, the long-drawn aisles of purest gold, the peerless mansions glittering with sapphire, and pearl and emerald, the flashing colonades of ruby, and jasper and diamond, the imperishable homes of saints and angels, the high, and holy, and happy sphere where violence and fraud come not, nor night nor tempest come. Yes for the obedient, this sinless land of sublimest melodies and saintliest joys, where forever roll the loud hosannas and swelling notes of voice, and harp, and trumpet, in honor of Him that sitteth upon the throne, and to the Lamb is prepared.

DISPUTING WITH SATAN .- An old and excellent writer gives the following advice : " If you would not be foiled by temptation, do not enter into a dispute with Satan. When Eve began to argue the case with the serpent, he was too hard for her; the devil by his logic, disputed her out of Paradise. Satan can mince sin, make it small, and varnish it over, and make it look like virtue. Satan is too subtile a sophister to hold an argument with him. Dispute not, but fight. If you enter into a parley with Satan, you give him half the victory." reason is obvious; for we cannot parley with Satan without giving up principle; and whenever we allow ourselves to debate the question, whether we will do wrong, it is almost certain we shall yield. Principle being abandoned, there is little else to guide, but evil passions, which strongly prompt to

BOOKS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-

ester Railroad Station.		Distance
man on Breath the large of the health in	Price.	0
Memoir of William Miller	\$1,00.	,19.
" " gilt	1,50.	50 66 mm
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saints		,16.
" gilt	1,37.	Challen Waller
Fassett's Discourses on the		
Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
	,38.	.07.
Preble's 200 Stories	.75.	,13.
Life of Chrysostom		
Lord's Ex. of the Apocalypse	2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's Messiah's Throne, &	c. ,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	,07.
Taylor's Voice of the Church		,18.
Lord's Geognosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	.16
The New Harp (Pew Ed.)	.80	.16.
gill and the day the attention gill		.16.
" (Pocket Ed.)	.70	.12.
et te te gi	20 72 12 2	.12.
The World's Jubilee. By Mrs	The second	DESTRUCTION OF
Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
	1.00.	,21.
Time of the End	1.00.	10134

Works by Rev. John Cumming, D.D., minister of the Scottish Church, Crown Court, London, viz. : On Romanism 1,00. ,24. " the Apocalypse (1st Series) " " (2d ") 21

" Daniel

46 Frodus 16. " Leviticus John The Daily Life Benedictions Church before the Flood Voices of the Night

of the Day

of the Deaa Minor Works (1st series)

""" (2d "")

""" (3d "") Evidences of Christianity
Signs of the Times
Family Prayers (1st series)
(2d series) ,18. '19 ,18 ,18 Twelve Urgent Questions
The End Works of Rev. Horatius Bonar, of Eng., viz. :

Morning of Joy Eternal Day Night of Weeping Story of Grace ,10. TRACTS FOR THE TIMES-VIZ: \$1,50 per 100.

1. The Hope of the Church
2. The Kingdom of God
3. The Glory of God filling the 5. The Grary of South State 1

4. The Return of the Jews 2,00 "

5. The World's Conversion 1,50 "

Advent Tracts, bound. Vol. 1 ,25. ,05

" " " 2 ,33, ,07.

Facts on Romanism ,15. ,03.

The World to Come—the Present Earth to be Destroyed by Fire at the End of the Gospel Age.

The Bible a Sufficient Creed. By Rev. Chas. Beecher Price, \$2,50 per hundred; 4 cts. single.

The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts. single.

The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single. The postage on the above tracts is one cent each

THE NATURE AND DURATION OF FUTURE PUNISHMENT. By John T. Walsh. This work is now in press, and will be issued about the 15th of May. The following will be its contents.

Sheol, Hades, Gehenna, Is virtue rewarded and vice punished in this life? Rewards and punishments in a future state, The kingdom of God, Eternal life conditional, Future rewards, The wicked and righteous not raised at the same time, The and righteous not raised at the same time, The wicked and righteous not raised from the dead in the same sense. A future judgment, Every age has its judgment, Positive proof of a future judgment, The expectant state of the d ad, The nature of future punishment, Death the penalty of sin, The The everlasting fre, The lake of fire, The furnace of fire, The duration of future punishment. The nature of future punishment proves it to be eternal, Time a cycle of eternity. The moral state of the wicked after death, The safety and good of the universe demands the eternal punishment of the wicked, Eternal punishment.

This work will be sent by mail, post-paid, in paper covers, for 50 cts, or three copies for \$1; in muslin, 75 cents, or three copies for \$2. The work will be for sale at the office of the Advent Herald.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the last Sabbath in April and the first in May; at No. Springfield, Vt., Sabbath, the 17th of May, Densmore hill, Sabbath the 2.th, Tunbridge, as Elder Cleaveland shall arrange, 27th and 28th, Waterbury, Sabbath, 31st, South Troy June 2d, and Sabbath, 7th, North Troy 3d and 4th.

N. Billings.

PS. My Post-office address is Westboro' Mass

The cold season having passed, and my health being somewhat improved, I make the following appointments:

At Loudon Ridge the 1st Sabbath in May, and at West Boscawen—Pond school house—the 2d Sabbath in May.

T. M. PREBLE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

G. F. Converse-It was rec'd Feb. 24th and credited to

No. 815.

U. Smith—Have sent the books, post-paid, as directed.

"A Lover of Truth."—Have sent Miss S. Bragg the book as directed.

L. Brown—Have done as requested.

S. Foster—Have charged you \$3 cr. to subscribers.

S. Barr, Esq. \$1—Sent tracts the 17th.

J. T. Dixon, \$1—Sent tracts by express the 20th — that being the cheapest conveyance for so short a distance.

W.P. Wallace, \$12 on acc't. Balance on our books \$5.17 cr. H. Howard—Sent the two books to Eau Claire as directed.

Benj. W. Johnston—Have sent you another copy of The End, Apr 21st, and ch'd you 93 cts—books ordered to be sent being at the risk of those ordering them.

RECEIPTS, UP TO APRIL 21st, 1857.

The No. appended to each name is that of the Herald to which the money credited pays. No. 315 was the closing number of 1856; No. 341 is the Middle of the present volume, extending to July 1, 1857; and No. 367 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and some times the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same nost-office, with the are delicities.

INFORMATION WANTED .- March 3d. Rec'd \$5 on the INFORMATION WANTED.—March 3d. Ree'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.—Was it not Z. Russell, of M'Grawville, N. Y. ?

L. Osler.—Ree'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P. O. you mention?

E Peck 821, W Z Manning 867, G Loomis 854, C Harvey 838, Lucratus Lawrence 841, H Weeks 529—credited y. u. \$2, Eld A Rollins 867, N Hale 846 by A C, W O Parsons 841, E Newton 857, L Richardson 845, J P Farrar 867 A P Nichols 836, S Sherwin the 3 G's to 126 and H to 882, J A Varney 841, C Sanders 857, M Tomlinson 815—each

S1.

R Phippin S72, The Pearson 841, B Glidden S15, Andrew Clark? 880, M H C have credited E W Case to 893, P Hawkes 867 and 25 for G to 1.26, LG Ingalls 893, C Grover 893, S Parker 867, Mrs S C Beckwith book to you and postage, and Her. to H Curtis to 858, C Sheldon 841, Wm M Ingham on acc't, C Whipple have cr. "me" to 919 and G to 138, J W Phillips 860, G Herron 807—due \$1—each \$2. S Stone 995, J Woodworth 838—each \$3. L Edwards \$1 for 4 G's to 132 each, \$1.16 for book and postage and bal. on Her. to 889, W H Harris 845, M Burr 913 and G to 138—each \$4.

J J Mackenzie 1067, J James 815—each \$5.

J Keene 828—50 cts; R Orrock \$48—50 cts and 2 Gs to 126, E S Hoodley 831—\$1.63, C Allen 812—37 cts; L Rader 1158, \$10.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).





J.N. HIMES, Proprietor.

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 833.

BOSTON, SATURDAY, MAY 2, 1857.

VOLUME XVIII. NO. 18.

FAITH. o diede to

YE who think the truth ye sow Lost beneath the winter's snow, Doubt not Time's unerring law Yet shall bring the genial thaw. God in nature ye can trust,— Is the God of mind less just?

Read ye not the mighty thought Once by ancient sages taught? Though it withered in the blight Of the mediæval night.

Now the harvest we behold; See! it bears a thousand fold.

Workers on the barren soil, Yours may seem a thankless toil; Sick at heart with hope deferred,

Listen to the cheering word:

Now the faithful sower grieves;
Soon he'll bind the golden sheaves. If Great Wisdom have decreed

Man may labor, yet the seed Never in this life shall grow, Shall the sower cease to sow?

The fairest fruit may yet be born On the resurrection morn! Fritz and Leolett.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady Wardan, Jan. 19 .- Rose about six, and went out to walk upon the broad plain of sand stretching on every side of our tents. It was nearly dark, and all was silence ;-our Arabs were still asleep, and not a breeze was up to ruffle the still air. There was nothing to see, buoyancy in the fresh dry atmosphere of these boundless sands. The sun rose in splendour, burnishing the rugged peaks in the distance, and coming down with his gay gleam upon our canvas. Returned from my walk before eight. Stood listening to the echoes of a pistol which one of our party was firing. A pistol-shot may seem a poor thing to listen to, -not so its echoes, -its echoes in such a desert! Each far off cliff took up the sound,-and sent round the response, -as if the Sinaitic peaks and the western ranges of the Red Sea mountains were answering each other across the quiet waves.

How quickly an encampment breaks up,men, camels, tents, with all their appendages. great and small, disappearing, and leaving only some indentations and fragments and ashes behind. One could understand the ease with

"Suddenly are my tents spoiled, And how true the picture given of the spoiling of the sons of the desert by the king of Bab-

"Arise ye, go up to Kedar, And spoil the men of the East! Their tents and their flocks shall they take away They shall take to themselves their curtains, And all their vessels, and their camels."-(Jer.

Might it not be of this sudden departure at dawn that Job speaks,-

"Thou shalt seek me in the morning, But I am not."-(Job. 7,21.)

the one great mark by which they would be rethe blood of the sacrifice. Their path through laid on this. Besides, seeing the waters were

the desert was sprinkled with blood; and this sweetened, might we not expect to find not bitthey left as a way-mark, -bearing testimony to all who should look upon it, of the great truth to which their whole service bore witness, that " without shedding of blood was no remission." But this thought is rather one of anticipation, for though, no doubt, Israel had their altar both in Egypt and when they went out of it; yet when they passed through this region where we then were, their full service was not given.

We set out about half-past eight,-the morning fine, though with a haze of cloud thrown over the sky. On we went across Wady Wardan, whose flatness was soon relieved by a lofty peaked cliff to the right, -with the Red Sea and its farther mountains as the background. For hours we traversed a track of stony sand, when one of our camels fell, though with no injury to any one. It is seldom that a camel slips or falls in rough places. His broad spongy foot grasps all the roughness, nor do they seem to incommode him, however sharp. But in moist clay he cannot move a step, and trembles all over as a horse when attempting to move upon ice. We passed sandy channels, newly dry, intimating a recent fall of rain. Then Jebel-Areghal with its huge slopes, about one o'clock, then about two, Hor-Es-Sudhr,-then Wady-

And now begins "the great and terrible wilderness" in reality. It is indeed horrible to look upon. There came first towering mounds but there was enjoyment in the solitude, and of rough sand; then stupendous precipices of unformed half-baked rocks in awful confusion and dismay, like the lava of some infernal volcano; while in the distance shot up wild brown spectral mountains, which neither pen nor picture can rightly represent.

Moving through these horrors we came to the great " stone of the rider," or Hajir.er-R'kab,to which tradition assigns some niche in the history of Moses. The Bedaween seem to reverence it and make it a resting-place. It is an immense fragment of rock which has fallen from the heights above into the plain, but beyond this it has nothing very notable about it. One sees as rugged boulders in similar positions everywhere mong our Scottish hills. All that it did was to illustrate Job. 14:18, " the rock is removed out of its place," and to remind us of Bildad's scornful question, "Shall the earth be forsaken which the invader of a land might sweep all for thee, and shall the rock be removed out of its place ?" (Job. 18:4.) We examined the "Hajir" pretty closely on all sides, and in spite My curtains in a moment."—(Jer. 4:20.) of the horizontal lie of its strata, thought that it was a fallen fragment, and not a rock in its original situation, with its softer parts wasted

Soon after this we saw somewhat in the distance a figure like a stunted palm making its appearance upon an easy rising ground. We were told it was Howarah. We soon reached the spot and found two bushy or rather shaggy palms ot low stature, with no visible stem, and a bitter well, not remarkable in any way, and of which neither man nor beast could drink. Somewhere in this neighborhood was the Marah Yet one can trace the places of encampment by of Scripture, where the bitter waters were healtheir relies, and in the case of such a multitude ed by the power of God. (Exod. 15:23.) I do as Israel, it would be very plain. What a beat- not say so merely because the waters are bitter, en track must they have left behind them. But and because the Arabs call them Murrah and Mushtaib. The water of Ayun Musa was also cognized, whould be the ashes of the altar and called Murrah or bitter, and no stress can be

ter but sweet waters at Marah if we do come upon the ancient walls? But the "three days" from the time of crossing the Red Sea, would bring them to this neighborhood. (Numb. 33:8.) It took us but two days to reach it; but they, with their flocks and their little ones, could not move as fast as we did. Besides, the time required to reach again the Red Sea after they left Marsh and Elim corresponds to this; for from the statement in Numbers (33:10) it would appear that one day's journey brought them from Elim to the Red Sea, on their way to Sinai, which corresponds exactly with the distance between the two points. The Marah of Scripture could not be much farther on than Howdrah else Israel could not have reached it in three days, so that it must have been not far from this very palm-crowned hillock of sand, if not actually here. I cut off a palm-branch in memory of the spot to exhibit at home as a relic of Marah -a remembrance of Israel's murmurings and God's unwearied love.

Lepsius (with others of the same class) sets aside the miracle of Marah, and tells us that it was by means of some fruit, or peal of a shrub, that Moses quite in a natural way, made the bitter water drinkable; and as no such amount of peal could be got at Howarah, he gives this chiefly as his reason for placing Marah at Ghurandel. But at this day, many as are the shrubs of the green Ghurandel, there are none will sweeten bitter water; and certainly it would take an enormous amount of peal to sweeten water for two millions. As to the recipe of the Ghurkud berries, on which some rely for their escape from the miracle, it is a mere traveller's invention. unknown to Arab or any one else in the desert. All Lepsius' peel and Burckhardt's berries would do little for such a multitude. One wonders at Dr. Robinson's favor towards such childish credulity. (Vol. 1. p. 98.) Mr. Stanley keeps silence. He mentions the place but not the miracle. Yet the miracle was no common one, and the narrative is one of singular simplicity and beauty,-summed up in these solemn words, which are mere mockery, if not founded on a mighty miracle, "There he made for them a statute and an ordinance, and there he proved them and said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight . . I will put none of these diseases upon thee which I have brought upon the Egyptians, for 1 am Jehovah that healeth thee." (Exod. 15:26.)

Soon after this we came to an immense plain of hard rocks. The mountains which bounded it were truly magnificent. Their numerous summits seemed not so much peaks as spikes or tall spires of rock, which neither Arab nor Gazellah could climb, and which even the eagle might fear to alight upon. Their vast sides, which sloped down at a considerable angle to the plain through which we were passing, were all furrowed and dug up, -not by ravines, -but by enormous quarries, which seem to have been dug, side by side in succession for miles. Horrid splits appeared in all directions, as if something more terrible than gunpowder had been employed to blast the rocks. It was well named a "terrible wilderness" (Deut. 8:15), a "land of deserts and pits," (Jer. 2:6). 1 thought that, often as I had looked upon the wild mountains of Scotland, I had never before seen "ragged

rocks." (Isa. 2:21.) The "raggedness" of Almarah is far beyond anything in Glencoe. though the heights of the mountains may be much the same. The whole scene is one of the most magnificent desolation and unmingled ter-

More than once we had not seen (not to-day only, but on other days) our Arabs looking for the shadow, and glad when they saw it beginning to lengthen. Their desire was not like ours, to see, and note, and learn by the way, but simply to get their day's work done.

"As a servant earnestly desireth the shadow, And an hireling looketh for the reward of his work,"—(Job 7:2.)

"Turn from him that he may rest,
Till he shall accomplish as an hireling his day." —(Job I4:6.)

Since leaving Wady Sudhr, yesterday, the ground has continued gradually to rise, hour after hour; but towards sunset to-day we began to descend into Wady Ghurandel, which is a sweet oasis in the desert,-covered with trees of all kinds, and fertilized by a stream, which retains the falling showers longer than most similar ones, and raises enough of verdure to feed some Arab flocks. About seven we pitched our tents, in the midst of the tarfa trees, under a bright moon. We could not see the extent of the valley, but we saw verdure waving around us. It was a relief to pass out of a land of horrors, such as we had been all day traversing, into a spot of milder aspect, -and withal, so rich and green.

(To be continued.)

For the Herald. On the Six days of the Creation.

BY P. W. ELLSWORTH, M. D.

I think there is a growing tendency to accept the literal interpretation of these periods.

When a student, and listening to the learned lectures of Prof. Silliman on geology, backed up by so many savans, the idea was forcibly presented to the mind, that long ages must have been occupied in the development of our present earth and the six long and indefinable eras: nevertheless the mind was not satisfied. The statements in scripture are too explicit to be easily explained away; the days are divided into evening and morning, occurring regularly after each creation, as if purposely to defy the efforts of philosophy to put another interpretation upon them. The evening and morning division is senseless unless used in the manner customary. could not but believe that the words of the Saviour might here be applicable: "ye do err, not knowing the Scriptures nor the power of God." It certainly was just as easy to create the world as to uphold it; to do it in one moment, as light was produced, as to do it in a thousand years; and having performed the act, to say a thousand years, as to say a day, if such was the fact .-Therefore as "thy word is truth," and the history of the creation was intended for our instruction the prima facie evidence is that the account as written is correct.

There was a motive also for the day being literally understood, that period being a type of times to be afterwards more clearly revealed, as is undoubtedly the case with the 7th day, which was of the same length as the other six, - a type being always a definite and well-understood thing, otherwise it is valueless. It moreover refers to something in the future, not to the past.

If the 7th was a vast period whose terminus was not to be marked by a new creation, that being complete, and as no evening morning periods are mentioned from which to date, as was the case with the other days, may not the seventh day be yet incomplete? For if from the creation of light to that of vegetables was many thousand years, why must not the 7th day also be many thousands, or at least until another fiat of omnipotence makes another era in earth's history. No one supposes this. But why not interpret the periods alike, since God has done so, except that he has not so carefully limited the last as the six former.

To me the book of Genesis is one of the most wonderful in the Bible. Its rich subjects for thought overwhelm the mind, --- scarce a line but is full of meaning and a subject for profound investigation. In the early years of the history of the inhabited earth, before the refinement of intellect fitted men for the more sublime truths of revelation, sensible figures were chosen to represent truths less comprehensible and more elaborate, and stood in relation to them in the character of prophecies. Genesis is full of them : the tree of life, the serpent, dresses of skins, Adam himself, were types, and no more allegories than the ark, the paschal lamb, the brazen gerpent, the smitten rock, Jordan and Jerusalem, at a later period, were allegorical.

Our ignorance is the real difficulty in harmonizing geology and the scriptures. Many geologists are profound believers in this sacred record and would rejoice to make facts accord with the apparent meaning as therein expressed. It is by no means improbable that the view lately presented may be correct, viz., that though the earth might have been a long time in the crude state, it was finished off and peopled in the space of six literal days. I think Prof. Hitchcock takes this view. This certainly is a great improvement, and if it is scriptural it is enough for me. I wish to show that it is entirely credible, at least so far as geology furnishes proof, that the "days" are to be understood literally, and shall endeavor to demonstrate that all the phenomena dwelt upon as proving the long existence of the earth are reconcilable with this theory and in fact with this theory alone. An examination of the history of the deluge will render this more comprehensible, it being an event more within our reach and which throws great light upon the preceding era: upon a correct understanding of this all knowledge of the Antediluvian period depends.

Nothing has surprised me more in looking over the works of geologists, than the little importance attached to the deluge; true it is admitted that water had much to do with washing earth about, and that heavy masses of rock were transported even from one mountain peak to another by floating ice, a proceeding Dr. Kane demonstrates, in his late interesting researches. It is admitted that there were a great many little floods, but the great one is passed over, which God thought of so much importance that in its description Moses devotes twice the space that he does to the creation. Now it is perfectly certain that that event was of vast importance, not only to the then inhabitants of the world, but to us, much more than has generally been admitted or perhaps even thought of. It appears to me that moring this deluge and making light of Scrip ture statements, has led to a fatal error in the usual process of reasoning upon the creation.

There was something still lurking about the earth, of the old paradisaical state, long after the fall; man though doomed to death, lived on long ages, and attained perhaps a greater size than now, for "there were giants in those days" a statement which would not have been made unless they were numerous, for there are giants even now; vegetation was more rank, the climate more genial, and as I shall show under laws in some respects, at least under different developments of the same laws than at present; man was permitted to grow old in idleness and sin, everything, even sin itself was on a grand scale, an order of things extending to the very monsters of the deep. After the flood we find this greatly changed and though life was not immediately curtailed to its present length it soon fell

troyed, that is deprived of its ability of being put been so. to its old use, and in proof I cite the remainder when the elements and "earth also and the works that are therein" are to be burned up. The destruction was as complete in the one case as far as water could do it, as in the other. The idea in the Herald some years since, has opened a new train of thought on this interesting and difficult subject.* It seems to me truly to explain the method chosen by God to effect his purpose .-Let us turn to Gen. 7:11, "the same day were all the fountains of the great deep broken up and the windows of heaven opened," 19th "and all the high hills that were under the whole heavens were covered." The fountains of the great deep can mean nothing else than there was a gushing up of the ocean itself and the expression "breaking up" can signify nothing less than a complete change in some manner. It has been a wonder where water enough could be found to drown so great a world and then disappear unless there was a creation for that purpose; but the scriptures declare the power of God, who has every resource at command. If the earth was in its infancy under water, God could place it there again and that too without any new creation and almost without a miracle. It is known that Norway and other large tracts of country are undergoing changes as respects their elevation above the ocean; some rise, others fall; the ocean yearly encroaches upon the shore of New Jer-

In other places towns formerly seaports are now inland. There is a power that "taketh up the isles as a very little thing" "which weigheth the mountains in scales and hills in a balance."
The theory advanced is that in the deluge the inhabited earth was swallowed up by the waters and in its place we find what was the bed of the ocean. I shall present a few proofs of this.

1. The declaration of Scripture, Gen. 6:13, "I will destroy them with the earth" also the declaration of Peter quoted above.

2. No work of those living before the flood can now be found, not a structure, not a bone or a petrifaction of man which can be proved or of which there is any evidence that it was fashioned or had a being before the deluge; this is the more singular as buildings erected soon after exist even to this time, the ark itself proves the great ability of architects in that day and considerable perfection in tools and their uses. We cannot suppose that the submersion of a year would utterly destroy such massive buildings .the heavy masonry of the present day uninjured There would still remain traces of intelligence. There were as many inhabitants at the time of the deluge as at present upon the earth, at least in the regions inhabited; there were cities, and must have been fortifications-the results of war, for "the earth was filled with violence," and there must have been erected monuments which would have stood to this present time.

3. The discoveries of petrifactions and remains of animals found in rock and of an early date are almost uniformly of marine origin. I have a specimen of petrified coral from a western prairie, where it undoubtedly grew under an ocean, but found in a region where the temperature is now too low for its production; also a shell of gigantic proportions taken from a moun-

to the point now attained. Most of the monsters | tain in Patagonia 800 feet high covered with, if of nature, its surface must have been uniform or of the land, air and deep disappeared and we not composed of, the same: the chalk hills of nearly so, as originally all was under water, find a tremendous alteration had taken place in England are but a conglomeration of sea shells. (Gen. 1:2-9) and the water could not have been the earth itself. There was a time fixed when The rock formations of Iowa and Wis, are full drained off so as to present the present mountains this occurred. What says the Apostle Peter 2 of them. Geological cabinets show a great pre- unless they were thrown up by the expanding of Epis. 2:5 "and the earth standing out of the wa- ponderance of petrified fishes, sea shells and the earth from internal powers. If this was the ter and in the water, whereby the world that then weeds. The huge animals found in stone, the case, then we have proved a phenomenon repeatwas being overflowed with water perished. But Iguanidon and Plesiosaurus, were inhabitants of ed at the deluge, which is all we claim and the heavens and the earth which are now by the the deep, and undoubtedly among those specified therefore within the bounds not only of reason, same word are kept in store reserved unto fire." in Gen. 1:21 and translated whales, which should Here is the declaration of the Apostle that the have been rendered monsters. The bones of the former earth was overwhelmed with water, and Mastodon are generally in alluvial deposits and the appearance of the dry land was on the third perished; not merely that animals and men were are unquestionably of later date. If this was day, while no animal life appears before the 5th drowned, but that the habitable land was des- the former surface of the earth it would not have day, yet we have in the hearts of many moun-

4. The appearance everywhere beneath and of the same chapter, where there is a statement upon the surface of the ground of stones worn foretelling another like destruction, only by fire smooth by the action of water. You can hardly anywhere on the highlands of Connecticut dig into the earth without finding innumerable specimens of water worn stones, often strown thick as upon the sands of the sea shore or the that the former earth was submerged by sinking pebbly beach. These were the product of ages under the ocean as suggested by Mr. S. Bliss of attrition and are found where no water could possibly reach them under the present constitution of things, and could have attained their present position only by the upheaval of the earth or a great subsidence in the general level of the water. Neither the bible or history give us any reason to suppose many and frequent earthquakes sufficient to cause these phenomena, except the one instance of the deluge. This and this alone is sufficient.

5. The great coal beds, which on the supposition of vegetable origin could not have been formed but by the collection into great masses of the luxuriant vegetation of the antediluvian period, which either being gathered in great hara, the steppes of Siberia and Russia, for these abundance in various places prior to the flood, in the lakes and rivers of that period, were overwhelmed or quite as likely were swept off and buried at the time of the great catastrophe. Of course the vegetation of that period was arranged with express reference to the future wants of mankind in supplying one of his greatest necessities. The specimens of vegetable matter found show that there was formerly a more luxuriant growth and often of different species from those now existing, and of course of antediluvian ori-

6. The method of supplying the earth with water before the flood, the changes in the length of life, the character of vegetable growths, the diminished size of animals as compared with those of an early period, the disappearance of most of the huge monsters, indicate a great alteration in the physical constitution of the earth, occurring To attain therefore more than five miles of depth about the time of the deluge. This all might or that would reach 15 cubits above the highest be the result of a slight change in the position of the earth's axis. Let no one say this is impossible: we know that in the days of Joshua the earth stood still on its axis 24 hours, also in Hezekiah's time the shadow of the sun went back and this was probably accompanied by a like phenomena; while the occasion was one of infi- during the rain must have taken from the waters nately less importance than that we are speaking. below. A little elevation of the North pole would give us a perpetual summer, and a heat probably ad- plain, with few and low mountains or merely equate to the production of the vegetation of hills, as they are called in Scripture, the rain that era, and the bountiful and regular supply of could have availed something towards the flood; water intimated in Gen. 2:6 would greatly facil. if however the mountains were then created as itate this thing, developing the productions of now existing, which I do not positively deny, A flood of fifty years would still leave much of the earth in great perfection far to the north then unless there was a specific creation of water, even to the pole; while a sudden change of position now occupied, a new axis being established through other points, by throwing the greatthe axis would require the earth to change its form somewhat, a shock which would be accompanied by the breaking up of the fountains of the great deep and by great convulsions in the crust of the earth. No doubt there was a direct accomplishing his plans.

* It is proper to state that this view was not original with him, but was borrowed from Fair-holme, who copied it from Granville Penn.-ED. by some supposed through the ordinary operations they rose from their watery bed, and when the

but probability. This would account for some of the primitive mountains but not for all, since tains the proofs of animal existence when other were formed. Now as to these last; how are they to be explained by any known theory of deposits? how can be explained satisfactorily the beds of shells often found on their sides and even summits? These must have been left after a mere rise of water for a few months. On the other hand, upon the supposition we have advanced, of the breaking up of the deep, the earth having presented nearly a plain surface prior to that epoch, we see ample cause for the elevation of these vast piles. That fire played at some time an important part in the formation of some species of rock is not denied, its action we will suppose even necessary for the phenomena presented at that time, and was the cause of the elevation of some portions of the earth, and the depression of others. This great convulsion was undoubtedly accompanied by the ejection of lava, and volcanic action below and above the water; these traces are now apparent. Mr. Bliss suggests that in this way were produced the vast plains and prairies of the west, the desert of Sawere evidently once submerged and fashioned by the waters. We often hear it said of certain holes, they were once the bed of lakes from which the water by some convulsion drained

I think these reasons enough to show that there was no necessity for any other power than that already in the earth; nor any new creation of water to effect a deluge, which should overtop the highest hills. The mountains, called "the highest hills," Gen. 7:19, and used synonymously in the same chapter, were probably low in comparison with the present mountains, and for this reason perhaps God chose water as the means of destroying man, as it could easily be brought to act upon the great plains of the inhabited earth. It is to be remembered that the waters quickly reached their culmination, viz. in about 40 days. point of the loftiest peak as at present constituted, and that too over and around this whole globe (for the whole globe was covered) would have required a vast amount of water in the atmosphere, far greater than it commonly contains at one time, and the replenishing of this

If we suppose the earth was chiefly a great there must have been the sinking of the land to cause the submersion, in which case the rain played but a very subordinate part, probably employest diameter into a different relative position to ed to produce the deep darkness, the thunder, and other electrical phenomena of that terrible occasion. I would add also this reason for supposing the mountains were thrown up. The summits began to appear on the 1st day of the 10th month, and on the 1st day of the 1st month display of divine power in the circumstances of "the waters were dried up from off the earth" the deluge: it is our part to discover if possible that is, had fallen over five miles in two months, whether there are forces of nature adequate and yet we see that it took one month and 27 days having found them we may rely upon it that after this to dry the land (Gen. 8:14) enough for God chose the most simple and direct method of Nouh to leave the ark, therefore it is perfectly evident that the subsidence of the waters during 7. The existence of mountains and vast the preceding 2 months was something else plains. The earth when formed was created with than a mere drying up, or a running back into its present diversified surface, or was not. If fountains it had left, since these fountains were

lands were at their present elevation, the process of drying began to take place, occupying a period such as must now be required to produce like results viz. 7 or 8 weeks. Mt. Ararat was thus named after Noah made his landing at its base, just as Marah was so called because of the bitterness of its waters, for the Israelites " came to Marah, they could not drink of the waters for they were bitter, therefore the name of it was called Marah." Such examples are quite numerous in Scripture. That the Euphrates is spoken of after the flood, I do not consider a proof that it was the same river that formerly existed by that name; for although it might be, consistent ly with my view presented, as some portions of the old world might have remained, yet unquestionally such changes had occurred that Noah could not recognize his former abode and renamed localities with names familiar to him at an earlier day. This is the more probable from the difficulty of fixing the locality of the garden of

I have thus attempted to show the present appearance of the earth may be accounted for by the event of the deluge, as is described in Holy Writ, better than in any other manner. Something similar to such an event must have taken place to present the phenomena we witness; and of any other sufficient cause Scripture is silent. But if such powers were constantly acting, so as to produce frequent violent changes through long periods the earth could hardly have been fitted for the habitation of even the lower animals whose remains can be found everywhere in the rocks, showing that these rocks were thrown up after the 5th day's creation. The fact appears to be, that for 1600 years, under circumstances the most extraordinarily favorable for animal and vegetable life, deposits were going on, while rock was also formed beneath the water under circumstances probably equally favorable; at a suitable period the whole order of things was changed, and a new world in whole or in part emerged from the bed of the ocean with its secrets of the deep. Under this view it is easy to believe the six days were literal days, just as well as to believe the days of the flood were one hundred and fifty in number.

I would say here that it is certain that God created man perfect, with the full use of all his faculties, a fit image of himself, and he did this not gradually but at once, in one evening and morning period, so also did he create the herbage, fully and at once "before it grew," and it was to produce seed after its kind, not the seed it. It these then were the work of a brief period, it seems as if the preceding periods must be equally so, for they were of the same dura-

Hartford, Conn.

Language for Home.

We are always delighted with well chosen and appropriate language in a public address. The orator's power lies much in the stirring music notes of the language he employs. He rings a thousand changes in words. If refined and elegant language is delightful in a public speaker, how much more so it is in private conversation, in the social circle, in the converse of friend with friend, of lover with lover, of companion with companion! It is in the private walks of life that the deepest, and strongest, and loveliest feelings of our nature are called into action. The relations of kindred, friends, and companions, in which are opened the heart's fountains of love and goodness, are, in their most delightful aspects and offices, concealed from the world. They are too tender and sweet to bear the gaze of a rude world. Here it is that the power of beauty, and refinement of human language should be chiefly known and felt. Here it is that it should become the music notes of the most refined affection. Here it is that the euphony of its flute-like power should thrill along the nerves of those whom love has united in its harp-strings bonds. The home circle should be held too sacred to be polluted with the vulgarities of language which could have originated nowhere but in low and grovelling minds. It should be dedicated to love and truth, to all that is tender in feeling and noble and pure in

kindred soul. In order that such a communion plainest truths of the gospel by a young man of He appears to have what of all things is the most guage should there perform its most sacred office of transmitting unimpaired the most tender and sacred affections that glow in the human heart. Home! how sweet, how tender the word! How full of the associations that the heart loves! How deeply interwoven are the golden filaments of these associations with all the fibres of our affectionate natures, forming the glittering web of the heart's golden life! Here are father, mother, sources of his power, wherever they might lie. child, brother, sister, companions-all that the heart loves, all that makes earth lovely, all that enriches the mind with faith and the soul with hope! What language is meet for home use, to bear the messages of home feelings, to be freighted with the diamond treasures of bome hearts? Should it be any other than the most refined and as many may suppose-nor can the popularity of pure-any other than that breathing the sacred chastity of affection ? If the dialect of angels could be used on earth, its fittest place would be in the home circle. The dialect of home should be such as would not stain an angel's tongue, nor fall harshly on an angel's ear. It should be made up of the words of wisdom, which are at once the glory of youth and the honor of age. If the members of every home would use that language, and that only which the true home feeling inspires, and which should be used in filling the true offices of that only earthly prototype of called to the charge of a Baptist Church in Lonheaven, how different would be the appearance of the world. Methinks we should then have no but the advantages of a moderate education comneed of angel visitors to teach us the way of love and joy, of peace and glory; for earth would have its own angels, and they would be scarcely inferior to those that dwell above .- Rev. G. S. popular living preacher. How does he preach?

The Sabbath is from God.

Some men speak as if the Sabbath were mere ly a human institution—as if man gave it to man What man gave it? by what authority? and when? Who were the good men who gave a boon so great to their fellows; and has history lost their names? If it could be proved that man made himself, then would there be some likelihood of his having also made the Sabbath, and much else besides; for there is abundant corroborative evidence that He who made man also made man's world, and man's Sabbath.

When we are told that in the beginning God rested on the seventh day, and blessed it, and set it apart, and when we find traces of it in the oldest historical records of the world, down to the giving of the Law on Sinai; when we can trace it from that day on to this; when we find voices from the works, answering to voices from the Word of God, and all corresponding to the facts of our every-day experience; and when, in the face of all this evidence, we are met by nothing but vague assertions and rambling statements, we cannot resist the conclusion that the Sabbath is

The Sabbath was made for man, as a Sabbath not as a day of labor, but as a day of rest. So soon as it ceases to be Sabbath, it ceases to be. Turred to any other purpose than that for which He that made it, designed it, it is no longer made by Him for man; it is no longer fit for man, nor good for man.

that hallow it. Let each of us, therefore, as he would see God in peace, keep holy the Sabbath cannot do in any assembly other than " the great congregation." It is not by going in crowds to hear sounds or see sights that we can hallow the Sabbath day. It is not thus we can worship "the God of nature" and bring him glory. And when God gets no glory, man gets no good. Our true good and God's highest glory are one. - Rev. T. Alexander.

Spurgeon.

Effects prove a cause. Where results are and mail. undeniable, reasons for such results must exist. When, then, we find men thronging in thousands,

We are free to confess that we were agreeably disappointed in these sermons. There is in them more to praise and less to condemn that we had been led to suppose by current reports and descriptions. They by no means so abound in frothy declamations, extravagancies and coarse wit the preacher be attributed to these sources of attraction for the populace. On the contrary, these Sermons contain the evidence of a real power and effectiveness in the highest sense. They are well worthy of the study of those who long for an increase of influence over the hearts

Spurgeon is yet a very young man-only twenty-three years of age, when most men have scarce attained practical manhood-yet he has been preaching for several years, having been don when about nineteen years old. He has had bined with his own experience and study. He has no factitious claims from station, or other external recommendations, and yet he is the most

His style is in many respects admirable. It is English; not Latin, not Greek, not French, but English-the language, not of Coleridge, nor of Johnson, but of the Bible and of Bunyan -not of the metaphysician and theologian, but of the farmer, the mechanic, and the laboring man-in short, the language of common life, the language understood, spoken and appreciated by nine-tenths of the people. Here is one of his strong points. We have in these days too much preaching for the parlor, and too little for the kitchen. Our pastors speak rather to the most than to the least learned in their flock. Spurgeon speaks to the common people in their own tongue, and the common people hear him gladly. Yet is not vulgar as to style—every page shows that the Bible and the Hymn Book are the two fountains from which he draws his greatest store of literary wealth, and we know of no two sources so valuable: the Scripture text and the verse of sacred song always command attention. These Spurgeon constantly uses. He evidently has them at his tongue's end.

His mental characteristics stand out boldly. Imagination lively, and uncultivated, at times defective, native mother-wit frequently more than verging on coarseness or profanity, fine descriptive powers, with intense earnestness. Take the first sermon in the series, "God our glorious Habitation." Commencing in simple style, he leads you to the wilderness, to stand with Moses on the rock, or points you with lively imagination to the people passing through the arid wastes of the desert; his wit keeps you awake; and as a nation, there is a great reward. God earnestness drives back the whole with the pownot only blessed the day, but he blesses them er of a great reality upon the hearer. The pulpit in refined communities, is in danger of being emasculated by a care for the proprieties, of beday, according to the Commandment. This we ing frozen by dignity, and petrified by conventionalism. Rowland Hill-like, Spurgeon dares to meet the people on their own level, and they, in return, flock to meet him. He does not befog with them "objective" and "subjective" views of subjects, or put them to sleep with well rounded periods, or weave fine-spun webs of philosophic net-work, in which to envelope a plain truth-God has given to him-rough at times, it is true; flaws in the sword that cleaves through helmet

thought, to the holiest communion of soul with month after month, to hear the preaching of the vinism, and he seems to believe it and to feel it. the first professor of negative theology. We

may be fully enjoyed, it is requisite that lan- twenty-three, with nothing external to himself to essential to a preacher, an individual and reclothe him with popularity, we may rest assured ligious experience. He feels strongly, and he that there is a cause for the fact. Having re- speaks strongly, nor is he afraid to let the pecceived from the publishers a volume of the Ser- ple know that he believes for himself what he mons of Spurgeon, the London celebrity, we commends to them. If we may judge of a man opened it with a desire to search for a clue to by his words, this young man communes with his extraordinary popularity. This we did, not his Bible, and through it with God, and gets his from mere curiosity, but in the belief that our power thence. We see no great evidence of the ministry might find profit from the study of the study of theology, but we do see the study of God's word-we see deep conviction of the reality of heaven and hell-we see a hearty, open, earnest utterance of this belief enforced by all the abilities which God has given him, and we do not wonder that Spurgeon is popular .- Am. Presbyterian.

> EDUCATE YOUR DAUGHTERS .- A writer says-'When I lived among the Choctaw Indians, I held a consultation with one of their chiefs respecting the successive stages of their progress in the arts of civilized life; and among other things he informed me, that at their first start they fell into a great mistake—they only sent their boys to school. These boys became intelligent men, but they married uneducated and uncivilized wives, and the uniform result was, that the children were all like the mother. Thus the father soon lost all his interest in both wife and children. "And now," said he, "if we would educate but one class of our children, we should choose the girls, for when they become mothers they would educate their sons." This is to the point, and it is true. No nation can become fully and permanently civilized and enlightened, when the mothers are not in a good degree qualified to discharge the duties of the home work of ed-

Negative Theology.

The first professor of negative theology was the devil; the first university, the garden of Eden; the first scholars, Adam and Eve. The reasoning which Satan employed to tempt Eve to eat the fruit of the forbidden tree was a specimen of negative theology. The arguments by which the Israelites evaded the command of God to go up and take possession of the land prepared for them, was another illustration of negative theolo-

The Sadducees, in the time of Christ, were negative theologians; and the Apostle referred to such when he said, " Beware, lest any man spoil you through philosophy and vain deceit." Now, reason had her proper province; but there were regions of truth which reason was insufficient to explore, and God in goodness came to aid reason by the word of revelation. The business of reason was to investigate the claims of revelation, honestly to interpret it, and then to abide by its deductions. Bewere, then, of negative theology, when she put reason out of the form of the scholar into the chair of the professor. Beware of negative theology when she told you to deduct your religion from your own mind rather than receive the declaration which God had given from without to instruct us. This form of theology would soon make out that revelation was just wisdom, that inspiration was ordinary genius, that the sacrifice of Christ was . . . The law written on the two tables of his descriptions and illustrations preserve a nothing but a a martyr's death, that the influstone is also written in our nature. In the lively state of attention; his hymns and Scrip- ences of the Spirit meant nothing more than the keeping of it, as individuals, and so as families, tural quotations touch and improve; and his operation of truth on the mind, that the day of judgment was a figure of speech, that heaven and hell would be so represented as to lose, the one its attractiveness and the other its terrors, He might call this philosophical negative theology. It negatived God's truth, when God's truth seemed to contradict the deductions of human reason. He would speak of another kind ot negative theology, which he would call logical negative theology, that which started with acceepting God's truth, but only took a part of it; which negatived all those parts of Holy Gospel which did not seem to accord with the theory of but he gives them the plain truth as plainly as a partial deduction of Scriptural truths. Man was fond of system. There was another kind of but we can excuse roughness in cannon balls and negative theology, to which we were all most exposed, and that was the negative theology of honoring the letter but violating the spirit, of Spurgeon is thoroughly in earnest. His theel- having the form of godliness while denying the ogy is a positive one, a tough, old-fashioned Cal- power of it. He had said that the devil was might depend upon it the devil would be perfectly indifferent how orthodox we were in creed, so long as we were latitudinarian in conduct. We might defend Scriptural truth if we did it in an unscriptural spirit. We might be staunch defenders of the faith if we violated candour and charity. We might go to prayer-meetings if we would indulge our lusts. We might sing psalms if we cheated our neighbor. We might be Sunday saints if we were week-day sinners. We might have our fingers pointing to heaven if we would only go backward down to hell. He would warn young men to be on their guard against this negative theology. They must not think that belonging to a Christian church, that attending an orthodox and Evangelical minister, that going through any religious rites and ceremonies, that this would be enough to save them. Being a great advocate for orthodoxy would not counterbalance sin against orthodoxy-just the contrary. Let us beware in this day of sermons and " Penny Pulpits," and meetings in Exeter Hall, and Sunday-school tracts; let us beware, one and all, of the danger to which all were exposed by this system of negative theology.- Rev. N. Hall.



The Advent Herald.

BOSTON, MAY 2, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

15. THE PRODIGAL SON.

"And he said, A certain man had two sons and the younger of them said to his father, Father, give me the portion of goods that falleth to me. Aud he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat and no man gave unto him. And when he came to himself, he said how many hired servants of my father's have bread enough and to spare, and I per ish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet : and bring hither the fatted calf, and kill it : and let us eat, and be merry. For this my son found. And they began to be merry. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants and asked what these things meant. And he said unto him, Thy brother has come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in ; therefore came his father out, and intreated him. And he answering, said to his father, Lo, these many years do 1 serve thee, neither transgressed 1 at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends : but as soon as this thy son was come. which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me; and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again, and was lost, and is found." -Luke 15; 11-32.

This parable, like those of the lost sheep and so simply stated as to be easily made apparent.

in justification of his extending his instructions to sonant letters, and vowel points under them; but their conversion a subject of joy in heaven.

The points of analogy are

1. The elder son ;-corresponding to the Pharisees and other self-righteous ones among the Jews.

more immoral and irreligious.

3. The distribution of goods to them ;-corresponding to God's bestowal of blessings upon the good and the evil, the just and the unjust.

4. The wandering of the younger son into a far country, and the wasting of his substance ;-corresponding to the sinner's departure from God and the abuse made of the bounties of God's provi-

there ;-corresponding to the discovery which sinners often make of the vanity of sinful pleasures, their misery in the pursuit of these, and the deeper and baser sins into which they will plunge in the vain hope of enjoyment.

God is free to all who will accept of the offered

7. His resolving to go to his father and make confession ;-corresponding to the sinner's resolution to repent, confess and forsake his sins, and submit himself to Jehovah's mercy.

8. His arising and going to his father ;-corresponding to the sinner's putting those resolutions into practice.

9. The father's going to meet his penitent son, when he saw him afar off and the tokens of affection manifested for him ;-corresponding to God's readiness to extend mercy to the most vile, and the divine assistance which he renders them even in their first exertions to return to duty.

10. The confession and humiliation of the son; -corresponding to the sinner's confession of his sins and his humiliation therefor.

11. His being clothed, adorned, and rejoiced over :- corresponding to the pardon and justification which God extends to the sinner, and the joy of angels in heaven, and saints on earth, over his conversion.

12. The disaffection of the elder brother, at the rejoicing made over the return of the younger ;corresponding to the disaffection manifested by the Pharisees at Christ's teaching and eating with pub-

13. The reasoning of the father with the elder son; -- corresponding to Christ's condescension in exemplyfing the unreasonableness of the conduct of the Pharisees by the parables recorded in this chap-

The doctrine of the Parable is, that God is ready to extend forgivness to the most depraved penitent, and to second their first exertions in returning to him, and that the conversion of such is a subject in their professions of goodness.

УНОНУАН УАНУЕН.

WE have before us a little volume, which has lately been issued from the press of "Gould & Lincoln," entitled

"YAHVEH CHRIST, OR THE MEMORIAL NAME,"

By Alexander MacWhorter of Yale University, with an Introductory Letter by Nathaniel W. Taylor, p.p., Dwight Professor of Didactic Theology, in Yale Theological Seminary."

This volume is destined to make a sensation in refuted. It is devoted to a consideration of the word Jehovah, or, as it is written by scholars, Y'hohvah.

It has long been admitted by theologians that the Jehovah of the Old Testament is the Christ of the New; and this faith of the orthodox church. constitutes no part of the light which Mr. M' W. has thrown on the Name, - though it is the ground work of his position. It is claimed that the word commonly spelled Jehovah, was not such originally, but was Yah-veh. If this cannot be controverted, it will constitute an important argument in support of the doctrine of the Advent and reign of Christ on earth.

The point of the argument is this: " The word Y hoh-vah, signifies the " Self-existent," and hence He is called " I AM " in our translation. But the meaning of Yahveh is "He who will be," or "The Coming One."

Now what proof is there that this last is the true word! The argument on this point can be It is said of the time of Enos: "Then began

the publicans and sinners-to show that the most it was originally written without what are called depraved were subjects of the Divine mercy, and the "vowel points"-i.e., it consisted of consonants; and the word in question was written with the Hebrew characters ההרה, which are represented by our English letters Yhvh. The addition of vowels would make this either Yahveh, The Com-2. The younger son; -corresponding to the ing One, or Yehovah, The Self-Existent, according to the vowels added.

A superstition had grown up among the Jews, -which, probably, grew out of a false interpretation of Ex. 20:7, "Thou shalt not take the name of Yhvh thy God in vain "-so that they held that they were forbidden to use not the word God, but had begun to identify Yahveh with the Creator, the word Yhvh, the name of God. And hence the following declaration of the Talmud Sanhedr: Whoever utters the Name of God, with its own 5. The famine in the land, the distress of the letters, hath no part in the world to come," And younger son, and his efforts to sustain himself Josephus wrote: "The name of God is a Name not lawful to be uttered."

The Jews, therefore, for long centuries, in the reading of their Scriptures, when they came to the word Yheh, did not pronounce it, but uttered instead, the word Adonai, the meaning of which is 6. His coming to himself, and reflecting that in Lord, or Sovereign, and which the Hebrew also aphis father's house were many hired servants, in the enjoyment of plenty, while he was perishing word Yhvh. The Greek word that corresponds to with hunger;—corresponding to the sinner's conviction of his sinfulness, of the utterly unsatisfying reign, and in the New Testament is applied to ise of a Seed. the "preaching of the gospel unto nature of his pleasures, and that the goodness of Christ. Now when the Septuagint version of the Old Testament was made, the superstition referred to so prevailed that the Seventy, instead of rendering Yhuh, by a word of corresponding import, uniformly rendered it Kurios,-using the same word for it that they did for Adonai. And our English translators, following the same example, have rendered both words Lord.

By this means, the Name represented by Yhvh vent into disuse among the Jews, in their speaking, reading, and writing, and in the translation of the Scriptures into other languages; but it still stood, represented by those letters, in the original Hebrew. And thus it stood until about the ninth century of the Christian era, when the Masorite Jews improved their language by putting points under the consonant letters, to express the vowel sounds. Till then, the vowel sounds had only been handed down by being pronounced to the ear, but now they were addressed to the eye. This was a great help to the writing of the Hebrew, and it could be done with great accuracy, excepting in the case of words, which having ceased to be spoken, the pronunciation of them had been forgotten. The use of the word Yhuh, having been forbidden for centuries. no one could tell what vowel sounds should be represented in it. They knew what vowels were sounded in the word Adonai. and they appended the same to the former word that they did to this, and made Y hovah of it.

This fact is no new discovery on the part Mr. M' W.; for Gesenius, in his Hebrew Lexicon, -than which no higher authority exists among Hebraists - says: "It appears that the name Yhuh is furnished, not with its own vowels, but with those of another word; and the question arises, What are its true and genuine vowels?" of joy to all who are not themselves hypocritical It is to the elucidation of this, that the book of Mr. M' W. is written.

Nor is it original with our author that these should be such as to cause the word to be written Yahveh; for Gesenius says: " MANY interpreters regard it as Yahveh." And Mr. M' W. says So far as the interests of criticism are concerned all scholars are now agreed : Gesenius and Ewald, on the side of philologists, Hengstenberg, Tholuck, Lutz, &c., &c., on the side of theologians, are united for once. They all agree in giving it the form of Yahveh. and the future tense, as its literal rendering."

It is at this point that the argument of M' W commences,-whose work is devoted to the definition of the word Yahreh, viz., that it is "The Coming One." And on this point we are interested only in the evidence which the Scriptures present in its support.

It is important to notice in this connection, that Yahveh is the name by which God announced Himself to Moses as his " Memorial Name." They were looking for a Deliverer to come. The first promise after the fall, was, "The Seed of the woman shall bruise the serpent's head." And when Cain was born, Eve exclaimed, "I have gotten aMan, even Yahveh "-the preposition from not being in the original. Now Eve, doubtless, had in her mind the promise of The Coming One, of her seed, who should bruise Satan's head. It was very natural, therefore, that she should say, "I have gotten a man, even the Coming One; while it would not be at all likely that she should

lost piece of silver, was spoken by the Saviour | The Hebrew language is now written with con- men to call upon the name Yahveh." Now it is certain that Abel was a worshipper of God, who had revealed Himself to man as the ELOHIM-the all-Powerful. Adam and Seth doubtless worshipped Him. It therefore could not be said that men began then to call upon God;" for they had called on Him before. But when it is considered that Eve called Cain the Yahveh, it is evident that the Yahveh was at first considered as a mere man. Eve saw her mistake is thus designating Cain, and so when Abel was born she named him Disappointment, or Vanity. What subsequent unrecorded revelations may have corrected their views, we know not, but it is certain that man for "then began men to invoke by the name Yahveh." They had invoked God before, but now they invoked Him as Yahveh. Their Coming One was no longer a mere man; but He was the Sovereign whom they invoked for pardon and protec-

When God appeared to Abraham, He appeared to him as the El-Shaddai, as God Almighty. As such he gave the name of Isra-El to Jacob. And both of those patriarchs must have had full faith in a Coming Deliverer. To Abraham, God prom-ised the land of Canaan to his Seed. Paul bases Seed an argument on that promise to prove that the there indicated was Christ. He calls this prom-Abraham," i.e., the good news of salvation through a coming Deliverer. The Saviour says that Abraham saw his day in the distant future. And Jacob, looking forward to Christ's advent, prophesied that the Sceptre should not depart from Judah until Shiloh come. Now when Israel's children were groaning in Egypt, no denominative could have been more welcome to them than one that implied deliverance. And hence God reveals Himself to Moses by a Name of Remembranes, a Memorial Name, even Yahveh, The Coming One. He said to Moses :

"I am the God of thy Fathers, the God of Abraham, the God of Isaac, and the God of Jacob . . . I have seen the affliction of my people which are in Egypt . . . and I am come down to deliver them. . . And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his Name? what shall I say unto them? And God said unto Moses, I WILL BE WHO I WILL BE. And he said, Thus shalt thou say unto Israel's children, Yahveh (He who will be, the coming one, the de sired one) God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my Name forever, and this my MEMORIAL unto all generations."

The words being in the future, in the original, they should be so expressed in the translationnot, I Am, but, Who will be; -not the One who is merely the Self-Existent, but the One who is to Come to deliver and save. With such a meaning, the name Yahveh had a significance that well entitled it to be a Memorial Name-to keep the Coming One in remembrance until He should come. But the very means which the Jews took to keep that Name hallowed, led them in time to forget its sound and its significance. They forgot the Yahveh, their promised Deliverer.

Restoring this meaning, how full of significance does it make the Scriptures that identity Yahveh

When Israel was delivered from Pharaoh at the assage of the Red sea, " then sang Moses and the children of Israel this song unto Yahveh," (Ex. 15:1). Rut that they sang unto Christ, is affirmed by the revelator, when he identifies "the song of Moses the servant of God," which all the redeemed will sing at Christ's coming, as also " the Song of the Lamb."-Rev. 15:3.

the wilderness, and who said to Moses, "I will stand before thee upon the rock in Horeb, and thou shalt smite the rock . . that the people may drink."-Ex. 17:6. But Paul's comment is "They drank of that Spiritual Rock that followed them; and that Rock was Christ."-1 Cor. 10:4.

Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompense of reward."-Heb. 11:26. But in Exodus it is The Yahveh for whom Moses suffered the loss of all things : " Pharaoh said, Who is Yahveh that I should obey his voice to let Israel go? I know not Yahveh, neither will I let Israel go.'

Paul refers to Christ as the one at Sinai, "whose voice then shook the earth," Heb. 12:26; but in Exodus, " Sinai was altogether in a smoke, because Yahveh descended upon it."-Ex. 19:18. The Saviour said, " No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him."-

any time nor seen his shape"-5:37. No "man "Prepare ye the way of Yahveh (the Coming hath seen the Father, save He which is of God; Oue), make straight in the desert a highway for He hath seen the Father."-6.46. " Neither our God . . . The glory of Yahveh (the Coming knoweth any man the Father save the Son, and he One) shall be revealed, and all flesh shall see it to whomsoever the Son will reveal Him."-Matt. together . . . The Yahveh Elohim (the Coming 11:27. But in the Old Testament the Yahveh One), will come with a strong hand, and His arm often heard. Yahveh said of Moses, "With him like a shepherd."-Isa. 40:3-11. will I speak mouth to mouth, even apparently, and not in dark speeches: and the similitude of Yahveh shall be behold."-Num. 12:8. And Him, "Art thou Ho Erkomenos * (The Coming "Yuhveh spake unto Moses face to face, as a man One) or look we for another !"-Matt. 11:3. speaketh unto his friend. -Ex. 33:11. " Yahveh descended in the cloud, and stood with him "They saw the Elohe of Israel: and there was un- heaven, shall so come in like manner as ye have der his feet as it were a paved work of a sapphire seen him go into heaven."-Acts 1:11. "He

filled the temple. Above it stood the scraphims . . And one cried unto another and said, Holy, holy, holy is Yahveh of hosts, the whole earth is full of his glory." Then said Isaiah : "Woe is me. for mine eyes have seen the Sovereign, the Yahveh of hosts."-Isa. 6:1-5. But John, speaking of Christ, refers to this vision and says: "These things said Esaias when he saw His glory and spake of Him. "-John 12:41, oran ff

It is the declaration of the Revelator that, "The testimony of Jesus is the spirit of prophecy,' Rev. 1:11. But it is Yahveh who inspired the prophets: "I have poured out my Spirit upon the house of Israel saith Yahveh Elohim," Ezek. 39:29. And Moses said, "Would God that all Yahveh's people were prophets, and that Yahveh would put His Spirit on them."-Num. 11:29.

"In six days Yahveh made heaven and earth, the sea, and all that in them is," Ex. 20:11 "By " were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him."-Col. 1:16. " And without Him was not anything made that was made. '- John 1:3.

Thus " saith Yahveh, which stretcheth forth the heavens, and layeth the foundations of the earth. and formeth the spirit of man within him . . . they shall look upon Me whom they have pierced."-Zech. 12:10. But when a soldier pierced the side of Jesus, John testifies that "these things were done that the Scripture should be fulfilled. They shall look on Him whom they pierced."-John 19:34-37

Thus Yahveh being Christ, and Christ being The Coming One, there is reason for rendering Yahveh The Coming One. Let us then quote some passages with this definition in view : "Yahveh (The Coming One) said . . . As truly as I live, all the earth shall be filled with the glory of Yah veh (of the Coming One)," Num. 14:21.

"Holy, holy, holy is Yahveh of hosts: (the Coming One): the whole earth is full of His glory."-Isa. 6:3.

" For the earth shall be filled with the knowledge of the glory of Yahveh (the Coming One) as the waters cover the sea."-Heb. 2:14.

"The glory of Yahveh (the Coming One) shall rejoice in His works."-Psa. 104:31.

"In this mountain shall Yahveh of hosts (the Coming One) make unto all people a feast of fat things. . . He will swallow up death in victory. . a continuous prophetic histery, flowing on in a reg-And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Yahveh (the Coming One); we have waited for Him."—Isa. 25:9. "For behold Yahveh (the Coming One) cometh out of His place, to punish the inhabitants of the earth for their iniquity," 26:21.

"In that day shall Yahveh of hosts (the Coming One) be for a crown of glory, and for a dia-dem of beauty, unto the residue of His people."

"The wilderness and the solitary place shall be glad for them . . . they shall see the glory of Yah-

John 1:18. "Ye have neither heard his voice at and everlasting joy upon their heads."-35:1-10, was repeatedly manifested visibly, and His voice shall rule for Him . . . He shall feed His flock

Thus Yahveh was The Coming One; and so when Christ came, John sent his disciples to ask

Christ's first advent, did not complete the fulfilment of the prophecies that foretold The Coming there, and proclaimed the name Yahveh. And One; and therefore His teachings all pointed to Yahveh passed by before him, and proclaimed, His coming again: "The Son of man cometh at Yahveh, Yahveh-Elohim, merciful and gracious, an hour when ye think not."-Luke 12:40. "When long-suffering, and abundant in goodness and the Son of man shall come in His glory, and all truth."-34 5, 6. Moses said, "They have heard the holy angels with Him, then shall he sit upon that thou Yahveh art among this people, that thou the throne of His glory," Matt. 25:31. "This Yahveh art seen face to face."-Num. 14:14. same Jesus, which is taken up from you into stone, and as it were the body of heaven in his who is coming will come, and will not tarry."—
elearness."—Ex. 24:10.

Heb. 10:37. "Behold He cometh with clouds, Isaiah "saw Adonai (the Sovereign) sitting and every eye shall see Him."-Rev. 1:7. "He upon a throne high and lifted up, and His train which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus."-Rev. 22:20.

Viewed in this light, we see in Yahveh the Christ, the Coming One; and we can acknowledge Christ as the Creator of all things, and the Upholder of all things by the might of his power ; -recognizing Him as the One who visibly manifested Himself and audibly spoke to Moses; as the One who communicated the Law on Sinai, who has controlled and governed the affairs of this world, who "came unto His own, and his own received 19.10; and Peter says that the prophets searched Him not, who was made flesh and dwelt among us diligently "what manner of time the Spirit of (and we beheld His glory as of the only begotten Christ which was in them did signify."-1 Pet. of the Father) full of grace and truth," who "died for our offences and was raised again for our justification," who has ascended into the heavens, where he maketh continual intercession for us. whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world begun," who will "appear the second time without a sin offering unto salvation," " who shall the word of Yahveh were the heavens made, and judge the quick and the dead at his appearing and all the host of them by the breath of his mouth." kingdom," and who shall restore earth to its pris-Psa. 33:6. But the apostle records that by Christ tine glory, recover it from all the consequences of the fall, give it to the saints of the Most High, and reign forever and ever. And thus we see a fullness of meaning in his annunciation of himself to John when he said: "I am Alpha and Omega, the beginning and the ending, saith the Lord who is, and who was, and who is To COME, the Almighty," (Heb. EL Shaddai) Rev. 1:8. Thus He is the Coming One-The Yahveh-the Elohe-the Adonai-the Kurios-the Messiah-the Kristosthe Anointed One-the Christ.

What a fullness of relation! What a nearness of fellowship! He is our Creator and Redeemer, He is our Almighty Saviour, and He will be our Judge and King.

"All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."-

* A Greek term which also signifies He Who

THE DOCTRINE OF THE MILLENNIUM.

(Continued from our last.)

The writer under review next proceeds to interpret the passage in the 20th chapter of revelation. which he ignorantly or talsely affirms is the only foundation of Millenarian doctrine. He says :

will be necessary to give it a careful examination. endure forever: Yahveh (the Coming One) shall An erroneous interpretation of this passage has arisen from a mistaken view of the plan of the apocalypse. The advocates of the millennium have commonly supposed that the apocalypse was ular chronological stream, from the beginning to the end, and so are led to regard the events of the 20th chapter as subsequent to those of the nineteenth; and since the nineteenth ends with the destruction of the beast and false prophet, and with the great victory of Christ in the mystical conflict of Armageddon, they cannot conceive that the 20th chapter refers to events of earlier date; or, indeed to anything else than a period posterior to that great triumphant catastrophe.

"The theory, however, is deemed very erroneous. The apocalypse is not a consecutive prophecy.— Rather it is to be regarded as a system of co-ordinyeh (the Coming One) and the excellency of our cate prophecies; and was so regarded by the ancient cone) shall return and come to Zion with songs and frequent recapitulations."

In the first place, the interpretation of the pas- | and entirely through the blood of Christ. Being sideration of the question whether the apocalypse were continuous or discursive. And in the second supposed that the apocalypse was a continuous of their interpretations, or an unpardonable misgular that any one knowing enough to state a proposition, should necessarily state it so erroneously! He proceeds : "The inspired writer, borne, as it were on the

wings of the spirit, hastens on to future events, which he will again describe more fully. And when he has arrived at the brink of the consummation of foretaste. all things, he suddenly returns either to the first age of christianity, or to some intermediate point; and then beginning as it were, from a fresh source he travels down by a new stream, several successive times. So, what was addressed to the Asiatic churches, is to be applied by a figurative expansion to the christian churches of every age and country So the period of the seven seals extends to the end of time, and with the opening of the seventh, the Evangelist commences again at the initial point from which he had before proceeded, and he declares more fully in the Trumpets what he had hefore revealed in the Seals. In accordance with this plan he commendes the 20th chapter. The seals being all opened; the trumpets having all sounded, the vials being all poured out, he re-ascends once more, and once for all, in order to declare what Christ had done for his church, even from his incarnation; how he had bound Satan; how he had preserved his faithful servants in every age; how he had done his part, and would do so unto the end that all men might be saved, and that all God's acts toward men were done in equity and love.

"This 20th chapter, then, is the summing up of is in perfect harmony with the whole. It is the moral epilogue of this sublime drama, and when so regarded it gives no countenance to millenarian

This writer thus unfolds his view of the 20th chapter, in its connection with the others of the apocalypse. It is none other than that taken by the Papists of the time of Constantine and which caused the disastrous excitement in the 10th century. It is that taken by Archbishop Walmsley, the Papal interpreter of the Apocalypse who makes Protestantism the Beast of those symbolizations. The view is not original with this writer ; he has borrowed it from the "conceits" of the harlot seated on the scarlet beast, from the priests of the mystic Babylon, from the woman seated on many waters, and the apostacy, the falling away that was to come first, the man of sin that was to be revealed. This writer's love of this Romish "conceit," identifies him as having affinity with the Pusevitish branch of the Episcopal church ; but it is inexplicable that so many careful, cautious Protestant papers should have swallowed it as truth without any suspicion respecting its paternity !- or rather maternity-the mother of harlots having given birth to the bantling! This Papal notion is innocent of any taint of "Jewish conceit," for it first appeared in the church when she had apostatized; the fathers had no conceptions of it, and the Reformers cast it away as an unclean thing. Protestant papers, in thus adopting the Papal view of the millennium in the past, virtually abandon their own view of a spiritual millennium in the future, which it seems they do not hold with such tenacity that they cannot relinquish it, if only they can thereby get a plausible reason for rethe reign of Christ they are willing to accept the theory of Antichrist!

Of course, if the millennium is in the past Rev. 20 ready past? (To be continued.)

A subscriber wishes to know our views on a point which we cannot say that we precisely apprehend. As he expresses himself, the Christian " is not to be saved," but is now saved, through faith in the Lord Jesus-eternal life having commenced

We could not endorse the idea, that the Christian is now saved; but we can endorse the idea that he is now brought into that salvable state, whereby he will be saved in the day of the Lord Jesus. At conversion the sinner is regenerated, and thus becomes a saint. He is fully justified in a still small voice, or He will speak in thunder. through faith in the Lord Jesus—not partly by 1 am persuaded the Lord would of speak more soft faith and partly by his own good works, but solely ly if we would shut the door!"

sage referred to, would not be affected by the con- thus justified, his sins are fully pardoned, and he stands in respect to the laws of God, as if he had never sinned. Faith is the grace given him, whereby he place, it is not true, as here falsely affirmed, that is enabled to lay hold of and accept the gracious the advocates of the millennium have commonly promise. Then begins the Christian's life. He who was before dead in sins, and alienated from prophetic history." This assumption of their views God by wicked works, has been re-created, is born in the subject, betrays either the grossest ignorance again is made anew in Christ Jesus. Eternal life has been implanted within him. And thus begins representation of them. They teach explicitly that that growth in grace which is termed sanctification. the Revelation is a series of parallel visions, coming We do not, however, hold that the Christian is sadown side by side to the end. It is extremely sin- ved, until the day of the Lord Jesus. He has secured a title to salvation, the work of the Spirit has been wrought in him. But while he is here in the flesh, and the resurrection of the body has not been consummated, we could not speak of him as now saved. That is the consummation of his hope, of which he now only has the earnest, or tile Correttann, I wish to submit a

The Six Days of the Creation

We would call attention to an article in another column on the six days of creation, from the pen of Dr. Ellsworth, of Connecticut, in support of the literal theory. We agree with the position there taken; but dissent from the theory of Hitchcock, to which reference is made, of a long period between the creation and the first day; for " in six days the Lord made heaven, and earth, the sea, and all that in them is."-Exod. 20th Chap.

Next week we shall give an article on the " Rainbow," which is a continuation of the same subject, and in which is unfolded the theory that the bow had not been seen before the flood, and that therefore there had been no rain. We have been much interested in the manner in which Dr. E. has treated this, and cannot gainsay his position. We shall be happy to receive other communications from the pen of our long esteemed friend and correspon-

THE WEATHER .- The month of April has given us an almost uninterrupted succession of bad weather. Snow, hail, rain, and wind have been the whole Revelation, and viewed in this light, it the order of the day, and half the country are complaining of colds and influenzas. The trees are bare, the birds keep aloof, and agriculture in all its branches has been greatly retarded. Some of our savans attribute this extraordinary state of things to the two comets now visible in the heavens, others to the immense masses of ice which have broken loose from the arctic regions. One savant writes thus :-

> It is singular that the upprecedented cold weather which has prevailed over the whole country during the present month of April, should not have attracted the attention of the press and the public to the probable cause. This is undoubtedly the presence and rapid approach of the comet now visible in the evening sky, whose elements have been calculated by the most celebrated as-tronomers of Europe, and which it is predicted by certain highly respectable mathematicians of Germany, will come in direct collision with the earth on the 16th of June, proximo. This opinion has been made light of by Pierce and other American astronomers, but whether probable or not, there is no questioning the fact, that the comet has entered the limits of the solar system, and is now approaching the earth with fearful rapidity, as may be seen by the most casual observer, by noticing its daily increase in size.

There can be little doubt that the extraordinary phenomena witnessed in the weather during the month is attributable to this cause. Similar changes of the climate have been observed before during the passage of comets near the earth. The comet of 1556 is said to have brought with it a dense fog, which lasted for twenty-one days; that of 1826 was accompanied by heavy rains and consequent inundations; and every one must remem lent at the time of the appearance of the brilliant comet of March, 1843. The comet now approach-ing the earth is that of Charles V., which first apgives no countenance to the supposition that it is peared in perhelion, in 1264. It may be seen in future! But what evidence is there that it is al- a clear evening near B. Sagittari, and is evidently nearing the earth with great rapidity.

A communication from Professor Maury to the National Intelligencer, announces the discovery and approach of another comet, making two now visible by means of the telescope. -Anglo-Saxon,

Secret Religion -God is often lost in prayers and ordinances. "Enter into thy chamber," He "and shut thy door about thee." "Shut thy door about thee," means much; it means-shut out, not only frivolity but buisness, not only the company abroad but the company at home; it means -let thy poor soul have a little rest and refreshment, and Gnd have opportunity to speak to thee



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pubwill not necessary be determined in the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of

THE LAW OF MOSES.

BRO. HIMES :- Seeing in the Herald some remarks relative to the observance of the seventh day, or Jewish sabbath, as obligatory upon Gentile Christians, I wish to submit a few scriptures which I deem as plainly adverse to such a view together with notes upon those scriptures by emi nent men, which it appears to me ought to be fully adopted as in harmony with the uniform and abundant teaching of the New Testament.

Did Paul, the inspired Gentile teacher, who testified of himself, "I have kept back nothing that was profitable: I have not shunned to declare unto you all the counsel of God;" did he teach the perpetual obligation of the Jewish law, either in whole or part as such ! In Roman 1:1-3. speaking to such as "know the law" of Moses. he brings the similitude of the marriage covenant and its binding character until the death of one of the parties. Please read the quotation, and especially note the apostle's application of the figure to the relation of the church to the law. V. 4, "Wherefore, my brethren, ye also (or in like manner) are become dead to the law by the body of Christ, that ve should be married to another, even to him who is raised from the dead Mr. Baxter's paraphrase is as follows: " So death hath separated the law and the believing Jews. The law being abrogated by the coming, and death, and grace of Christ, is dead to it; that so you should be married to him that caused this by his death, and is raised from the dead." See also v 6: "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness

Perhaps it may be queried, Does not Paul recognize two laws, one moral-the decalogue, and the other ceremonial? and does he not mean to say the latter only is dead? Nay, for he specifies what law he is referring to, in the 7th verse; it is that law which forbids covetousness. See Ex. 20:17. Mr. Baxter's paraphrase here reads, " But now we are delivered from that law, and so from its manifold difficult impositions, all of which we could not fulfil, and also from its curse of those who fulfil it not; for it is abolished, and bindeth

Remember this was said to Jewish Christians. and not so much to Gentile believers, as they were never under the law, only by becoming proselytes unto the Jewish religion. Hence of course, when it ceased to be obligatory upon the Jews, and the great commandment, the law of love, the law of Christ, and of the Christian dispensation took its place, it could not bind the Gentiles, and to claim it, is virtually to subvert Christianity. Let us here refer to Paul's submission to the law of expediency, as it has an intimate relation to our subject. 1 Cor. 9:19-22, " For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law; to them that are without law, (being not without law to God, but under the law to Christ) that I might reclaim them that are with out law. To the weak became I as weak, that I might gain the weak ; I am made all things to all men, that I might by all means save some." Baxter's paraphrase I will here give. "To the Jews, and those whose education and consciences keep them under man's law I behaved myself by all lawful compliance and conformity to that law, that I might win them, (preserving the truth of the gospel, and my own and the Gentiles' liberty). When 1 converse with the Gentiles that are not under the law of Moses, and have no written law of God, as the Jews have, but only the law of nature, and men's laws, I fit myself and doctrine to their state and capacity, to win them, not pleading the written laws with them as I do with the Jews; (though I am far from thinking or living as lawless; for 1 am under Christ's own government and laws.") This fully accounts for Paul's course, related in Acts 17:2; 18:4, 11, 18; 21:23-

26. Hence the fact of Paul's preaching statedly

on the seventh day no more proves its perpetual

obligation, than the compliance with the law as recorded in Acts 21:26 proves its obligation. Upon this place Baxter has the following note. "The law was by Christ abrogated, as to the use of the types and ceremonies, as signifying him that was to come. The political part ceased when their policy was dissolved by their ruin. And the moral, natural part Christ continued as his law. And the abrogation of the rest was not fully made known at first, but by degrees; and the exercise of it long tolerated to the Jews. " notitato

If Paul had been a conscientious, scrupulous seventh day keeper because he believed the fourth commandment still binding, he surely would not have written as he did some years later, when the law question had fomented divisions and discords in the church at Rome. See Rom. 14:1-6.d " One man esteemeth one day above another : anothe esteemeth every day alike : let every man be fully persuaded in his own mind." Would Paul say One man thinks it wrong to steal, or kill, and ther both kills and steals when he likes. Let every one be fully persuaded in his own mind !!' As much as to say it does not affect Christian character. Just observe, the observance of days is a mere arbitrary matter, and has no mora character, aside from the rightful lawgiver. No so with the law against murder or theft.

We will here insert Scott's note upon this text or a part of it at least. " Notwithstanding the au thority vested by Christ in his apostles, and their infallibility in delivering his doctrine to mankind differences of opinion prevailed, even among real Christians; nor did St. Paul, by an express de cision and command, attempt to put an end to them. A proposition may be important truth yet a man cannot receive it, without due preparation of mind and heart. One Christian, either Gentile convert or a Jew who had been set free from the prejudices of his nation, believed it law. ful to eat any kind of meat, without regarding the distinctions of the law in that respect; another either a Jewish convert, or one who had imbibed Jewish prejudices, would eat only vegetables (especially when in company with Gentile con verts,) lest he should unawares eat some unclear thing. Here, then, mutual candor ought to be exercised. The Christian who knew and used his liberty, must not despise his weak brother as ignorant and superstitious; and so disdain to asso ciate with him, or use contemptuous language respecting him. On the other hand, the scrupulon believer must by no means condemn his brother a self-indulgent or lax in his conduct, or shun him. or speak censoriously of him on that account The case was similar as to the observance of days. Some Christians considered the Jewish sabbaths new moons, and other solemnities to be still in force, and accordingly they regarded them in a re ligious manner; others were satisfied that the ritual law was abrogated, and that these appoint ments were no longer obligatory, so that, in this respect, they regarded every day alike "

Now we in all candor ask, how it could be, that Paul, an inspired apostle who wrote so large share of the New Testament, allowing for a m ment what some claim, that the Jewish Sabbath law was designed to be of perpetual, universal ob ligation to the end of probation, yea, more; that it was to constitute the last solemn message, and finally to become, not merely a test, but the test of salvation, upon which eternal destinies should hang, could he have written as he has done in Rom. 14:5, and never, in all his epistles reprove Sabbath-breaking as a sin against God, because violation of the fourth commandment?

This subject is further referred to by Paul, in writing to the " faithful brethren in Christ, which are at Colosse," 2:6, 10, 13-16, he says, " As y have therefore received Christ Jesus the Lord, so walk ye in him. Ye are complete in him which also ye are circumcised; and you being dead in sins, and the uncircumcision of your flesh, hath he quickened together with him, blotting out the ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man therefore, judgo you in meat or in drink, or in respect of an holy day, or of new moons, or of the Sabbath days." Thus the Jewish Sabbath or seventh-day sabbath, is placed on a level with the legal or Mosaic distinction of meats, manifestly on a level with new moons, or first day of the Jewish month, otherwise we cannot understand the apostle's argument. It may be said that Paul does not here refer to the seventh-day sabbath, but to some other festival of the Jews called a sabbath. However this canno be proved, nor is it likely, in the light of what is elsewhere said; and if as important as some claim why not make a distinction? and so not deceive us, but no distinction is made. Solomon speaks of "the sabbaths, the new moons, and the solemn

Num. 10:10, and 28:11. In Ezek. 46:1, we read opposite ideas." of the Sabbath as distinguished from "the six. This argument of the learned Doctor probably working days," and this sabbath is mentioned in embraces all the objections brought against the connection with the new moon. Thus Paul's lan- doctrine of the eternal Sonship. That the term guage is in harmony with Old Testament reference son implies a father we do not deny, but that it to the weekly Sabbath and the new moon, making implies necessarily precedency in time or nature it manifest that he is speaking of the same. we beg leave to dissent. Macknight translates Paul's words thus: "Wherefore let no one judge you in meat or drink, or in respect of a festival, or of a new moon, or of sab- father as necessarily imply a son? If without a baths." In his notes he says: "A feetival, as father there could be no son, without a son there distinguished from new moons and sabbaths, sig- could not be a father. The one being necessary nifies a day of rejoicing annually observed. Of to constitute the other. As to precedency in point these, some were enjoined in the law, others by of time, we say that a father cannot exist without private authority, such as those instituted in commemoration of the deliverance of the Jews by Esther, and of the purification of the temple by Judas Maccabeus." Concerning the new moon and sabbath, he says: "The whole of the law of Moses being abrogated by Christ, (Col. 2:14,) saith the Scriptures, "As in Adam all die," when Christians are under no obligation to observe any Adam fell, all his posterity being in him fell in of the holidays, not even the seventh-day sabbath. Wherefore, if any teacher made the observance of the seventh day a necessary duty, the Colossians were to resist him. But though the brethren in the first age paid no regard to the Jewish sabbath, they set apart the first day of the week for public his father Abraham." Nor is the son necessarily worship, and for commemorating the death and inferior to the father in nature. When Adam resurrection of their Master, by eating his supper on that day. This they did, either by the precept or example of the apostles, and not by virtue of any injunction in the law of Moses. Besides they did not sanctify the first day of the week in the Jewish manner, by a total abstinence from bodily man in his image and likeness, otherwise, labor of every kind. That practice was condemned by the council of Laodicea as judging." Although some contend for two laws of Moses, one in force, the other repealed, really a very nice discrimination, however quite necessary to their theory, yet by far too metaphysical for ordinary perception, be it remembered that all the books of Moses are referred to as the law of Moses. Lu. 24:44. Paul teaches the Galatians that this law was our school master, to bring us to Christ, . . . the moral code designating sin, thus showing the need of an atonement, the ritual part pointing out that atonement, as effected by Christ; thus as a pedagogue bringing us to Christ for justification. Paul continues, "but after that faith is come, we are no longer under a schoolmaster," which was tantamount to saying. Since Christ has come we are no longer under the law of Moses, it being su perceded-done away. And Paul excepts no part as still in force, although the morals of the law are the morals of the gospel, and so in force, but not otherwise. Hence Paul accuses them of seeking "to be justified by the law," and declares that such men were "fallen from grace," "for by the deeds of the law shall no flesh be justified." But who were these Galatians? Let Macknight answer. "They were descendants of those Gauls who, finding their own country [ancient France] too strait for them, left it after the death of Alexander. One portion of them settled in Lessen Asia, which, from them was called Gallo-Grecia, and shortened into Galatia. They had little intercourse with the rest of the world, and of course we may suppose they knew nothing of the Mosaic institutions, but after they had received Christianity with great gladness, certain Judaizing teachers came among them, preaching another gospel, or rather no gospel, and trying to bring them into bondage to the laws. In combating them. Paul makes no distinction between the moral and ceremonial law, but unqualifiedly declares "The law was our schoolmaster to bring us unto Christ . . . but after that faith is come, we are no longer under a schoolmaster."

marian doctrine. He says : C. P. Dow.

IS CHRIST THE ETERNAL SON OF GOD!

Upon the doctrine of the eternal sonship of Christ, theologians of this, as well as past ages do not agree, but seemingly have entertained different views. With deference to the opinions of others. I would offer a few thoughts as they have occurred to me when contemplating the subject to which we advert. The Scriptures hold forth that Christ is the Son of God, " the only begotten of the Father." These truths perhaps none who profess to believe in the truth of the Scriptures. will deny. But that he is the eternal Son of God many seem to controvert. I give the argument of the Rev. Dr. Adam Clarke, (See comments on Luke 1:35) who says: "If Christ be the Son of God as to his divine nature, then he cannot be eternal, for son implies a father, and father implies in reference to son precedency in time if not in nature too." "The Father is of necessity

feasts."-2 Chron, 2:4. Did he not refer to the junction of the terms Son and eternity is absolutely seventh-day Sabbath! For the new moon, see impossible, as they imply essentially different and

Now we will ask the opponents of our views, if the term son implies a father, does not the term a son, nor can the son without the father : their existence must be dependent upon each other, and they must in their relation have a co exist-ence. Hence when Adam was created the whole human family was created in and with him, hence Adam fell, all his posterity being in him fell in the transgression. The evangelist in giving the genealogy of Christ as to his human antecedents. declares him the son of David, of Abraham, and of Adam. Also the apostle, that " Levi paid tithes to Melchisedec while he was in the loins of was 130 years old he begat a son in his own likeness and image and called his name Seth. If Adam was a man so was Seth, otherwise Seth was not in the image and likeness of his father. The law of nature is, like produces like. Man begets " As well mere man an angel might beget."

Now Christ who is the Son of God, is God, as Seth was man, being the son of man, or of Adam, in one is displayed all the perfection of manhood as was in his father, in the other all the perfections and attributes of the Godhead, as in his Father. Hence the evangelist John, "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him and without him was not anything made that was made. And the Word was made flesh." agreeing with Paul to the Hebrews, who declares that "God has spoken to us by his Son, by whom he made the worlds." and "who took upon him the seed of Abraham." It is evident that the Word of God of which the evangelist speaks is the same person denominated by the apostle the Son, " the express image of His (the father) person." " For this purpose was the Son of God manifested (not created) that he might destroy the works of the devil." " He sent his only begotten Son into the world," &c. &c., all of which texts indicate that he existed as Son of God prior to the incarna-

That there was a time when the Son of God was not incarnated does not argue against the eternity of his Sonship, no more than it argues against the perfections of God who made all things that there was a time when he had not made all things. Our conclusions are that Christ is God, being the eternal Son of God, the eternal Father, and is God, as man is man, being the son of man. And if God is the eternal Father, Christ is the eternal Son, and ever was in, and with the Father. As it is necessary to constitute a son that he should have a father, it is as necessary to constitute a father that he should have a son. They are relatively co-existent, and in relation to God, co-eter-JOHN BROOKS.

Gibson, Elk Co. Pa., March 16th, 1857.

NOTES OF A COLPORTEUR,

No. IV.

In circulating good books one must expect to meet all classes of mind, and all kinds of treatof bad men and bad women, and the cold-hearted indifference or scorn of those professors who consider him as themselves, mere money catchers, or swindlers. Often have I been rudely repulsed by professed ladies and gentlemen-Christians (!) not for attempting to force a sale, but for deigning to call at their door to ask if they would like a good book, or for attempting to describe the merits of a book. Being at S. I called and sold a good number of books in a village; at one house I offered a book to a woman; she would not look at it, saying there were so many lying books she dare not buy one. She fretted and stormed much, but as she did not order me out of doors, I patiently waited until the thunder-gust had passed, then talked to her a little Bible talk, and cleared the sky, asked her to look at a book entitled "Faith and its Effects." She was conquered, confessed and its Effects." She was conquered, confessed she was a wanderer from God, got her money and took the book, then directed me to a good man's prior, consequently superior to him." "The con-

Passing through W. and S., I took a road work. Much good may be done, many may be through a wealthy place-large farms, and ele- benefited, and although they may not embrace all gant houses, it was in October, and evening. 1 you believe, in a day, month, or year, or what you made several ineffectual attempts to put up. have learned, yet the truth will do them good, and Some seemed provoked when I applied to them, bless others. others sent me to the next house, and so I went on applying at over twenty houses, telling them I paid cash for keeping when desired. At length 1 asked for lodging. "No, we cannot." I told my the more so, as many of these departed ones have er." She then went to ask her husband, who had on this road?" She smiled and said, "Christians are scarce, but the most of us profess to be." went on a mile and found lodging, and also found that the man at whose house I inquired for Christians, was an active, wealthy Baptist minister. "Be not forgetful to entertain strangers."

Passing through R., I called and sold a book to a lady and went on my way Six months after, I was there and called; the man was at home. offered him books. He said, "I have a better book than any of yours. I have a house full of books; and one day when I was absent my wife bought a book. I reproved her for it. But when Sunday came I took the book and my Bible to see how they agreed. I found it the most correct, and the most interesting book I ever saw. I have lent it all over town. I asked to see it. It proved to be the "Saints' Inheritance," I sold them before. I then sold several copies of it to those who had read it, and several copies of "Wellcome on Matt. 24th and 25th," and "Litch's Messiah's Throne," &c.

Called at a house in W. to exhibit my books to a devoted deacon I knew. Showed him the "Saints' Inheritance," and some of Dr. Cumming's works. He had long believed in the conversion of the world, but I had sent him several good tracts to correct that notion, and he had doubtless examined his Bible and seen the fable. He now told me he never expected to see the world in a better state until the Lord should come. Sold him the books I had shown him to give to his son-in-law, an Orthodox minister.

In the same town, some years' since the above. I called at a house to sell. They did not want books. I asked for dinner and obtained it. While dining, I learned that two of the sons were Congregational ministers, one daughter an authoress of a good book, and the others intelligent and well read. Politics and political corruptions, intemperance and slavery were the topics of remark. I could admit all the evils they knew, and show them some more. After dinner I asked what was to be the issue-the end of these things. The man had been for twenty years a leading reformer, devoting his substance to promote the right, hoping for the world's conquest by the gospel. He never having thought outside of that (Whitbyan) theory, and not seeing any prospect for the gospel to do the work, he concluded God would do it by some miracle. I then showed my opinion, alledging that the gospel showed another prospect, and spent two hours to open the Scriptures to them, while they gave great attention to the word. 1 then introduced the "Time of the End," and sold it, and also the "Treatise on Matt. 24 and 25." As I was about to leave, they invited me to call again, and asked if I was a preacher. I admitted the fact.

"Where do you preach ?"

"In ---, only ten miles off."

"What order ?"

"The Millerite, vulgarly called."

I use this term in some cases because there is nothing more obnoxious, nothing lower, and when n there 18 8 up." The countenances of my hearers changed as if a sudden earthquake had surprised them, they had not known Millerism. I had flooded them with Scripture arguments which had convicted them, and now named it Millerism. The lady soon recovered, and said,

"Well, you can quote more Scripture than any man I ever saw."

I replied, " This is well, but to understand what we quote is much better," and left.

In the town of R. I stopped for the night with a man whom I found to be a good man, but much perplexed about the state of society, and ill omens of the future. He had heard of Millerism and its evils, but had never stopped to look into it. I spent the night and next forenoon in teaching him and his hospitable family "the way of the Lord more perfectly." He had "an ear to hear," and Christ has said, "let such hear." I then sold him several books. I mention these items of labor to excite others to engage more extensively in this

Letter from N. Billings.

BRO. HIMES :- For some time past, I have been hit upon a plan, as I rode up to a fine large house, deeply affected, while examining the record of which I thought might work well. I called and death's doings as published in the Herald. And many failures, and that it was nearly bedtime. been my personal friends. They have encouraged A daughter spoke from within, "I would, moth- and sustained me in my labors in the ministry, while travelling over a large extent of country, returned. He said, "No." I then asked the for many years past; and when one after another good woman, "Do you know of any Christians is called I feel as though another chord had been severed that once bound me to earth. Their loss I I deeply lament; but still they continue to fall thick around.

Like leaves in wintry weather;"

and whose turn may come next no one can tell. Having drank repeatedly of the bitter cup, I think I can sympathize with the bereaved, whose hearts have been filled with anguish.

I have been moved by the death of brother Tracy, of New York. I became acquainted with him some ten or a dozen years since in that city, and never shall I forget the kindly sympathies of himself and companion. But the wheel is broken at the cistern and the pitcher at the fountain.

Again we have been admonished by the removal of father Guild, of North Attleboro'. O death, thou cruel one, when wilt thou cease thy work of changing countenances, and of rending asunder the tendrils of the heart? But the dead shall rise again; and let the stricken ones remember that God has guarded them around with walls high as the battlements of heaven, and threatened with the greater damnation, those that devour widows' houses, and for a pretence make long prayers; and may these mourners be comforted by the assurance, that the blessed Saviour, though he was dead, is now alive, and lives forevermore; and because he lives, his people shall live also; and may the language of their hearts be with the poet:

"O when shall spring visit the mouldering urn, And when shall it dawn on the night of the grave?" N. BILLINGS.

Westboro', Mass., April 23d, 1857.

Letter from 1. H. Shipman.

BRO. HIMES :- Perhaps it might be of interest to the readers of the Herald to hear from places where God is reviving his work. Some eight or nine weeks ago brother Bundy, of North Springfield, Vt., and myself, began a meeting at Meredith Neck, and held it over two weeks. God revived his work, sinners were converted, and backsliders reclaimed, and union in a good degree advanced among the brethren. It was thought some twelve or thirteen found peace in believing, at the time of the meeting, and a goodly number of backsliders, who for years have made no pretence to enjoy religion, were reclaimed. Yesterday we repaired with the congregation to the lake shore, where we baptized seven happy converts in the liquid grave; and may they go on their way rejoicing. After the close of our protracted effort at the Neck, brother Bundy came to Lake Village, and we held a meeting over three Sabbaths, which, I think, has been to the glory of God. A few have been converted, we hope, and quite a number reclaimed. On the last evening of our meeting near twenty-five arose saying they had been converted or reclaimed since the meeting commenced. Brother Hiram Stephens and others aided in forwarding the good work. Be assured, brother Himes, we feel greatly encouraged and strengthened by these especial efforts, with the assurance of God's approval. Brother Horace Bundy is in God's work, and God is with him. He has been instrumental in raising up several good and strong churches in the last year and a half, and I hope our brethren who wish his labors will encourage him by inviting him to their several fields of labor. Yours, I. H. SHIPMAN.

Lake Village, N. H., April 12th, 1857. BRO. HIMES: - 1 am perishing for the Advent Herald, I am an Adventist heart and soul, and

still I have no reading on the subject. And now will you aid a poor brother and his family by sending the *Herald* to me and run the risk of getting your pay. I will do what I can.

We have sent it. Will some brother in prosperity claim the blessing of paying for it for a time, in part or otherwise.

WE cannot drive people to love us. If we would have their affection we must so fervently leve them as to beget in them a response to our affection.

Obituary.

"I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John 11:25, 26.

Dien, in Rockland, Me., on Sunday, March 15, 1857, Mrs. HANNAH P. FORD, wife of James R. Ford, and daughter of Josiah and Sarah Carr, of Palermo, Me., aged 25 years.

Sister Hannah confessed faith in Christ when about fifteen years of age, was baptized and associated with the Methodists for some time, but, like a great many others, she lost her first love. vet for some months before her death, her trust was in the Lord. Her disease was consumption. She suffered greatly for several weeks before she died, but was very patient, saying, she should not have to go but once, and trusted the Lord would go with her through the valley of the shadow of death. She has left a beloved husband and two little children to mourn. May the Lord grant him a preparation of heart to meet her in the kingdom of God. He is truly lonely and mourns greatly his loss, but the Lord is able to support him, if he will give himself to Christ, who is "the esurrection and the life." Death reigns, but Jesus lives to die no more, and although our dearest earthly friends die and are buried away in the cold tomb, Jesus has the key.

"The graves will be opened,
The dead will arise,
And with their Redeemer
Mount up to the skies."

O Jesus, come quickly, and ransom our dear friends from the power of the grave, and redeem them from death! A discourse was preached by Chandler Noyes, from 1 Thess. 4:14. It was a good resurrection sermon. May the Lord bless it to the good of them who heard it.

JEREMIAH CARR. South Albion, April 7th, 1857.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1865.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant ymptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints

Eben Knight, M. D.

Asthma or Phthisic, and Bronchitis.

Asthma or Phibisic, and Bronchitis.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who haslabored under an affection of the lungs for the last forty years

Henry L. Parks, Merchaut.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or euring such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trial.

Consumption. wi vitom and

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.
Dr. Ayer, Lowell : I feel it a duty and a pleasure to inform yo hat your Cherry Pectoral has done for my wife. She had beeve months laboring under the dangerous symptoms of consump

ond regard, Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best, medical chemists in the world, and its cures all round us bespeak the high merits of its rirtues,—Phila: Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their timest to produce this best, most perfect pargative which is known to man. Innumerable proofs are shown that these Pills have yin as which surpass in excellence the ordinary medicines, and that hely win unprecedentedly upon the esteem of all men. They are ale and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove he obstructions of its organs, purify the blood, andexpel disease. They purge out the foul humors which breed and grow distemper, timulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not, only do they care the every day compliants of everybody, but also foundable and dangerous diseases that have bedied the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that came time, in diminished doses, the safest and best physic that came to take; and being perfectly regetable, are free from any risk of harm. Cures have been made which would surpass belief were hely not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminentelersymen and physicians have lent their names to certify to the public he reliability of my remedies, while others have sent me the asparance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent-below named is pleased, to furnish gratis, my American Almanac, containing directions for their use, and certificates of the following complaints:—

Costiveness, billous complaints, rheumatism dropsy, heartburn. Readach arising from a foul stomach, nauses, indigestion, morbid the State, and one cent out offit.]

inaction of the bowels, and pain arising therefrom, flatulency, it es
of appetite, all ulcerant and cutaneous diseases which require an
evacuant medicine, scrofula or King's Evil They also, by purifying the blood and stimulating the system, cure many complaints
which it would not be supposed they could reach such as deafness,
partial blindness, neuralgia and nervous irritability, derang ments
of the liver and kidneys, gout, and other kindred complaints aris
ing from a low state of the body or obstruction of its functions.

Do not be put off by unprincipled dealers with some other pill
they make more profit on. Ask for Ayer's pills, and take nothing
else. No other they can give you compares with this in its intrinsie value or curative powers. The sick want the best aid there is
for them, and they should have it.

Prepared by Dr. J. C. Ayer.

em, and they should have it.

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.
dec 20 3 m

RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and prometing healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, B. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named-complaints, with the fulles: confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used lait. A persevering use seldom fails to cure bilious fever in a few days. That which is prepared for Fever and Ague districts. is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts per bottle.

Dr. Liten's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 87 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, its used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in theeyes, eysipelas umors, cancers in the first stage, nursing females, inverted toe-nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 each street, would inform the public that he may be consulted at its office, upon the various diseases which afflict us, free of charge, om 8 a. m. to 4 p. m. Consultation by letter may be had by enosing one dollar and a postage stamp. His Family Physician and in answer to all letters containing a postage stamp.

Jan. 4—1 year

Yeast Cake Manufacturer,

Newburyport, Mass.

Orders from the city or country promptly attended to.

apr 18 tf

A Chance to Make Money!
PROFITABLE AND HONORABLE EMPLOYMENT!

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to \$10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day.—
Every information will be given by addressing with a stamp to pay return letter,

WM. A. KINSLER,

my 2 3 w

Box 1228 Philadelphia, Pa., P.O.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

| Tach |

ADVENT HERALD.

BOSTON, MAY 2, 1857.

GENERAL CONFERENCE OF ADVENTISTS.

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass., commencing Anniversary week, May 26th, and continuing

Appointments.

Elder Himes will preach in Manchester, N. H., Sabbath, May 3d, all day and even-

ing;
Haverhill, Mass., May 4th and 5th, evenings;
Providence, R. I., May 7th and 8th, evenings, as Brn.
Osler and Haykes shall arrange;
New Bedford, Mass., Sabbath, May 10, all day. Place
of meeting will be given in the N. Bedford papers.

To Delinquent Subscribers.

Prompt payment on the part of the subscribers of the Herala is now absolutely necessary to its unembarrassed existence. Of those to whom bills were sent the first of the year a large No. have made no response of any kind. Some have paid in God helping us, we will try to do you good. I full, some in part, some have stopped without think could you understand how lonely one feels paying, some have plead their inability to pay, and some have promised payment soon. Leaving out all of those there remains a class much larger than all others, from whom nothing has been heard. Now we want each one of those persons to write us immediately what they can do, or what they purpose doing, respecting the Herald. Let those who can, send the pay. Let those who will pay by the first of July send their obligation to pay then. And let those unable to pay frankly say so, And if you are in doubt about their heeding your that we may have some data on which to predicate future action.

Below will be found a list of those to whom the paper is now sent, from whom nothing has been heard, since sending them bills, with the amounts they will owe up to the 1st of July next-which is \$1 more to each than the amount of the bill sent them. In this first publication of the list, we omit the names, and only give post-offices and amouts due. We wish for persons in each place to volunteer as agents for the settlement of these, where the parties will not themselves settle, and where the person not paying is poor and worthy, we want the friends in such places to supply their own poor, and not throw the burden on this office. And where they are unworthy, we wish to be notified, that we may not be subjected to imposition, and take proper means to protect our just rights. There is, in the state of MAINE,

ı	One i	n		owing	\$6	
L	. Cracifical		Saccarappe	Larran	7.2	Į
ı	of Sharper		West Parsonfield		9	i
ŀ	Afrend's	161	Winthrop	16	3.50	ä
ı	Control of	ce	Monroe	40	9.25	į
L	- Kenney	15	Hermon	16	3 25	ì
ı	.65 mi-110	187	Kenduskeag	45	9	i
ı	- central		Saco	4421	11	ı
ı	16	66	West Poland	****	2	i
ı	Two .	66	East Poland \$3 each	W. 38	6	ĵ
ı	One		Belmont Corner	T. 266 17	9	ĕ
П	THE OWNER OF THE OWNER OWNER OF THE OWNER	a	Bowdoinham	44	S. S. DOWN	l
ı	44 miles	16	Windsor	- EL	2	i
ı	- Constant		Bristol Mills	Marie Toronto	TIEN VI	ľ
ı	16	44	East Union		9	ľ
ľ	46	16	East Eddington	1000	3.40	l
١				- J. H. W.	01	l
Ш	Seven	10	· · · · · · · · · · · · · · · · · · ·	A TE TH	A PLANT	ı
1	One	*	Farmington Falls	OM CANER	9.111	ı
I	-medica	Ba	IN NEW HAMPSHIRE.	*********	M WELL	l
ı	One	44	Sugar Hill	(STREET)	3	ł
II	The same of	65	Portsmouth	diam'r.	4	ı
I	Two	44	renaturw \$3 each.	ALERS I	10 60 mg	l
1	One	10	Nashua	10 W D	-o'genen	ı
u	10-10-10	45	C. Herriston	Builleville	14	ı
I	14	66	Maria Land and the state of the	- 66	5	I
H	487	66	Meredith Village	66	2.40	ı
H	46	66	Kingston TATOLA	STAFFE	3.81	1
I	44		The state of the s	10 46	3.50	ı
1	60 111	66	BRIDGES STREET GILLDUNG	-03 66	3	ı
1	JUNE DE	26	Concord That Grant	四月 100	01/274	ı
1	1517.00	44	Pittsfield	ORCHES TH	9	ı
Ц	mail tax	46	Loudon Ridge	on the said	2.40	d
4	66 - 100	26	London Village	n stronger	12.50	
Н	44	66	THE REAL PROPERTY.	E 44	2	
	-0.440000	166	stempolitie, so T 42 lides out rough	not nation	13.25	
	- Lange 2, 83	166	Meredith Centre		3	
	Marine 2	46	Paper Mill Village	al exiliate	11	
	16	60	East North wood	#100 - CO		
	I SE	46	The second secon	387.30	8	
1	Service and	44		Deposit Spirit	4	
	44 100	45	Derry Depot	44	I CALL	
I	Ill who will	10		able or name	16.11	
	- Its of an	14	Greenland Hudson		14	
	1 10	140	The state of the s	45	6 4	
N	STATE OF STREET	29	West Alton	A ST AND	6.40	1
	Sugar S	Ep		A	33	
	LA TAY COLUMN	1-0	Wadley's Falls		14	
	1403, 431	44		AUDITOR.	And the last	
	To de la	-	Trochester	so adv	12.2	7
п	THE RESERVE TO SERVE THE PARTY.	100	East Monltonboro		3.3	a

Three in Lisbon

46	46	Holderness " 3
44	66	
		Warner 13 " 13
44	46	. 5
66	-66	Canaan . " 9
66	66	South Chichester 8
44	46	
seent.		East Canaan
		TITLE CO.
66	66	Washington "2.81
66 -	66	Carroll " 7
66 M	V461	
66	168	
444 00	HI G I	Bpsomw weet a massage with Those
THE PARTY	4000	Enfield a dairol To man post bas 9hvo
66	66	Auburn . start 22 bega . alf .om2ala
distal w	65	Ossipee in the danger 4 2.60
High A	66	Hillshorough Village 66 0
+088A	boto.	Hillsborough Village "9
admit.	200	which will the Mathedists for series &
o pers	sons	in two States abodie M. add " \$389.65
4701	Strat	To be continued. O VIIAMI TAKIN A BA
		of for some months before ber done be
1 CAN 16 P.	ALC: N	A THE PARTY OF THE PARTY NAMED AND ASS.

A Word to Friends from the Country.

BRO. HIMES .- As I feel a deep interest in the welfare of young men, who leave their homes and the Christian care of pious parents and friends, in various sections of the country, to seek employment in Boston, I would like to say through the Advent Herald, to the parents and friends of such, the Gospel is preached every Sabbath day, in the Advent Chapel corner of Hudson and Kneeland streets, and that we have conference and prayer meetings statedly, in the vestry No. 46 1-2 Kneeland street, up stairs, on Sabbath evening, and also on Tuesday and Friday evenings. Now we cordially invite all who may be employed here, or who may be in the city for a short time, to come in with us and make themselves known; and on finding himself among entire strangers, and what an impression a kind word from one whose heart is warmed by the love of God, would make on the mind of such an one for good at that moment; and also the great danger of their forming associations with those who might lead them into paths of vice, I say, if you understand and feel this, you will urge upon them the importance of forming acquaintance with Christians at once. advice, just write a line to Bro. Himes, giving their residence and place of business; and I think he will see that some of the brethren look them up. Brethren and sisters, think not lightly of these things. The Apostle James says, " He that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins." O that I could impress upon the hearts of professors of religion, and especially those who protess to believe the second advent of Christ to be near at hand, the importance of being fully awake to the subject of saving souls. 1 pray God that we may have this faith impressed upon our hearts with the broad seal of Heaven more plainly than we have ever had it, so that we may not be ashamed of our hope, but let our light shine before the world, that they may take knowledge of us that we have been with Jesus. E. W. M. Boston, April, 1857.

Note.-We like the above suggestions, and will do all in our power to help such as come among us. Elder Fassett, also, my faithful colleague, will do all he can for such. J. v. H.

Superior City, Wis .- For the information of friends interested we subjoin a brief description of this place, derived from the Superior Chronicle, a paper published there .

It is pleasantly located on the Lake Superior, at the extreme terminus of lake navigation, and has a narbor seven miles long by one mile wide. The town was laid out in 1854, and at the present time there are about four thousand acres of land surveyed and laid out into lots. It is stated that the amount of money paid out in and for the town in the year past would not fall far short of one million dollars. It has a population of about 1400, cording to location, from \$200 to \$1000 apiece. The agricultural prospects are good, and there is abundance of timber and rock for building purposes in the vicinity. Mechanics and laborers are in great demand, particularly brick makers-but no professional men are wanted. Navigation openes in the middle of April, and closes the last of November. The weather in winter is very cold, but the atmosphere is so dry that with the thermometer at thirty degrees below zero they do not feel the cold so sensibly as persons do in Maryland or Pennsylvania at zero. Industrious men of small means can do well. There are two public schools, and five organized churches. The facilities for getting to Superior will be better next summer than ever before. Chicago, Milwaukee, Cleveland, and Detroit, are the best points from which to embark.

A Good lora .- A brother who owed \$7. Jan. 1. 1857, who can pay, but who cannot pay before the 1st of July, has sent his note, payable then, for

P. O. Cheraw, S. C. April 21,1857. Ed. Advent Herald.—Your paper directed W. T. Moore, not taken from office. Reason, refused. Respectfully J. I. WESTWELL P. M.

We doubt the correctness of the above, which was received April 25th; for on the 23d of April we received a letter from the individual referred to, paying for his own two copies of the paper far in advance as he usually does, and not only paying for his own, but for that of another person at another Post-office. Our rule is, when a notice like the above is received from a P. M. to stop the paper, -though we are often suspicious of some error on the part of the P. M. In the presnt case our impression of error is so strong, that we shall continue to send until we hear farther. We have had cases where P. M's have told subscribers their papers were not received and have written us that the same papers were refused.

mid driv be BOOKS FOR SALE, The Miles

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-

cester Railroad Station.	A DESTRUCTION	annua o
practice out for requirements not	Price.	Postage.
Memoir of William Miller	\$1,00.	,19.
to stow will out " and it gill	1,50.	Intributes.
Bliss on the Apocalypse	,60.	,12.
Bliss' Sacred Chronology	,38.	,08.
Hill's Inheritance of the Saint	s, 1,00	,16.
and reducess ment at gilt	1,37.	an paley
Fassett's Discourses on the	est Coletan	on the bo
Jews and Millennium	,33.	,05
Hymns of the Old Harp	,38.	,06.
Preble's 200 Stories	,38.	,07.
Life of Chrysostom	,75.	,13.
Lord's Ex. of the Apocalyps	e 2,00.	,33.
Memoir of P. A. Carter	,31.	,05.
Litch's Messiah's Throne, of	rc. ,75.	.12
Miss Johnson's Poems	,50	,08.
Army of the Great King	,40	0.07
Taylor's Voice of the Churc		,18.
Lord's Gengnosy	1.25	.19.
E. H. Derby on Catholicism	.75	.17.
Daniels on Spiritualism	1.00	m.16.0
The New Harp (Pew Ed.)	180 180 I	16.
gi	lt 1.50	.16.
" (Pocket Ed.)	70	12.
u u gi	lt 1.25	.12.
The World's Jubilee. By Mr.	So watter	
Silliman	1.00	.17.
Wellcome on Matt. 24, 25	.33.	,06.
Time of the End	1.00.	,21.
TO Maio occide shop and and	TRYOT ST	boll onn
WORKS BY REV. JOHN CUMMIN		
the Scottish Church, Crown Co	urt, Lon	don, v12.

e Scottish Character of the Apocalypse (1st Series)

"the Apocalypse (2d ")

"" Sever Churches 1,00. Genesis and all mandlend of Exodus and all mandlend of " Matthew " Mark " Luke " Miracles
" Parables
" The Daily Life
Benedictions Benedictions
Church before the Flood
Voices of the Night
" of the Day
" of the Deaa Tent and the Altar and an harris Minor Works (1st series) Levidences of Christianity

Signs of the Times Family Prayers (1st series) " " Twelve Urgent Questions " 18.
The End " 18 WORKS OF REV. HORATIUS BONAR OF Eng.
Morning of Joy ,40
Eternal Day ,50
Night of Weeping ,30
Story of Grace ,30 ,38. 10 Thor Jan 30 , 1 .06. TRACTS FOR THE TIMES-VIZ: The Hope of the Church \$1,50 per 100.
The Kingdom of God
The Glory of God filing the 3. The Good Earth
4. The Return of the Jews 2,00
5. The World's Conversion 1,50
Advent Fracts, bound. Vol. 1,25. 66 ,05 ,07. Dialogue on the Nature of Man, his state in Death, and Final Doom of the Wicked. By J. Litch.— Price, \$3 per hundred; 5 cents single. The Duty of Prayer and Watchfulness in prospect of the Lord's Coming. \$2,50 per hundred; 4 cts.

The Personal Coming of Christ at the Door-Are you Ready? Price, \$1 50 per 100, 3 cts. single. The postage on the above tracts is one cent each

THE NATURE AND DURATION OF FUTURE PUNISH-MENT. By John T. Walsh. This work is now in press, and will be issued about the 15th of May.

mine dollars, which will pay to June 1, 1858.

We wish every one similarly situated would respond in that manner, if they cannot send the money. For those 600, who have not responded to their bills, we want to hear from, and must, in some way.

P. O. Cheraw, S. C. April 21, 1857. Ed. Advent Herald.—Your paper directed W. T. Moore, not ture punishment, Death the penalty of sin. The vire punishment, Death the penalty of sin. The ture punishment. Death the penalty of sin, The torment of the wicked, The earth to be burned, The everlasting fire, The lake of fire. The furnace of fire, The duration of future punishment. The nature of future punishment proves it to be eternal, Time a cycle of eternity. The moral state of the wicked after death, The safety and good of the universe demands the eternal punishment of the wicked, Eternal punishment.

This work will be sent by mail, post-paid, in paper covers, for 50 cts, or three copies for \$1; in muslin, 75 cents, or three copies for \$2. The work will be for sale at the office of the Advent Herald.

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the last Sabbath in April and the first in May; at No. Springfield, Vt., Sabbath, the 17th of May, Densmore hill, Sabbath the 2.th, Tunbridge, as Elder Cleaveland shall arrange, 27th and 28th, Waterbury, Sabbath, 31st, South Troy June 2d, and Sabbath, 7th, North Troy 3d and 4th.

N. Billinkos.

PS. My Post-office address is Westboro' Mass.

The cold season having passed, and my health being somewhat improved, I make the following appointments:
At Loudon Ridge the 1st Sabbath in May, and at West Boscawen—Pond school house—the 2d Sabbath in May.
T. M. PREBLE.

If the Lord will, Allen Cleaveland will preach at South Tunbridge, Vt., Subbath, May 3d, at Pomfret, May 10.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. Bosworth, \$5 on acc't—You say, "Herald at Brooksville, \$3.00," but do not give the name to which it should be credited. Please give.

W. Disharoon—You have paid to Jan. 1, 1855—leaving \$5 due the middle of the present year, and \$6 at the end of

Wm. T. Moore, \$5-Have sent the G. to 138 and credited your 2 Heralds and that of Mrs. C. G. to No. 902.

H. M. Stoufer—Have now credited Mrs. Flanders to 867, and erased the name of Hinder, which that was mistaken

and erased the name of Hinder, which that f.r. S. H. Withington—Of the \$3 you sent Dec. 16th and received here the 19th, one dollar was credited to D. Libbey and two dollars were credited to N. T. W. from 798 to 850, and he was receipted two dollars in the paper of Dec. 27th. If but one should have been credited to him, you will make that right with each other. The stamps were credited to J. C. to Jan. 1, 1858. We now credit \$2 to S. Young to 893; \$1 to N. Jones to 854; \$3 to E. Bailey to 877; \$1 to Mrs. O Humphrey to 854. We also credit you 13 cts. on G. to No. 126—to Jan. 1, 1858, and 25 cts. to R. Bailey to 129. Also to you on Herald 62 cts. to No. 831, which would leave due at end of this year \$1.40, and 60 cts. would pay N. T. W. to same time.

due at end of this year \$1.40, and 60 cts. would pay N. T. W. to same time.

L. S. Phares—The price of Wickes on the Apocalypse is \$1.50, and the postage 22 cts. in addition.

D. T. Taylor—We exchange with his periodical. Will do the best we can about dividing the article.

Hon. D. P. Drown, \$5 on acc't, leaving \$3.75 due on account—your Her. and that sent Mrs. I.C.V.W. being credited to Jan. 1, '57, and charged you on acc't.

J. M'Elwain—It was rec'd and credited in Her. of April 18th.

RECEIPTS. god and UP TO APRIL 28TH, 1857.

The No.appended to each name is that of the Herald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar asmes, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An amission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which his paper is directed. An amission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names? Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

sent.

As a general thing, it is better for each person to write resping, and to send money himself, for his own paper, than to send an agent, or any third person, unless such one is coming directly the office. The reasons are, that any one is more likely to get

INFORMATION WANTED.—March 3d. Rec'd \$5 on the Bank of Syracuse, N. Y., in a letter dated Feb. 26, and signed "R. Joshua V. Himes," without giving his real name or P. O. address, but ordering his paper stopped.

L. Oster.—Rec'd \$2 for Laura Kimball of Goodwin's Mills, Me., old sub. We don't find the name or Post-office on our books. Is it sent in her name, and to the P. O. you mention?

od, " This is well, but to understa

I. B Hoffman 848, W S Howden 852, J Kirby 854, S Cook, likeness and G to 138—for the last \$2 sent, you were credited to Jan. 1, 1857, J Hughes 815, I. S Phares 867, J Griswold 815—25 cts. due, Mrs R R Schellhouse 841, H H Janes 4 G's to No 129, R Boynton 854, John Brewster 854, V Truell 854, H Harvey 898, \$1.36 due; Mrs Lucy Carver 851—cond-81.

Sti—cach \$1.

C Stowe 882, D New 841, J P Munger 891, A Loonis
Style W Turner 878, B Dudley 844, G W Chisman 945, J
Bailey 880, D Wilson 841, C King 880, G Bursell 857, D
Winchester \$15, R Moore 815, E R Gwin 867 and 25 cents
for G—cach \$2.

or G—each \$2.

E Bellows on acc't, S Sharer 893 to July 1, 1858, J Jefcey 802—Illinois money has to pay discount here, S Sikes
28, C B Burnham 893, C R Merrill 841—each \$3.

G Stockwell 815, O Foster 886, A Merriman 867 to Janst, 1858, W H Eastman on acc't, sent the 28th—each \$5.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).



OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 834.

BOSTON, SATURDAY, MAY 9, 1857.

VOLUME XVIII. NO. 19.

Plante, Lorde, in me the tree of godly lyfe; Hedge me about with the strong fence of faith; If Thee it please, use eke Thy pruning knife; Lest that, Oh Lorde, as a good gardener saith, If suckers draw the sap from roots on hie, Perhaps in tyme the top of tree may die. Let, Lorde, this tree be set within Thy garden

Of Paradise, where groweth no ill sprig at all. SIR NICHOLAS BRETON.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady Ghurandel, Jan. 20 .- Went out about seven for a quiet hour. The birds were chirping in the tarfa-trees, some of which were fifteen or eighteen feet high, and were giving out a The bitter too is first,-and then the sweet. Not pleasant fragrance. These birds were not the first Elim and then Marah; but Marah first and desert fowls called quails, which we frequently then Elim,-first the cloud, then the sunshine, met with in small flocks,-not among trees, but in the more barren plains of the desert. The palm-trees were without number. I began to count them, but having reached the eightieth, I desisted. They extended for more than a mile and a half down the Wady, and must amount to several hundreds, at the lowest estimate. Most the truth which they so vividly teach. of them have four or five stems shooting up from one root. They have been goodly trees, as the or two in the tent reading, comparing passages. prostrate trunks shewed, but have been cut down elean by the ground, and the present forest is made up of shoots, which give a stunted and shaggy appearance to the whole. The palm, like the olive, seems, when cut over, to send up new shoots or suckers, so that we saw several stems coming up from one root. Often were we

"There is hope of a tree, When it has been cut down, That it will sprout again, And that its shoots will not cease. Though its roots wax old in the earth, And its trunk die in the ground; Through the scent of water it will bud, And put forth boughs like a (fresh grown) plant."—(Job 14:7-9.)

of the stream, (which the Arabs call a Jurf), effected by the rush of the torrent, it would seem that the soil is gravelly for many feet beneath ert." Often did the words of the prophets resthe sand. I thought I was alone; but suddenly, pecting the days to come recur to us while musat the opening between some palm-trees, came upon a Bedaween encampment, consisting of dure in the desert. These and tamarisks are about half-a dozen men and camels, with one or but the earnest of the promised fruitfulness. two women and children. The morning was God will yet clothe these sands, and rocks, and quite one of Sabbath quiet. Yes; it was Sab- naked hills. The "times of the restitution of of Elim! For there seems little doubt that this these wastes. The wilderness shall become is Elim. It is a stage beyond Marah, and a day's fruitful field, and the fruitful field (such as journey beyond the Red Sea, -just as Scripture | Elim) will be counted for a forest, and esteemed represents. It lies in Israel's route. It is just a spot for them to encamp in. If this be not Elim, there is no other spot on which the name can be fixed, which so exactly suits the distances, or to which the peculiar features so well apply. If this be not Elim, then Elim must have vanished from the desert, and this new oasis risen since the days of Israel. The three-score-and-ten palms have multiplied into hundreds; but the twelve wells have diminished, and the shallow excavations, which now get the name of wells. are scanty and brackish springs. There is a considerable amount of running water at one part. which calls up verdure along its margin,

stream winds along among palms and tarfas for | I will make the wilderness a pool of water, some miles. It flows westward, and falls into the Red Sea. In Israel's days the water was probably sweeter, though nothing is said in Scripture as to this. It is only implied that it was sufficiently sweet and copious to furnish drink to the thirsty multitude. Pleasant beyond measure must have been this valley, after so many days of weary travel; for though the pillar-cloud sheltered them from the scorching sun, still it did not make up to them for the want of verdure and fresh streams.

Marah and Elim! How near they lie to each other! Thus near to each other are the bitter and sweet of life, the sorrow and the joy of time Both in the same desert, and oftentimes following each other in the progress of one day or hour. -first the weariness, then the rest! In token of this we broke off a small branch of the palm from one of these Elim trees, and laying it on the similar branch which we had brought from Marah, we tied them together, to be kept in perpetual memorial, not merely of the scenes, but of

After breakfast and prayers I sat for an hour and noting down texts for friends at home. The heat, however. was great, and the noise of the Bedaween tongues broke the Sabbath-calm; so we went out about twelve to the palm trees for shady quiet and also for worship. A prostrate palm-log was our first seat; but the shade was insufficient. So we removed to another spot where two bushy palms, forming a sort of angle and weaving their long feathers over us, gave us complete shelter. There we worshipped together the Lord God of Israel, in the place where his people had done so, more than three thousand years ago. We sang the hundredth psalin, " All people that on earth do dwell," we read the 35th of Isaiah, " the wilderness and the solitary place shall be glad for them, and the des-From a pretty deep cutting in the channel ort shall rejoice and blossom as the rose;" the subject of our discourse was Isaiah 48:21, "they thirsted not when he led them through the desing here,-surrounded with some tokens of verath in the desert,-Sabbath among the palms all things" (Acts 3.21) will do great things for as nothing in comparison with the fresher verdure which shall cover the whole scene. Then shall come to pass what is written,

"I will plant in the wilderness

The cedar, the shittah-tree, and the myrtle and the oil-tree I will set in the desert

The fir-tree, and the pine, and the box-tree together." (Isa. 41:19.)

This scanty stream and these poor wells may suffice for the wandering Bedaween or the passing traveller now, but they shall be as mere drops in the day when God renews the earth and fulfils his old promise to the desert,

" I will open rivers in high places, though it is not altogether fresh. This small And fountains in the midst of valleys;

And the dry land springs of water."—(Isa. And again,

"In the wilderness shall waters break out; Yea, streams in the desert."-(Isa. 35:6.)

Looking on a scene such as that before us, it seemed altogether natural to understand these words literally. No doubt it may be allegorized (for what is there in Scripture that may not be subjected to this process, seeing the first chapter of Genesis and the first of Matthew have been turned into myths?) a natural change may be the spt figure of a moral change; but it is only because it is itself a real thing. The physical restoration must be literal, in order that it may be the figure of a spiritual renewal. Adam was the figure of Him who was to come because he was a real man,-literally what Scripture says he was. So the renewing of the barren sands may be a figure of man's regeneration to God, but it is so in virtue of itself being literally true. And why should it be thought an incredible thing that God should literally restore creation? Why should it be counted unlikely that Arabia should become like Syria, a region of streams and showers, a land of roses and myrtles,-that the wilderness should flourish as the garden of the Lord? Who shall hinder that

" this earth Shall all be Paradise, far happier place Than that of Eden, and far happier days?

" For he turneth the wilderness into a standing water, and dry ground into water-springs; and there he maketh the hungry to dwell, that they may prepare a city for habitation, and sow the fields and plant vineyards, which may yield fruits of increase." (Psa. 107:35.)

The Rainbow.

BY P. W. ELLSWORTH, M. D.

In speaking of the literal interpretation of Scripture I would call attention to the subject of the Rainbow, one of the most interesting of all the inanimate works of God. Here also, as it appears to me, is commonly shown a want of knowledge of the Scriptures and of the power of God. The child, taught in the sacred writings, looks up to this beautiful object with reverence; the philosopher sees in it only the prismatic refractions of light on water, by a fixed law, old had gazed for six hundred years. But what is the clear inference from the bible? Read from the 12th to 17th verses of the 9th chapter of

In the 13th v. it says: "I do set my bow in oloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant;" " and the bow shall be in the cloud, and I will look upon it, that I may remember the everlasting covenant, between God and every living creature of all flesh that is upon earth." Now if it were not for the difficulty of getting rid of the idea that a rainbow was absolutely necessary in the nature of things prior to the deluge, we should at once be struck with the apparent plainness of the declaration and conclude that the bow was then

and there placed for the first time. Noah was called on to behold this as a proof of the Divine forbearance, and good will, which its earlier existence would have effectually excluded. The establishment of the Paschal Lamb, as a type of Christ, was not only a genuine thing in itself, but also a new and appropriate sign of the covenant. Had the Jews been in the habit of sacrificing a lamb, with the same ceremonies and on the same day annually, before this period, its selection by God as a seal could hardly have been considered as a proof of a covenant with him, or, certainly, its weight would have been small, with the then existing generation .-I think it will not be difficult to show the great probability, if not absolute certainty, that the first time the rainbow was seen was after the storm of the deluge had passed. Read Gen. 6:45-46, where we find the key to this belief .-It would appear from the preceding verses, particularly the fourth, that the work of creation was completed excepting that of man; that God created every plant in full and mature growth, -for every herb was formed "before it grew;" and that the vegetables were made before rain fell; "for the Lord God had not caused it to rain upon the earth," "but there went up a mist from the earth and watered the whole face of the ground." What evidence can be produced that there was any change in this order of things prior to the deluge? The earth brought forth horns and briers, but its physical constitution was as yet unchanged, so far as the record goes; and man's sin could not do this, without there was a direct and miraculous interference with the laws of nature. If the days of creation are eras, then it had not rained, according to scripture, up to the advent of man-a period of many hundred thousand years, and if no rain was necessary before, why was it necessary afterwards; --especially as rain is now rare in some places--viz. Egypt and Peru; why should it require rain during the sixteen hundred following years-a period very insignificant compared with what had elapsed on that hypothesis ? Again, if the days are not allegorical, tut of 24 hours' duration, why should then be made so trivial a statement, as that it had not rained for three days--when such a brief space is occupied with the whole account of the creation, in which only points of the greatest moment, obviously, are touched upon? Can there be any meaning to the passage unless it is to show the establishas eternity itself, and which, even if he admits ed order of things respecting the irrigation of a present God, he believes to have been an old the earth, during the antediluvian period, and and familiar object to Noah, on which his eyes was it not especially recorded for the benefit of those who adopt the opinion, about to be expressed, in regard to the first rain storm?

We have then a period when according to scripture it did not rain; we have another period specified when it began, and the first rain is given. It says, Gen. 7:11, "The same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and the rain was upon the earth 40 days and 40 nights." The opening of the windows of heaven and the rain, are synonymous terms,-unless, perhaps, reference is had also to the vivid flashes of lightning, then probably for the first time witnessed; for lightning, and the condension of vapor into rain, are commonly met with togeth-

What was the occasion of this deluge? it was sin, the sin of a world that was to be blotted out

by a vast destruction. God had prepared for this event, just as he has for the last great conflagration. Forces of nature had been held in abeyance by other and superior laws. But when the set time had come, a new order of things was established. Noah entered the ark with the few elect, typical of the saved by Christ (1 Peter 1: 21 verse) and the ark was closed with Noah and specimens of the whole brute creation. (May this not typify the deliverance, in some way, of the lower orders of intelligence, Rom. 8:21?-As it is expressly so stated of Noah and his family, may it not be inferred, in a minor sense, of the other orders of animated nature, who have suffered cruelly for man's sin; for there is to be a restitution of all things). Now commenced, on that very day, the changes referred to : the clouds poured down immense columns of water : the heavens are rent with terrific peals of thunder, such as have probably, never been heard except when the law was given on Sinai; lightnings alone illumine the darkness; earth bursts and the ocean rolls wave over wave, ingulfing cities and continents beneath its waters. Noah must have looked on in amazement at this horrible war of the elements; the voice of God, heard in the thunder, was to him a new voice, calculated to inspire the deepest awe and veneration, and God stood before him in a new character, that of "a consuming fire," as He was then destroying a world. What fitter emblem can there be of the Almighty, as a God of vengeance, than the thunder and lightnings of a terrible storm! Vivid displays of the electric fluid were accompaniments of the delivery of the law on Sinai, and though but a simple phenomenon of nature, under fixed, unchanging laws, it is nevertheless a chosen and fit symbol of the majesty and power of nature's God. Scripture calls it the voice of God, and it is used only when awe and reverence are to be excited. It belongs to the law rather than to the gospel dispensation. Heb. 12:21 .- "And so terrible was the sight that Moses said I exceedingly fear and quake." It was, therefore, a suitable time to usher in this new phenomenon,-to inaugurate this new development of Divine Majesty. When therefore, Noah witnessed this display of vengeance, and listened to the thunders of God's wrath, it would undoubtedly excite in him, as it did, in after days in Moses and all Israel, emotions of terror; and whenever, afterward, he witnessed the forked lightning and heard the peals of thunder rolling through the vault of heaven, and listened to the pattering of rain drops on the roof of his dwelling, it would at once recall to mind past scenes, and inspire fear of another and like catastrophe; for in his mind there was a close connexion between these phenomena and the deluge-one which forbids the idea of their being old and familiar objects with

To appease him and to give assurance to all succeeding generations, God establishes then and for the first time on this earth, his bow in the cloud. True, it is but a natural phenomenon, and would perhaps have been visible had there been no special ordinance of God to that effect, owing to the properties already possessed by light and water had they been in perpetual position. But the mists and dews of the former earth could not produce the bow; and if visible in the spray of fountain or cataract, it was not the bow in the heavens where now God placed it; and the placing of it there at this time and on such an occasion, enabled God to choose it as a seal of his everlasting covenant. and awd aw

Taking this view of it, the rainbow may be considered by us, as it was by Noah, a direct and miraculous display of Omnipotence, and as perfeetly calculated by its beauty and the occasion of its appearance, to give assurance to Noah and all future inhabitants of this planet. I love to think, when looking at this seal of God's covenant, that its first appearance followed the flood and that it was a most beautiful, appropriate, and perfect proof of a covenant with man, established for that very purpose, and at the very best time, by a Being who has no limit in ability to accomplish all his purposes. Let any one now read the account of its first appearance, and I am sure he will think with me that this view is worthy of done accordant. is worthy of deep consideration.

Hartford, Conn.

Flash Churches.

In the Herald of March 28th was an article copied from the N. Y. Observer, and headed "The Flash Preacher." In the Observer, of April 9th there is a reply to this, showing that such preachers are the outgrowth of a vicious taste for such preachers on the part of flash churches. In reference to the "flash preacher"

I have read your recent articles on the above topic with mnch interest, and subscribe most heartily to the life-like portrait you have drawn. But while reading them, the thought occurred to me that the cause of the evil lies mainly with the churches themselves, and that such preaching is the outgrowth of a demand coming up from them for something more popular. And, judging from the fact that the cry is loudest among those who look much to outward show, and are the least earnest prayerful laborers for the spiritual growth of the church, I understand something more popular generally to mean something more pleasing to the ear and less sensitive to the conscience. That the evil here named has an existence in the churches at the present day, and that it is rapidly increasing, must be apparent to the most casual observer. The secondary evils flowing from it are many and disastrous .-One is that at the head of this article, - "The Flash preacher"-whose preaching you have so truthfully characterized as "that kind that only asks powder enough for a flash to attract an audience, and concerns itself little about shot, bullet, or correct aim. Its tribute is an admiring stare, rather than a wounded conscience .-Its aim is popularity, instead of usefulness, and its results are lamentable.

Another outgrowth from this evil is the restless, unsettled condition of ministers. I know of four ministers ("hired preachers") within a distance of sixty miles, whose people at the close of last year, voted not to continue them longer; and judging from intimations and expressions, the evil here named is the main underlying cause. Some of them are men of whom the world is not worthy, and preachers after the standard which Paul set up when he said, "God forbid that I should glory save in the cross of the Lord Jesus Christ." But they were not "popular preachers," according to modern taste and must be told to go. Another good father, whose people had just built a house of worship, was sent afloat last fall. He was told by one of his parishioners, as a reason for the change, that though they had nothing against him, and were themselves satisfied with his preaching, yet they had built a large house of worship and were in debt, and wanted a popular young man, that they might sell more slips. In another instance, which has come to my knowledge recently, the plea for a change was urged, and candidly too, to all appearance, that they had contracted a heavy debt in building a house of worship, and the people whom they had expected to come in and buy slips, now refused because the preaching did not interest them. Some other reasons of a similar character were given. As a consequence the pastor was told that there was quite a feeling of dissatisfaction with his preaching, and he had better ask the Presbytery for a dissolution of the pastoral relation. In this case the relation had not existed fifteen months, and it was admitted the standard set up by the pastor in the beginning had not been lowered, nor were his sermons lacking in gospel truth, neither was there any fault found with the man himself, but his preaching was discovered not to be according to the modern standard, and he must away and give place to some one more popular, and more flashy.

Another outgrowth of this evil is the turning of so many ministers to other pursuits. One of the four named above told the writer of this he would not look after another situation to preach but should seek some other means of doing what good he could, and procuring a living. The last one of those indicated above has received an application from a brother minister, suffering somewhat from the same cause, to unite with him in the purchase of a school property, and turn their attention to teaching.

Another outgrowth is the embarrassment that

meets the young minister just going out from it as a temptation, and resist it accordingly,seminary, on behalf of himself and a fellow student, a letter of inquiry after locations, in which after asking about churches, the inquiry was emphasized, "are they the kind that want preaching ?" evidently intimating that they knew there

Now, from these facts, is it not true that the evil named at the beginning is the prolific cause of other untold evils? When will these things end? One general result must be a diminution of ministers. A reaction must take place before the church will arise in her strength, and go forth "terrible as an army with banners."

The Carnal and Spiritual.

In a carnal man the light breaks in upon him, but he labors to shut the passages; he has no delight to come out of the light. It is impossible before the Spirit of grace has subdued the heart, but that it should sin against the light, either by resisting it, or keeping it prisoner under base lusts, and burying it as it were in the earth; or perverting it, and so making it an agent and factor for the flesh, in searching out arguments to plead for it, or abusing that little measure of light they have, to keep out a greater, higher, and more heavenly light, and so at length make that light they have a misleading guilt to utter darkness. And the reason is, because it has no friend within. The soul is in a contrary frame, and light always hinders that sinful peace that men are willing to speak to themselves; whence we see it oft enrages men the more, as the sun in the spring breeds aguish distempers, because it stirs humors, and does not waste them. There is nothing in the world more unquiet than the heart of a wicked man, that sits under means of knowledge, until like a thief he has put the candle out that he may sin with less cheek. Spiritual light is distinct. It sees spiritual good, with application to ourselves: but common light is confused, and lets sin lie quiet.-Where fire is in any degree, it will fight against the contrary matter. God has put irreconcilable hatred between light and darkness at first, so between good and ill, flesh and spirit. Gal. v. 17. Grace will never join with sin, any more than fire with water. Fire will mingle with no contrary, but preserves its own purity, and is never corrupted as other elements are. Therefore those that plead and plot for liberties of the flesh, show themselves strangers from the life of God. Upon this strife gracious men oft complain that they have no grace, but they contradict themselves in their complaints; as if a man that sees, should complain he cannot see, or complain that he is asleep, when the very complaint springing from a displeasure against sin, shows that there is something in him opposite to sin. Can a dead man complain? Some things, though bad in themselves, yet discover good; as smoke discovers some fire. A breaking out in the body shows strength of nature. Some infirmities discover more good than some beautiful actions. Excess of passion in opposing evil, though not to be justified, yet shows a better spirit than a calm temper, where there is just cause of being moved. Better is it that the water should run something muddily, than not at all. Job had more grace in his distempers, than his friends in their seeming wise carriage. Actions soiled with some weakness are more accepted than self-righteous performance.—Sibbes

Reading.

It has been said that everything in a minister's studies should have a reference to the Word of God. Through whatever fields of science or of literature he may rove, he should come back with superior relish to the Bible. The same advice should be given to the young Christian .-In the varied regions of philosophy and taste he is permitted to rove, but the Bible should be his this, the regular study of the Scriptures, regard England. vol. 1. p. 48.

the seminary. One of our pastors has recently You recollect the resolution of the pious Marreceived, from a student just ready to leave the tyn, to which I have alluded. He never would allow himself to peruse a book one moment after he felt it gaining a preference to his Bible .-As long as he could turn to his Bible with a superior relish, so long he would continue reading, and no longer. Go thou and do likewise. were those churches who preferred something If you commence with this resolution, you will find the advantages of it in your daily experience. The Word of God will grow constantly in your estimation, and you will be ready to exclaim with David, "O how I love thy law! It is sweeter to my taste than honey and the honeycomb." L. V. HI MES, Proprietor-

> My own experience convinces me that the oftener and the more diligently you peruse the Scriptures, the more beautiful will they appear and the less relish you will have for light and superficial reading. There is in an intimate, in a daily conversation with the Scriptures, something sanctifying, something ennobling. A satisfaction is felt in perusing them which no human composition can excite. You feel as if you were conversing with God and angels. The soul is bathed in celestial waters. It imbibes a sweetness and composure which shed over it unearthly attractions.

> To this fountain of life and light let us, then, daily resort. Here is the healing influence .-Here is the pool of Bethesda. Here abounds consolation for the afflicted. Here hope dwells to cheer and to guide. "Bind this precious volume about your neck. Write it on the tablets of your heart." It will prove your shield in conflict, your guide in perplexity, your solace in adversity. When "death shall be swallowed up in victory," if it have been faithfully stu died in this life, it will afford themes for heavenly contemplation through eternity.-Dr. Al-

Macaulay's Judgment on Rome.

This famous historian thus speaks of the influence of Romanism on nations:

"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, what ever advance has been made in knowledge, in freedom, n wealth, and in the arts of life, has been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of the Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation-the elevation of Holland, in spite of many natural disadvantages, to a position such as no Commonwealth so small has ever reached, teach the same lesson.

"Whosoever passes in Germany from a Roman Catholic to a Protestant Principality; in Switzerland, from a Roman Catholic to Prostant Canton; in Ireland, from a Roman Catholic to a Protestant County, finds that he has passed from a lower to higher grade of civilization. On the other side of the Atlantic the same law prevails.

"The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholies of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be richest banquet. Make it a rule always to pre- found to confirm the rule; for in no country that fer it. If, at the hours of devotion, you are is called Roman Catholic has the Roman Cathstrongly drawn towards some new and interest- olic Church, during several generations, possessing publication, if you are tempted to omit, for ed so little authority as in France."-History of

The Watch

"I have now in my hand a gold watch, which combines embellishment and utility in happy proportions, and is often considered a very valuable appendage to the person of a gentleman, Its hands, face, chain, and case are of burnished gold. And its seals sparkle with the ruby and emerald. I open it, and find that the works, without which this elegantly furnished case, would be a mere shell—those hands motionless, and those figures without meaning-are made of brass. Investigate further, and what is the spring, by which all these are put in motion, made of? I am told it is made of steel! The reply is that it is made of iron, which has undergone a certain process. So, then, I find the mainspring, without which the watch would always be motionless, and its hands, figures, and embellishments, but toys, is not of gold-that is not sufficiently good; nor of brass -that would not do-but of iron. Iron, therefore, is the only precious metal! and this watch is an emblem of society. Its hands and figures, which tell the hour, resemble the master-spirits of the age, to whose movements every eye is directed. Its useless but sparkling seals, sapphires, and embellishments, are the aristocracy. Its works of brass are the middle class, by the increasing intelligence and power of which the master spirits of the age are moved; and its iron mainspring, shut up in a box, always at work but never thought of, except when it is disorderly, broke, or wants winding up, symbolizes the laboring class which, like the mainspring, we wind up by the payment of wages, and which classes are shut up in obscurity, and though constantly at work, and absolutely necessary to the movement of sosiety, as the iron mainspring is to the gold watch, are never thought of except when they require their wages, or are in some want or disorder of some kind or another."-Exerett.

The Use of Opium.

A writer in the Medical World (Dr. Cornell) says the use of opium as an exhilarating agent is much more frequent in the community than many suppose. It is believed that a large number of sedentary and studious men, and many clergymen, are in the habitual use of this drug, and that under its stimulus, many literary works and sermons are written, and lawyers' pleas made. It is known that some eminent divines, now deceased, impaired their intellects by the use of opium. The drug probably, is used as much among lawyers as among ministers, and much more among ladies in fashionable life than in either of the learned professions. At a meeting held in Boston, it was stated by one of the oldest and most experienced physicians, that he knew a lady who took seventeen teaspoonfuls of laudanum every morning, to set her up for the day; and it had to be made of the best opium, as she would know in a minute if it were in the least adulterated! As is well known many eminent English literary characters have been addicted to the pernicious habit of opium eating. Besides the celebrated De Quincey, may be mentioned Wilberforce, the philanthropist, Dr. Isaac Milner, Dean of Carlisle, the first Lord Erskine, Samuel Taylor Coleridge, and others. Opium is a powerful poison, and although it creates a temporary elysium in the mind of the devotee, its results are most disastrous. Mr. Tiffany, in a late work on the "Canton Chinese," gives the following sketch of the effects of opium :

"The victim inhales his allotted quantity, and his senses swim around him; he feels its subtile nature; he floats from earth, as if on pinions. He would leave his humble station, his honest toil, his comfortable home. He would be great. He runs with ease the path of distinction; he distances rivals. Wealth and power wait upon him; the mighty take him by the time when the curse upon it shall be removed the hand. His dress is costly, his fare sumptuous, his home a palace, and he revels in the pleasure he has read of and believed to be a fiction. Music sounds through his lofty halls, sages assemble to do him honor, women of the brightest beauty throng around him; he is no louger poor, lowly and despised, but a demigod. The

brim with hot wine, and he rises to welcome one sion. It should be remarked, that the beds of whom he has left far behind in the path of glory; navigable canals are below the level of the surto tender to him triumphant courtesy; and as he rounding country, while those of the secondary competitors, guests, minstrels, magnificence, all arises from the comparatively shallow depth of fade from his vision, and the gray cold reality of the latter, and the rapid accumulation of matdawn breaks upon his heated brain, and he ter held in suspension by the water, which, on knows that all was naught, and that he is the deposition, raises their channels each successive same nameless creature that he has ever been. year. Now and then the beds of canals in ac-A cold shudder agitates his frame; weak and tion at the present day are cleaned out, and the worthless he seeks the air, but finds no relief. deposit, forming embankments at the sides, pre-He cannot turn his thoughts to his calling: he is unfit for exertion, his days pass in sloth, and in bitter remorse. And when night comes in while it beckons him on."

There is no escape from the fascination of opium, says Dr. Cornell, when once its use has been commenced. The pleasurable sensations at first experienced soon pass away, and give place to the most horrid dreams and appalling pictures of death. Spectres of fearful visage haunt the mind. The light which once seemed to emanate from heaven is converted into the gloom of hell. The countenance becomes pallid; the eye assumes a wild brightness; memory fails; mental exertion and moral courage sink; general atrophy comes on, and the poor victim ceases to live ere he really dies. This fearful state of things is not reached by all who use opium, but there is a strong tendency to it in any case where it is used.

The Ruins of Babylon.

In former days the vast plains of Babylonia were nourished by a complicated system of canals and water-courses, which spread over the surface of the country like net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands, rising from a golden sea of waving corn, stood frequent groves of palms and pleasant gardens, affording to the idler or the traveler their grateful and highly valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day ! Long lines of mounds, it is true, mark the course of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots' are wholly effaced: "A drought is upon her waters," says the prophet, "and they shall be dried up." All that remains of that ancient civilization-that "glory of kingdoms," "the praise of the whole earth"-is recognizable in the numerous mouldering heaps of brick and rubbish which the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste-the nt. But for the curse upon it, there is no ulation which it originally possessed. It would tween Spain and Mexico. require no immense expenditure of funds to clear the channels of the loose sands, which have accumulated during so many centuries, and to race of Turkish officials, and must be left until advantages, shall penetrate into those distant wilds. May that time soon arrive!

ters of the Euphrates, passed close to Khan-i- that he has not been very successful. Indeed descent upon Cuba. Although her attitude is

vents the flooding of the cultivated land.

Between Khan-i-Za'ad and the little village of Mohawil, there is nothing to interest the gloom, he seeks again the sorceress into whose traveler, but soon after passing the date trees power he has sunk, and whose finger mocks and modern canal of the latter place, a small mound affords from its summit the first glimpse of the ruins of Babylon. Truly said the prophet concerning her, "Babylon shall become heaps, an astonishment, and an hissing, without an inhabitant." Unsightly mounds alone remain of that magnificence which Scripture so frequently dilates upon, and which the pages of Herodotus so carefully describe. Who can recognize in those shapeless piles, exposed to the ravages of time and the destructive hand of man during twenty centuries, any of its former grandeur ?- Capt. Loftus.

Spain and Mexico.

At the date of the latest advices from Europe, there was no immediate prospect of an arrangement of the difficulties between Spain and Mexico. The former was stillrengaged in negotiations with England and France to secure their countenance in a war with Mexico, so far as guarantying to her the continued possession of Cuba.

The main ground of complaint against Mexico on the part of Spain, is an affair which occurred in December last, at the hacienda of San Vicenta, in the neighborhood of Cuernavaca, where a wealthy Spanish sugar planter was murdered, together with a large number of his employees, also Spanish, his hacienda being plundered and destroyed, which act, it is alleged, was done by Mexican soldiers.

The affair occurred on the 19th of the month, and the General Government at once issued orders to the local authorities for the apprehension of the criminals. But through the tardiness of Mexican justice, or lack of power on the part of the government in the distracted state of the country, none of the banditti were apprehended. The Spanish Minister, Signor Sorela, believing the crime to have been committed by the soldiers, took umbrage at what he construed to be the connivance of the Mexican government. He also considered it in the light of a political conspiracy, in which view the Spanish citizens of Mexico generally coincided. The results of overspread the surface of the plain. Instead of his investigations of the affair were at once transmitted to the home government, but without waiting for instructions, he addressed a note to dense population of former times is vanished, Signor Montes, demanding the summary condem and no man dwells there. Instead of the hum nation and execution of the criminals, and of many voices, silence reigns profound, except also claiming indemnity for the property deswhen a few passing travelers or roving Arabs flit troyed. Signor Montes replied, denying the across the scene. Destruction has swept the implications of political conspiracy, and declar-land, and the hand of man been made the in- ing government had taken efficient steps to ferstrument by which God has effected his punish- ret out the offenders. He refused indemnity, and contended that no foreign minister could in physical reason why it should not be as bounti- terfere with the administration of justice in the ful and thickly inhabited as in days of yore; a country to which he was accredited, and that little care and labor bestowed on the ancient the action of Sorela was not only a violation of canals would again restore the fertility and pop- the law of nations, but of treaty stipulations be-

To this note the Spanish Minister replied, on the 19th of January, thirty days after the massacre and before he had heard from his governrender them navigable for the shallow vessels of ment, demanding his passports and announcing the country. Such a work of supererogation is that diplomatic relations between the two counnot, however, to be expected from the existing tries were at an end. The passports were sent, and the Spanish Minister left for Madrid.

The Mexican government at once dispatched and European civilization, with its concomitant Gen. Lafragua to the Spanish Court, with instructions, it is said, to settle the difference by reasonable concessions. We are not advised as

|feast is spread, the sparkling cup filled to the |Za'ad and is still traceable by a slight depres- | Spain seems bent on a war with Mexico. There are many rumors affoat relative to her intentions -the principal of which is, that Mexico is to be chastised and indemnity exacted from the revenadvances a step he reels and staggers wildly, and or irrigating canals are above that level. This ue by a blockade of Tampico and Vera Cruz; and that Concha, with ten thousand troops from Cuba, in conjunction with the fleet, is to execute the undertaking.

It does not appear to us that so small a spark should kindle the flame of war; and although the massacre of San Vicenta is horrible enough in its details, considering that Mexico has made proper efforts to secure the arrest of the offenders, there is not sufficient ground of complaint against the government to justify Spain in drawing the sword. The matter might be settled by arbitration; but the extraordinary course pursued by Spain induces us to believe that she does not desire to settle the difficulty; and we suspect that there is a power behind the Spanish government which is urging her onward to a war in which she can glean no laurels.

It will be remembered that some months since the government of Mexico sequestrated the inordinate landed estates of the church, taking possession of several millions of property, which the Church from time to time appropriated to her own use, and at the same debarring the priests from double voting at the popular elections. She also abolished the ecclesiastical courts, and declared the emancipation of the government from the thraldom of the Church, by announcing that it "would never subject its acts to the authority of the Apostolic See." In addition, refractory bishops were exiled from the Republie, while an Apostolic visitor, or an errand from the Pontiff, was refused a hearing. These spirited proceedings of the Comonfort government roused the wrath of the Pope, who issued an Allocution promulgated on the 15th of December last, condemning, disallowing, and declaring null and void, all of the acts of the Mexican government, relative to the affairs of the church ; also, "notifying in the gravest manner, all those who have taken part in those acts, to reflect seriously on the penalties and censures which the Apostolic constitution and the sacred canons of the councils have decreed against the violaters and profaners of persons and things consecrated, as well as the liberty and powers ecclesiastic, and against the usurpers of the rights of the Holy See."

We need not recapitulate the penalties of want of fealty to the Church of Rome. The largest portion of the wars which have desolated the world since the commencement of the Christian era, have been produced by the papal power, to chastise the refractory, to advance the cause of the Church, or to satisfy revenge. Papacy may claim the majority of the great battle-fields of the world as her own triumphs, where her reckless spirit has reveled in the flow of heretic blood. Diplomacy has ever been at her control, and nations at peace with their neighbors, have suddenly become estranged through her machinations. She has sat upon her seven-hilled city, and dispensed favors to the faithful, and hurled vengeance upon those who have rebelled at her authority. Even in her seeming impotence the spirit which has actuated her in the past, is unchanged in character, and could we but read the records of the Papal Star Chamber of to day, we should behold plans identical with those which startle us on the page of history. Spain has ever been faithful to the Church, and subservient to its interests. She is the fittest instrument to chastise the Republic which has not only mortified the pride of the Pontiff, but dealt a deadly blow to Catholicism on the American Continent. The ostensible cause of trouble between Spain and Mexico is a small one; but it is sufficient for that power, which has ever been eagle-eyed, and which follows its prey from afar.

We do not think it likely that France or England will consent to be drawn into the difficulty by guarantying Cuba, which seems to be the object of Spanish negotiations, and it is not proba-I have been led into this digression by the to his progress, but the intelligence by the last ble that Spain will commence hostilities withfact that the Nabr Malka, one of the four main steamer, that Spain continues in correspondence out such a guaranty, lest the fillibusters should arteries which supplied Babylonia with the wa- with Erance and England, leads us to believe avail themselves of the opportunity to make a anything but pacific, the chances are that the rising war-cloud will be dissipated through the aid of diplomacy .- Boston Journal,



The Advent Gerald.

BOSTON, MAY 6, 1857.

The readers of the Herald are most carnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

16. THE UNJUST STEWARD.

"And he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? give an account of thy stewardship: for thou mayest be no longer steward. Then the steward said within himself. What shall I do ! for my Lord taketh away from me the stewardship : I cannot dig ; to beg 1 am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and he said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light."-Luke 16

The doctrine of this parable, is the dangerous tendency of covetonsness, or the love of money-leading as in the parable, to dishonesty. It is not an illustration of anything pertaining to the kingdom of heaven, but of its opposite; and it exemplifies that the worship of mammon is incompatible with the worship of Jehovah. The difficulty which has been found in its interpretation, consists in the lord's commending, or praising the unjust steward. It was not however the Saviour, who commended him, but the employer of the steward; and the commendation was not in reference to his unjust acts, but to his cunning, shrewdness, or foresight in making provision against future temporal want. But the act by which such provision was made, was a fraud upon his lord, or employer, who, of course, could not commend a wrong by which he himself suffered:

The unjust steward acted according to the maxims of prudence, which are dictated by the wisdom of this world; and the moral to be drawn from it. is, that the children of this world, the worshipers of mammon, manifest more caution, foresight, and conformity to the wisdom of this world, in providing against temporal want, than do "the children of light," to the wisdom that cometh down from above, so as to bend all their energies to secure provision against eternal want.

As the worship of mammon and that of God. are incompatible with each other, it follows that what might be commended, as an act of shrewdness and foresight, by a worldly-wise man, would be condemned as dishonest, by the wisdom that is divine; and therefore corresponding acts, in the socalled children of the kingdom, would be condemnatory, instead of commendatory.

In an analogy of this kind, those to whom God has entrusted wealth, bear a relation to Him, corresponding to that of the steward to the rich man. Some of these, like the unjust steward, squander that wealth, or pervert it to bad uses, instead of employing it for God's glory. And, like him, some of them think to make provision, against future want, by acts of dishonesty. Such, however, do not make " friends" of mammon, but make mammon their enemy-placing themselves as they do in such a relation to it, that it will result in eternal condemnation. Therefore the Saviour says:

"And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye

And if ye have not been faithful in that which is tive. For, another man's, who will give you that which is tive. For,

1. While Dr. Campbell thus renders those words

" No servant can serve two masters : for either he will hold to the one, and despise the other. Ye cannot serve God and mammon. And the Pharisees also, who were covetous, heard all these things, and they derided him."-vs.9-14.

In this comment on the parable, the Saviour condemns the policy of the unjust steward, and counsels conduct the reverse. The squandering of the employer's money, led to the subsequent acts of dishonesty; and therefore he that is unjust in little things, is preparing himself for greater acts of injustice. And he that is strictly just in trifling matters, is guarded by principle, against greater temptations. To be faithful in the unrighteous mammon, is, then to deal justly and truly, and to use the goods of God's giving, as his steward. In so doing man's connection with wealth will not have harmed him, and so God will entrust to him the and says: true riches, that will provide against eternal

This doctrine was, however, very unpalatable to some who heard; for (v. 14,) " the Pharisees, who were covetous, heard all these things, and they derided him."

NOTES AND QUERIES.

"Bro. B. I wish you to name in your notes the figure or figures in Matt. 5:6. I think I understand them, but am not certain. D. B."

There are three figures in the passage referred to. The first two are metaphors in the use of the words "hunger" and "thirst." We cannot literally hunger and thirst after righteousness; but the bodily yearnings for food and drink are used metaphorically to illustrate ardent desire for righteousness. The other figure is the substitution in the use of the prhase "shall be filled." If the idea was fully expressed, it would read " shall be filled with righteousness," in which case the word "filled" would be a metaphor; for a man cannot be literally filled with righteousness. But as the declaration is simply that "he shall be filled,' and as he may thus satisfy the wants of hunge and thirst, that phraseology is put by substitution, to illustrate that his desires after righteous ness shall be fully satisfied. The sense of the passage then is, "Blessed are they who ardently desire righteousness; for they shall be made right-

In the 4th verse, only the substitution is used. And in the 7th no figure occurs.

" Had Mary, the mother of Jesus, other children besides him? If so, please give the place

In answer to this, we know not. We know, indeed that Jesus was Mary's first-born; but, as St. Basil remarks (Fol. 1, p. 509), "what she was afterward, let us leave undiscussed, as being of small concern to the mystery." It is not improbable that she had other children, but there is no evidence that she had. Her perpetual virginity is no part of the Christian faith; that she was a virgin till the birth of Christ, it is necessary to believe; for to fulfil the prophecy, it was necessary that Jesus should be born of a virgin.

ON THE WORDS " EVERLASTING PUNISHMENT."

"It may not be generally known that these words are now given up as teaching eternal pun-ishment, by many who hold to that belief. Rev. George Campbell of Scotland says, 'It should not be rendered "into everlasting punishment," but "to everlasting punishment." To go to a place "to everlasting punishment." To go to a place is not to go into it. And Dr. Lord, the editor of the Presbyterian Review says that these words do not apply to the follows give the follows. not apply to the future state, but in reviewing Dobney, he says, that they are not applied to the resurrected wicked, but to persons in the natural body.' Will you state these facts in the Herald for the advancement of truth and righteousness ?"

Answer.-We don't object to publishing anything that will advance truth and righteousness; but neither of them are advanced by the above statement. Neither are those statements criginal with "W.;" for we heard the same declarations made in January last in Roxbury, by a man who advertised himself as "A Baptist minister," that was to "lecture on everlasting punishment." Knowing that the man, though once a " Baptist minister," is not one now-not being fellowshipped by that denomination, his unscrupulousness in thus advertising himself, prepared us to hear statements like the above-which are on a par with all his declarations during three lectures we listened to.

Dr. Campbell does render the words in question "to everlasting punishment:" and D. N. Lord,

have not been faithful in the unrighteous mammon, Journal, does say that those words apply to men | Matt. 25: 43-46, are to be destroyed at his comwho will commit to your trust the true riches? "in the natural body;" but aside from those lacts, ing. The dead, whose names are not written in And if ye have not been faithful in that which is the foregoing declarations are exceedingly decep-

he does it without any assertion that they should will hate the one, and love the other; or else he not be rendered "into;" and he gives to "to the same force that he does to "into," and argues strenuously for the eternity of that punishment to which the wicked will then go. And,

2. The Mr. Lord who reviewed Dobney is not a Doctor of Divinity, nor a minister of the gospel, as the above represents-though he is no less able and qualified to cope with the subject on that account. Nor is he the editor of the Great Presbyte rian Review, as the lecturer falsely affirmed, but of his own ably conducted and independent Theological and Literary Journal. Nor does Mr. L. say that the words in question do not apply to the future state, nor give them up, as the lecturer falsely declares, -as the following extract from the article referred to will show. In reviewing Dobney, Mr. Lord refers to several texts that he quotes,

"He accordingly alleges all those expressions as proofs of his doctrine. The passage, however, under consideration shows that the death of the body is not the death or destruction of the soul, and therefore confutes his assumption. The command is,-Fear not them which kill the body, but are not able, aποκτειναι, to kill the soul, that is to take away its life by violence. Here it is shown that to take away the life of the body by violence is not to take away the life of the soul; nor ability for the one, ability for the other. The one is comeletely within the reach of men, the other is wholly beyond their power. The death of the body, then, is not the extinction of the soul. It survives and consequently Mr. Dobney's argument from this passage is built on a false assumption, and is verthrown.

"The other passages which he alleges, in like nanner confute both his doctrine and the assumption on which it rests, that death is the annihilation of the whole being. The first is Matt. 25: 46. 'And these shall go away into everlasting punishment, and the righteous into life eternal. They who are thus to go into punishment and life, are the living nations whom Christ is to judge at his second coming, and are therefore to be in the natural body. If death, then, be, as Mr. Dobney holds, annihilation, and the punishment to which they are doomed be death, as they then will be swept from existence, they cannot be raised again to life. A reproduction of such beings would not be a resurrection, but only a new creation of others like them. That which has absolutely ceased to be, can never by any possibility exist again, and be identically the same as it was before annihilation. The supposition is a self-contradiction. But we are expressly shown that all the wicked who have died, are to be raised to life again at the judgment which is to follow the release of Satan, and the revolt of the nations after the close of the thousand years. The supposition, therefore, that the punishment to which the enemies of Christ mentioned in this passage, are to be subjected at the commencement of the thousand years, in annihilation, cannot possibly be true. This is shown, also, by the interminableness of their punishment. They are to go is xwhasiv awvior, to everlasting punishment. Their existence and consciousness are to be without end, therefore, as otherwise the penal inflictions they are to suffer, could not be eternal. Mr. Dobney endeavors, indeed to show that they may be everlasting, because what he regards as their consequence -annihilation-would be eternal. But that is a solecism. A being cannot be the subject of good or evil any longer than he exists. Nothing but nothingness itself can be predicated of him after he punishment, it would end when that annihilation was accomplished. Viewed in either relation, therefore, the passage presents an unanswerable confutation of Mr. Dobney's doctrine. Their punishment cannot be annihilation, because they are to exist at a future period; it cannot be an extinction of their being, because it is to continue and be predicable of them forever.

"The passage he next offers, relates in like manner to the destruction of the wicked who are living at Christ's coming, and confutes instead of confirming his theory. 'And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power,' 2 Thess. 1:7-9. But the living only who are in open war with Esq., the editor of the Theological and Literary united with them in persecuting his disciples, suffering that incarceration which it was predicted

the book of life, are not to be raised and indged until the vast period has passed that is denoted by the thousand years that are to follow that jndgment of the living. The fact, therefore, that those who are of the antichristian party are to be destroyed anterior to the millennium, demonstrates that that destruction is not to be an annihilation, inasmuch as they are to be raised to life again at the final judgment of the dead, after the close of the thousand years, which would plainly be altogether impossible if they had no intermediate existence. A resurrection is not a creation. It is a change of a subject that already exists from one state of being to another. If, then, the wicked do not then exist, they cannot be the subjects of a resurrection. His construction of this passage, therefore, as teaching the annihilation of those on whom vengeance is to be taken by Christ, at his coming, is unauthorized and inconsistent with the fact which we are taught in other passages, that they are to live at a later period."

In the above, we have italicised the words quoted by "W.," and also those which show that "W." is in error in supposing Mr. Lord gives up those words as teaching " future punishment." " W." would not have supposed he did, had he not heard the lecturer referred to affirm it. The latter, however, is without excuse ; for in his lecture he gave the page of the volume from which he quoted Mr. Lord, and therefore he had the means of knowing that what he said of his "giving up" those words was not true. And not only that, but after his first lecture, we stated to him that he was in error on the subject, that Mr. Lord does not give them up, and corrected several other mis-statements that he had made; but the next evening he repeated them, as he did that of Mr. Lord. What possible motive a man can have for making such declarations, it is impossible to conceive; for any person of intelligence has only to look into the works he quotes from, and read in connection the things he omits, to see how he deceives the illiterate by such unfounded assertions.

THE DOCTRINE OF THE MILLENNIUM.

(Continued from our last.)

This writer says : "The angel mentioned in the first verse, it is confessed by all, is no other than Jesus Christ, the Angel of God's Presence, the Angel of the Covenant. He has the key of the bottomless pit; He Himself says, 'I have the keys of hell and death.' He has a great chain in his hand, and with it He binds Satan; 'For this purpose the Son of God was manifested, that he might destroy the works of the devil. He delivered Satan and his angels to chains of darkness. By his death upon the cross, Christ destroyed him that had the power of death, that is, the devil. He delivered us who were captives and bondsmen of the prince of the power of the air, and chained our enemy in his dark prison-house. Such was Christ's act and deed. And if Satan still has power in the world, (as doubtless he has,) this let us remember, is due to man and not to God. It is because men sleep when God bids them watch; therefore the enemy comes. But the devil is chained to all who do not loose him of their own will. 'Resist the devil, and he will flee from you.' 'He that is begotten of God keepeth himself, and that wicked one toucheth him not.' 'The gates of hell shall never prevail against the Church.' 'Lo, I am with you always, even to the end of the world.' In other signal ways, too, Christ at his coming chained Satan. The idols whose altars had reeked with human blood were cast to the moles and bats. The oracles were dumb. Pagan temples became Christian churches. Basilicas are now cathedrals. The cross, once the scandal of the world, floats on on the banners of armies, and is set on the diadems of kings."

On the hypothesis here presented, Satan was chained at Christ's first advent, has been chained ever since, and his works are all destroyed! What a heaven on earth this world has been since Satan was thus incarcerated!

Christ has the keys of death and hell, but has he vet destroyed death by re-animating the forms that slumber in the dust? and has He unlocked hades, so as to bring forth from thence the spirits of the departed? If not, his possession of their keys, is no proof that he has yet made use of the power thus symbolized, -which is the point at issue. And that he has not, nor destroyed the works of the devil, is shown by the prevalence still, of sin and death, the work and consequence of Satan's unrestricted workings.

This writer admits that Satan still has power! Christ, Rom. 19. 16-21, and those who have Rut if he still deceives the nations, then he is not

This admission is fatal to his whole theory. True, he imputes the exercise of this power to the discredit of man and not of God; but if God has incarcerated Satan so that he should not deceive the nations, how can man's sleeping affect Satan's chains! It is his restriction and not man's watchfulness that will prevent his harming man during the period of his binding. If it were man's watchfulness that restrained him, then it would be man and not God that bound him. But God will bind him, when man need not fear his wiles.

During the present period, it is the testimony of Scripture, that Satan, "as a roaring lion, walketh about seeking whom he may devour." It is not true, then, that he is now bound. And while he is thus roaming unbound, it is true that man must " resist " his wiles, watch against his snares, and so, by God's help, he now keeps him self so that the wicked one toucheth him not. But when Satan is bound, that wicked one will be so kept, that he will no longer roam at large and deyour the unsuspecting.

This writer affirms that the idols have been cast to the moles and bats. The Scriptures however affirm that when thus cast, those who cast them will flee to the rocks for shelter, because of the wrath of the Almighty.

Our astute reasoner proceeds:

"And I saw thrones, etcetera, 4th, 5th and sixth verses. It is first to be observed here, that these words are not spoken of the bodies of the saints, but of their souls. I saw the souls of them who had been beheaded for the witness of Jesus. This must be carefully borne in mind, because the error of the Millenarians is mainly due to a neglect of this distinction. They imagine a bodily resurrection, whereas St. John speaks of a spiritual one. It is not said that these souls lived again, but they lived and reigned with Christ, so that what is here said is spoken, not of a corporeal, but of a spiritual resurrection."

It is also " to be observed," that the souls spoken of, are " the souls of them that were beheaded for the witness of Jesus." Being beheaded, they must have been dead. "Them that were beheaded," is the antecedent of the relative "they," in the affirmation, "they lived and reigned with Christ a thousand years." Their living, is therefore antithetical to their having been beheaded; and living, those whose souls they were, were no longer in their previous headless condition. If only the souls lived, in what sense had they previously not lived? Living, is a condition nowhere affirmed of souls disconnected from their bodies. For souls to live, is for them to be re-united to their bodies. As, when disconnected from the body, the soul is under the dominion of death and Hades, it follows that for it to live, is to free it from that dominion. A resurrection cannot therefore he predicated of the soul, independent of its connection with the body; and hence it is not a spiritual, but a bodily resurrection that is here symbolized.

" Again, it is not said that Christ reigns with His saints, but that they reign with Him. He is in heaven, and will there remain till he comes to judgment. So this is not an earthly, but a heavenly resurrection. Such is the nearness and dearness of all faithful Christians to Christ, that his exaltation is represented as theirs. He is persecuted in them, and they reign with him. I am the resurrection and the life, says our Lord. He that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. Because I live, ye shall live also. If any man keep my saying he shall never taste is called the first resurrection because it precedes the resurrection of the body; and because it is the opposite of the second death; which is the casting of soul and body into the lake of fire. The erroneous application of this passage of Scripture to a mere bodily resurrection instead of to the spiritual regeneration, which is effected by our incorporation with the mystical body of Christ, is a natural result of low and inadequate notions of our baptismal privileges and obligations, and of the sacred duties and inestimable blessings of church membership and church unity; and wherever unworthy notions are entertained on these momentous points there the doctrine of the millennium may be expected to prevail."

Very astute reasoning !- that because it is said the saints reign with Christ, and not that he reigns with them, therefore the reign is in heaven and not on earth! There being nothing said in the connection respecting the locality of that reign, nothing can be determined of that, except by other

should prevent his continuance in such deception! | that their reign is in heaven, it is an admission that had it read that Christ would reign with them, its locality must have been on the earth. But the necessity of its being in heaven because of such phraseology, is disproved by the declarations of Rev. 21:3: "The tabernacle of God is with men," and therefore, according to his argument, on the earth! Its locality on earth, however, is proved, by Rev. 5:10, "Hast made us unto our God kings and priests, and we shall reign on the earth." As they will reign on the earth, if they reign with Christ, his reign must also be on the earth.

Our logician, however, predicates the locality of the reign, on the fact that Christ is in heaven and will remain there till the judgment. How is that inconsistent with the opinion of millenarians that the epoch here symbolized is that of the judgment; and that at this epoch Christ leaves heaven and descends to earth?

That Christ is in heaven at the epoch here symbolized, is at variance with the position of this apocalyptical interpreter; for he began his exposition of this passage, by the admission that the angel here brought to view is Christ; and it is affirmed of this angel, that John saw him "come down from heaven!" When this symbolization is fulfilled therefore, Christ will be on the earth; and the saints' reigning with him, is not inconsistent with their reigning with him on the earth. Hence it is not an heavenly, but an earthly resurrection that is here symbolized.

A "heavenly resurrection !" What is a heavenly resurrection! Is there death in heaven! There must be, to predicate a resurrection there ! The idea of a heavenly resurrection, in distinction from an earthly one, in point of locality, is therefore simply absurd, and shows the great strait to which this writer is driven by the exigency of his most unscriptural theory!

It is also inconsistent with his own propositions that follow. For remember, he denominates it a "heavenly resurrection," not because of its kind, but because of its locality-transpiring in heaven, as he claims, where Christ is. He however proceeds to speak of it, as that condition of the soul which follows conversion, and which locates it on the earth, making it not a heavenly but an earthly resurrection !- though not corporeal, but spiritual. A theory, thus abounding in contradictions, should have convinced its author of its absurdity

The condition however to which he last applies it, our union with Christ, is one that precedes death. But the resurrection symbolized in the passage before us, by the living of the souls of them that had been beheaded, must be one that follows death. And hence the theory of this writer, and the truth symbolized to John, are as wide apart as the poles !

(To be continued.)

Spiritualism. WHITHER IS IT TENDING !

In answer to the question, Is there a God? a writer in the Christian Spiritualist of April 25th, 1857, says:

"All that man can ever know of God or His attributes, or mode of his existence, is by keeping a sharp look out, and closely scrutinizing that which passes through the door of his internal life, whether from the internal or spiritual side of his conscious think, or the external or worldly side of the

Thus a revelation from God respecting Himself is ignored. Man's reason is made to supercede all Divine revelation.

Another writer in the same paper says of the

"The soul of man we believe to be an emanation from God, and must consequently be governed by his laws. His laws being unchangeable, it follows, as a self-evident proposition, that what the soul of man has ever been capable of perceiving and knowing, it must be capable of perceiving and knowing now."

This is the old pagan notion that the soul is a part of God, and was eternal in its existence. It denies the creation of the soul by God, and makes

WAR ORDERS OF THE EMPEROR OF CHINA .- The following document, purporting to be a dispatch addressed to the Viceroy of Canton by the Chief of the Council of the Emperor of China, has been received in Paris from Macao

"Yeh!-1 have serious news to announce to you. We have read with attention the account you have given us of the attack by the English barbarians. The Nuij Ko were unanimous in their indignation and we determined that the Emperor should be informed of it, notwithstanding the pain it occasions his magnanimous heart, and these are the commands of his mighty will:

"Yeh !- You are to carry on a war of exterminscriptures. If their reigning with Christ, is proof ation against the foreign barbarians who have at-

tacked you. They must receive from you an exem- trations of the Christian Sabbath and sanctuary. plary chastisement. But after the vengeance shall It is doubted whether the minister means what he have been deemed sufficient by you, and if they manifest sincere repentance for what they have done, the Emperor our magnanimous Sovereign, who is inundated with floods of light, consents that hostilities should cease, and that commercial affairs should be resumed with these foreigners as they existed previous to their fault.

"Yeh !-You will take heed, and you will communicate the proceedings to the Mandarins placed under your orders.

"Pekin, the 10th day of the second moon."

TORTURE IN SICILY .- The state of affairs in Sicily is perfectly frightful. A new instrument of torture has been invented, and is used with good effect in extorting confessions from prisoners. The inventor is a police agent, Baiona, and he was rewarded by his humane master with the cross of Francis I, for his invention. The following description of the instrument is furnished, by which it will be seen that the cuffia is superior in refinement of cruelty to the "iron mask," or any of the internal torturing engines of antiquity.

"This cap, or cuffia consists of a circular band of steel, passing round the head just above the eyes, with a semicircular band of the same material connecting it over the top of the head from ear to ear; attached to this superstructive is a chin strap of steel wire, growing broader towards the bottom so as to confine the lower jaw completely, and make it utterly impossible to articulate when the bands on the head are properly screwed up; and to complete the adjustment there is a strap of leather with a buckle attached to the chin strap, which passes round the back of the neck, just below the ears, and keeps the latter firm in its place. It is said that the first experiments made with this novel instrument of torture were on two persons called Lo-Re and De Medici, and that the former suffered so much from it that he remained senseless for some time, and the jailer who saw him, believing the man to be dying, ran and fetched a doctor and a priest without asking Signor Baiona's permission. When the doctor and priest arrived Signor Baiona consented to allow the cap to be removed from the unfortunate prisoner, who was at length restored to life after a copious bleeding and other remedies; but he ordered a punishment of 15 blows of a stick to the jailer, in order to check his over zealous charity in future."

VOICE FROM VIRGINIA .- In reference to the late election in St. Louis, in which the Emancipation party triumphed, the Wheeling (Va.) Intelligen

"These elections do demonstrate this fact beyond a cavil-that the sentiment of the great majority of the people of this Union is irrevocably opposed to the extension of Slavery; that they are determined, if overwhelming public sentiment can avail anything, another Slave State shall not be admitted into the confederacy. And why are they so determined? Because they believe, and not only believe, but see and know, that Slavery is an unmitigated curse to the soil that sustains it. They know this, because they see every Free State outstripping every Slave State in all the elements that make a people powerful and prosperous; because they see the people in the one educated and thrifty, and in the other ignorant and thriftless : because they have before their eyes a State like our own, once the very Union itself almost, in importance, to-day taking the rank as a fifth rate power."

WHY PREACHING DOES SO LITTLE GOOD .- The London Christian Observer on this point asks, "Is it not because, while the world has apparently come nearer to the Church, the Church has really drawn nearer to the world ! It seems as if a mutual approximation had taken place, and a mutual sacrifice had been made : but in truth the sacrifice has been chiefly on one side, and that on the wrong side; things which are, perhaps, not unlawful in themselves, have become a snare to the great mass of professors of religion. The world has smiled upon them, and they have too often been fascinated

Some instances of the inconsistency of Christians, such as taking great pains to attend a fashionable concert of music one evening, and the next deferred by fear of taking cold from attending church or lecture close at their doors are cited, and then the writer proceeds : " And when the world sees such conduct on the part of Christian neighbors, what other inference can they be expected to draw from it than that professing Christians do not believe what they profess; that their religion is but a cloak, which hangs loosely upon them, and which they are glad at any time to cast off, in orler that they may enjoy the pleasures of sense! This is one great cause which serves to neutralize list. the effect of the most earnest and faithful minis-

says, when he denounces the love of the world, and of the things of the world ; because they who profess the greatest attachment to his ministry are so little affected by his preaching. And if he who thus preaches begins himself to descend to any kind of frivolities, then he may preach like an angel, without ever converting one sinner from the error of his ways."

ADVICE FOR PREACHERS .- The following from the London Record, we commend to the attention and reflection of those who minister in holy things:

1. Understand your text.

- 2. Avoid a display of learning-criticise in the study-teach in the pulpit.
- 3. Divide your subject -- it helps the hearers.
- 4. Speak in short sentences-it helps the
- 5. Use plain words—they are good for all sorts and conditions of men.
- 6. Avoid parentheses—they trouble the speaker, they puzzle the hearer.

7. Apply pointedly.

- 8. Rebuke boldly.
- 9. Warn lovingly.
- 10. Encourage heartily.
- 11. Preach frequently with your tongue.
- 12. Preach always by your life.
- 13. Honor the Holy Ghost.
- 14. Remember your Master. Seek his glory,

Old John Owen says somewhere .- "To preach the Word and not to follow it with prayer constantly and frequently, is to belie its use, neglect its end, and cast away all the seed of the gospel at

CLASSIFICATION OF READERS.—Readers may be divided, says Coleridge, into four classes :

- 1. Sponges, who absorb all they read, and return it nearly in the same state, only a little dirt-
- 2. Sand glasses, who retain nothing, and are content to get through a book for the sake of getting through the time.
- 3. Strain bags, who retain merely the dregs of what they read.
- 4. Mogul diamonds, equally rare and valuable, who profit by what they read, and enable others to profit by it also .- New Lectures on Shakspeare.

WHEN Peter Croton was engaged on a picture for the royal palace of Petti, Ferdinand 11. particularly admired the representation of a weeping child. Has your majesty," said the painter, " a mind to see this child laugh?" And suiting the action to the word, the artist merely depressed the corner of the lips, and the inner extremity of the evebrow, when the little urchin seemed in danger of bursting his sides with laughter, who a moment before emed breaking his heart with weeping.

If this be true in the world of living men, slight, very slight, are the causes that make or break the happiness of life. The touch of a brush can dim neaven with a cloud, or brighten the prospects of the fair horizon.

Don't Worky .-- When Bulstrode Whitelock was embarked as Cromwell's envoy to Sweden, in 1753, e was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. It happened that a confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said : " Pray, sir, will you ive me leave to ask you a question?"---" Certain-" " Pray, sir, don't you think God governed the world very well before you came into it." ... Undoubtedly." "And pray, sir, don't you you are gone out of it?"--" Certainly." "Then sir, pray excuse me; but don't you think you may as well trust him to govern it as long as you live?" -To this question Whitelock had nothing to reply; but, turning about, soon fell asleep, till he was summoned to embark.

THE CHILDREN .- The Texas Christian Advocate says: The children, we fear, are more neglected by the church and ministry than in former times. No church, no ministry, can prosper that neglects the children. What a field for usefulness! There are so many of them! They are so easily won by friendship! They remember what is now said to them longer than anything they hear in after life. An impression now made may last forever. Little as thoughtless persons think it, awakenings and conversions in children are more reliable than in middie-aged persons. Young preacher, remember the children! Talk to them, play with them, pray with them, baptize them, put their names on the church



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Herald.

CHRISTOPHER COLUMBUS AN ADVENT-

anound ad ag BY D. T. TAYLOR. w shivid

CHRISTOPHER Columbus a writer on prophecy Christopher Columbus affirming that the last days had come, and a fixer of dates for the world's ending! Even so. The discovery is perhaps not quite equal in general importance, to that made by the great Genoese himself; yet all students of prophecy on both sides of the Atlantic, will bail it with no small degree of interest. It is to me, deeply interesting to be able to associate the uames of men of science, with the study of the divine prophecies of Scripture. We mention Tycho Brahe, Edward King, F. R. S. John Milton, Sir Isaac Newton &c. and now to the list, we henceforth add the world renowned name of Christopher Columbus. Not only did Geometry, Astronomy, Nautical science and Geography, engage his strong and fertile mind, but the sacred prophecies which are " a light that shineth in a dark place," (but which too many make the dark place itself,) powerfully arrested his attention, and came in for their share of his investigation. Columbus was decidedly a religion ist, and a far better man than most others of his time. "He was," says Irving," devotedly pious." All his great enterprizes were undertaken ' in the name of the Holy Trinity.' Educated in the Roman Catholic faith, he was ardently attached to the church, and continually sought to advance its interests. Prayer, the vesper hymns, and thanksgiving, were always heard on board his ships. He used no imprecations, or oaths, or irreverent expressions whatever. All his discoveries were celebrated by solemn and devout thanks to God. He partook of the sacrament always before embarkation, and on no occasion would he ever sail from port on the Lord's-day, unless compelled by stern necessity. These facts add to our interest in him His principal religious fault was a spirit of intolerance, which was and still is, the prevailing spir it of his church. He seemed to have died in peac May 20th ,1506. His dying words were, " Into thy hands O Lord I commend my spirit." He had a great and noble soul, but to speak of him as being faultless is impossible.

From his American biographer already mentioned, we learn that his mind was " filled with solemn and visionary meditations, on mystic passages of the Scriptures, and the shadowy portents of the prophecies." (Irving's life of Columbus. Vol. 3, p. 201.) When opposed in his plans, " his visionary spirit took fire at the doctrinal objections of his opponents, and he met them upon their own ground, pouring forth those magnificent texts of Scripture, and those mysterious predictions of the prophets, which in his enthusiastic moments he onsidered as types and annunciations, of the sublime discovery which he proposed." (Irving's Life of Columbus. Vol. 1, p. 79.) He read this not only in the Bible, but in nature, in the stars and in the signs of the times. He conceived himself a divinely appointed agent, in the accomplishment of a sublime and awful mission. midst delays and disappointments, sufficient to have preached upon all the earth, and the holy city reduced any ordinary man to despair. Eighteen should be restored to the church. Our Lord has weary years of hopeless solicitations amidst poverty, neglect, and taunting ridicule, elapsed after he conceived his enterprize, before Ferdinand and Isabells enabled him to carry it into execution. (Ibid. p. 109.) He was then 55. Says Irving, "A deep religious sentiment mingled with his meditations, and gave them at times, a tinge of superstition. but it was of a sublime and lofty kind. He looked chosen from among men, for the accomplishment its high purpose. He read, as he supposed his conof the prophets. The ends of the earth were to be and languages united under the banners of the Redeemer. This was to be the triumphant consummation of his enterprize, bringing the remote and un-Christian Europe; carrying the light of the true faith has in the French work from which I take these in-

countless nations, under the holy dominion of the church." (Irving's Life of Columbus, Vol. 1. p. 38-9.) Under these impressions, he began and completed his wonderful discoveries.

One of Columbus' daring schemes, was the recovery and re-building of Jerusalem. To the accomplishment of this work, all the expected untold wealth, accruing from his discoveries, was to be sacredly devoted. The gospel, he insisted must in fulfilment of our Lord's prediction, Matt. 24:14-" be preached in all the world," and when this was done, the end of the age would come. But previous to the end, Jerusalem must be rescued from the Turks. This deliverance of the Holy Sepulchre from Mohammedan rule and ownership, was, says Irving, "his favorite project." Writing to his sovereigns, from the Isle of Jamaica July 7th 1503, he enthusiastically exclaims,-" Jerusalem and Mount Zion, are to be rebuilt, by the hand of a Christian. Who is he to be! God by the mouth of the prophet, in the 14th Psalm, declares it. The abbot Joachim says, he is to come out of Spain." In a letter to his sovereigns, written about the year 1501, urging them to set on foot a crusade to rescue the holy city, " he averred in the fullest manner, his persuasion that from his earliest infancy he had been chosen by heaven, for the accomplishment of these two great designs, the discovery of the new world, and the rescue of the holy sepulchre." It was at this, time the historian informs us, that Columbus with the assistance of a Carthusian friar, wrote his manuscript volume on the prophecies, to be delivered to Ferdinand and Isabella. All the prophetical works were doubtless seen and read by Washington Irving, during his residence at Madrid in Spain, though he carefully avoids making allusions to Columbus chronological calculations and expectations, of our Lord's coming, and the end of the world. But another of equal authority, has alluded to them.

As to the remarkable letter written from Jamaica to which I have referred, it has never been trans lated into English, and no copy exists in this coun try to my knowledge. It has been reprinted into Italian, by Morelli a librarian at Venice in 1810. being first printed in Spanish in 1501, and also in Italian at Venice according to Rossi in 1503. My authority for this, is Alexander Von Humboldt. Morelli's is probably a reprint of the old Venice edition 1503. Rich, the American bibliographer gives the title in his Bibliotheca. No other bibliomaniac mentions it that I have seen. Don Martin Fernandez de Navarette has doubtless published all Columbus' works at Madrid. For the information of prophetical students, I give from Humboldt the full Italian title of Columbus' famous letter. It is as follows.

Lettera varissima di Cristiforo Columbo, repro dotta e illustrata dal cavaliere ab Morelli Bassano nella stramperia remondiuiaua 1810, in-8 de xvi et 66 pag. (I'l, y en a une analyse danse le Mag. Enciyel, 1812.

I now quote from Humboldt. Referring to Co. lumbus' prophetical calculations he says,

" The very rare letter addressed to King Ferdinand and Queen Isabella from the Isle of Jamaica the 7th of July, 1503, and more especially the sketch of the extravagent work upon the prophecies, written in part by the hand of the Admiral, subsequently to the year 1504, (18 months before his death,) prove with what force of persuasion a mystic theology was progressively invading his great soul. 'In the execution of my enterprize to the Indies,' says Christopher Columbus, Fol. IV, of his work on the prophecies, 'human reason mathematics, and maps of the world, have served me nothing. It has accomplished simply that which the prophet Isaiah had predicted, before the end of the world, all the prophecies should have wished to make a great miracle by my voyage to the Indies. It was necessary to hasten and finish this work of divine inspiration, for according to my calculation there remains now to the end of the world, one hundred and fifty years.' It was then in 1506, between the death of D'Carte, and that of Pascal, that according to Columbus the world should come to an end." (Translated from " Exupon himself as standing in the hand of heaven, amen critique de l' historire, de la geographie de noiuveau continent et des progress de l' astronomie pantique aux quinzieme et seizieme siecles, templated discovery, foretold in holy writ, and Paris. 1836, tom. 1, pp. 15-19." This work shadowed forth darkly, in the mystic revelations has no English translation. Its English title is, Critical examination and history of the geography brought together, and all nations and tongues of the new continent, and the progress of nautical astronomy in the 15th and 16th centuries, by Alexander Humboldt." It is a work of 5 volumes.)

The work on the prophecies to which reference known regions of the earth, into communion with is made, by both Irving and Humboldt, the latter

into benighted and pagan lands, and gathering the | teresting extracts, also given the full Spanish title. | the rapid unfoldings of the divine purpose in thus It is as follows,

> "Documentos diplomaticos., N. 140. Libro de las Profecias que junto el Admirante don Christobal Colon de la recupuracion de la santa ciudad de Hierusalem y del desculbrimiento d las Indias (Navarettetom, ii. pp. 260, 265, 272.)

Remarking upon and quoting from this remark-

able volume, Humboldt continues : "In September 1501 Columbus sent this theological manuscript, which in spite of the difference of country and age, re-calls involuntarily the great discussions of the immortal Newton upon the eleventh horn of the fourth beast of Daniel, to a chartraux the Father Gaspar Gorricio for him to complete and illustrate with learned citations. I place this fact eighteen months before the death of the Admiral, which happened the 20th of May, 1506, because at the end of the manuscript upon the prophecies there is a discussion of the eclipse of the moon observed by Columbus near the eastern cape of the Hayti, the 14th September, 1504. But another part of this work on prophecy, for ex ample, that which treats of the near approach of the end of the world, is anterior to 1501. "St. Augustine informs us," says Columbus, "That this end of the world will be in the seventh thousand of years after the creation. Such is also the opinion of sacred theologians and of Cardinal Pedro de Alliaco. Your Highness knows that from Adam to the birth of Christ, one counts 5343 years and 318 days according to the exact calculation of King Alphonzo. But we have 1501 years not entirely accomplished from the birth of our Saviour until now. The world has then already endured 6845 years. There remains consequently, but 155' years to the time when the world may be destroyed."

From these extracts it is evident that Columbus was familiar with the prophetical works of Augustine, A.D. 420, Joachim Abbas, an apocalyptical writer of A.D. 1190, who Mr. Elliott says had "a greater influence as a prophetic expounder than any other man in the middle ages," as also those of Cardinal Alliaco, and adopted their views of the world's duration. Following the chronologist Alphonzo, he supposed Christ would come about the years 1656-57. We know not how extensively his views prevailed. I judge this Alphonzo from whom Columbus gets his data, must have followed the Septuagint chronology, as his calculation of the time anterior to the birth of Christ nearly coincides with it, differing but about 130 years. But it is not certain. The reader will not fail to observe that Columbus' prophetical disquisitions forcibly arrested the attention of the scientific Humboldt, whom Bayard Taylor pronounces "the world's greatest living man." even seems to draw a comparison between Columbus and Sir Isaac Newton in respect to their devotion to the study of prophecy. I am unacquainted with his complete views, yet it is scarcely possible that the former, a staunch Catholic, took a view of the little horn of Daniel, seventh chapter, similar to that of Newton, as the latter makes it a symbol of the Pope and hierarchy of Rome. Columbus also fixes the time of the end, while Sir Isaac does not. Like Luther, whose mind was so impressed with the nearness of Christ's advent, that he felt it necessary to hasten his translation of the Bible lest he came before his task was finished; so too, Columbus felt impelled as by a divine power, to urge to their final consummation his magnificent discoveries, which he supposed was soon to be followed by the end of the world. Blessed are those servants whom the Lord when he cometh shall find watching."

Such were the solemn thoughts which occupied the soul of the great discoverer in his closing years, lation in the midst of bitter neglect and disapwhich though pretty thoroughly conversant with English prophetical literature, I have never seen stated by any author during the past three hundred years; facts which historians if they knew with a thrilling interest. They furnish the matter for a serious train of reflection.

Did God, foreseeing the approaching end move this man to open a way to this western continent, that his vast plans with reference to our world so clearly defined in Scripture might be carried to their final completion? And when he had used him to fling open the gate of the might West, lest he become exalted, set him aside in neglect, that no flesh might glory in his presence ! And did he then but a few years later choose Martin Luther as a master agent to illuminate the darkness of the uprising nations, and flash in upon their minds

pushing two men of obscure origin to the front of human society, one to accomplish his will in bringing the ends of a world together, the other to commence a work that should carry the tidings of the true faith into all the world. And how striking the coincidence! Both were abidingly impressed until the day of their death, not only with the nearness of the consummation, but that they were the chosen instruments in the hand of Jehovah in preparing the nations for His final manifestation in judgment. Truly " he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?" The period since Columbus and Luther has been one of remarkable activity and prayers. This is unprecedentedly true of the last half century. We are forcibly reminded of the stirring prophecy in Zephaniah 1:14-18, and would

"Chide the tardy seals that yet detain Thy Lion, Judah, from his destined reign."

In concluding I would not fail to acknowledge my indebtedness to Mr. H ---, the very gentlemanly and obliging librarian of the " American Antiquarian Society's Library " in this city for most of my sources of information on the views of Columbus, as also for the English translations; my attention being first called to the subject by him. I hope our friends both in England and America will examine closer into the matter. It is a little surprising if no persons save Irving and Humboldt, have taken extensive notice of the prophetic doctrines of Christopher Columbus. Who will undertake to obtain his writings and give a synopsis, or, what would be better still, a translation of them?

Worcester, Mass., April 28th, 1857.

THE LAW OF MOSES,

Concluded.

Again Paul says to these Christians "Ye observe days, and months, and times, and years," and upbraids them for " turning again to the weak and beggarly elements, whereunto they desired again to be in bondage." In reference to these various expressions of the apostle, Macknight thus

"At the death of Christ, the law of Moses was abolished in all its parts, to all mankind as a religious institution. Since the apostle has taught us, Eph. 2:15, that the ritual precepts of the law of Moses, which formed the middle wall of partition between the Jews and Gentiles, were abolished by Christ; also, since he has taught us (Col. 2:14) that he hath by the same means, blotted out the hand writing of ordinances, that is, the whole of the moral precepts of the same law, as sanctioned with the curse, and hath taken it from Jews and Gentiles, it is evident that the law of Moses in all its parts, is now abolished, and taken away; consequently no one is obliged to perform any moral duty, because it was enjoined by Moses, for if the obligation of the moral precepts of his still continued, mankind are still under its curse. . . . The controversy concerning the law of Moses, which rent all the Gentile churches in the first age, was determined by Paul, when he taught that after the death of Christ, the obligation which lay on the Jews themselves to obey the laws of Moses, arose merely from its being the municipal law of Judea. . . For the same reason he himself always obeyed the law while he resided in Judea. And even in the Gentile countries where the Jews were numerous, he observed the distinction of meats and days appointed by Moses, that he might give the Jews to Christ. And when he came to Jerusalem with the collections, because a report prevailed (Acts 21:21) that and which seem to have proved a source of conso- he taught all the Jews that were among the Gentiles to forsake Moses, saying that they ought not pointment. To me, these facts, which I am of to circumcise their children, neither to walk after opinion have never before been stated by any the customs, he, by advice of James, assisted cer-American writer, or in any American pulpit, facts tain Nazarites to discharge their vow, and thereby showed the falsehood of the report which was spread concerning him. The truth is he nowhere taught any of the Jews to forsake the law of Moses, but always inculcated the obligation of that them have measurably suppressed,-are invested law as the law of their state. What he taught was, that no person could be justified by the law of Moses, and that whoever sought salvation by obedience to that law, separated himself from Christ, and was fallen from grace."

Now no advantage can justly be taken of this view, for, obedience to all the moral precepts of the law is included in the two great commands of the gospel, requiring love to God, and love to man. Also, every command in the decalogue is recognized and enforced by some gospel precepts, except the fourth; this latter fact is a strong argument against the seventh day Sabbath.

Let me here give Dr. Deddridge's note on Col. the pure light of divine truth! Can we not see 2:14, referred to above, not to alter scripture, but to render it more probable that I understand | 5. But formerly, as it was God's law delivered

it correctly. by Moses to the same shall be by Moses to the done away. For spirit, that we may well wonder at those good prayer, or a written sermon in the second comthe Jewish law relating to the Sabbath in these most arbitrary to pretend that these words do not include a weekly Sabbath, when there was no other solemnity so generally signified by that name. though the use of the plural number shows that all days of sacred rest appointed by Moses, were to be taken in." Scott remarks upon this text: " Doubtless this last, (sabbath days,) related principally to the Jewish sabbath, which was observed on the seventh day, was now become part of the abrogated Jewish law. The Sabbath in the New Testament, always signifies the seventh day."

We wish in addition to the above to refer to Paul's argument relative to the Jewish system, and its relation to the gospel economy; as found in 2 Cor. 3:6-13. He says "Our sufficiency is of God, who also hath made us able ministers of the New Testament, not of the letter, (or law dispensation) but of the spirit; (as Baxter says, but of the gospel of Christ, who sendeth us forth by his Spirit, and giveth his Spirit by our ministry,') for the letter killeth, but the Spirit giveth life. " For the law of Moses curseth sinners, and showeth them sin, and condemneth them ; but the Spirit of Christ doth quicken them, and kill their sin, and lead them in the way of life." " But if the ministration of death, written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance which glory was to be done away." Baxter's Paraphrase. " For if the ministry of Moses, which by consequence was of death, (or of that law that condemned, but gave not the Spirit of life) written and engraven by God in stones, was accompanied with so great glory, that the Israelites could not endure to look Moses in the face for the glory of his countenance, which yet is now done away," v. 8. "How shall not the ministration of the Spirit be rather glorious!"-Baxter " Must not the more excellent ministry of a durable gospel, by which God giveth men his Spirit, be more glorious, (though all places, and all people. As a great universal we the ministers seem contemptible,") v. 9. "For if the ministration of condemnation be glory, much mere doth the ministration of righteousness exceed in glory," v. 10. "For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth," v. 11. "For if that which is done away was glorious, much more is that which remaineth glorious."-Baxter. "For if the law of Moses, (considered formerly as such, and given to the Jews to rule their commonwealth, and lead them to Christ,) which was to cease when the gospel came, to which it was a schoolmaster, was yet given in glory; much more is the gospel which is to continue, and its ministration glorious." " And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished," v. 13, " We do not as Moses veil our signifying faces, that the Israelites could not well look to the true end and meaning of their own law, which is Christ, to whom by types he pointed them, nor see that it was to be abolished by his better covenant, as it now is." Let me here give Mr. Baxter's Annotations upon this chapter, and so bring this article to a close. "The fear of of the most credible writers. The seventh day of favoring Antinomianism hath tempted some to the week was also observed as a festival, not by pervert this chapter, about the abolishing of Mo- the Christians in general, but by such churches ses law. I know of no man that hath written so only, as were principally composed of Jewish conmuch against the Antinomians as I have done, nor with so much success, in casting down their libertine errors in this land; and yet I abhor running the above scriptures, and the remarks made upon into the contrary extreme. And therefore I say, that them by good and great men, upon a subject made it is evident to any unprejudiced, considering reason, that Paul here affirmeth, That the very law because you do not keep the Jewish sabbath, now written on stone is abolished and done away. To say, it is only the glory of the burning mount, or of Moses' face, is done away, is plainly contrary every injunction of the New Testament, as you to verses 7, 9, 10, 11, 13. I will not tire the reader with arguments from so plain words. The truth is this :

1. The law of nature is not done away by Christ. but made part of his own law, into whose hand that and all things are given.

2. The ten commandments, except the preface, and a word or two in the second commandment, and the determination of the seventh day, in the 4th commandment, are the common law of nature

3. Christ also hath expressly made them his law, by reciting them preceptively; and so they bind all Christians now, as the law of nature and the law of Christ.

4. God by giving the Jews their laws, gave us directions to know in the like cases what is equal or wrong to us.

by Moses to the Jews, it binds not us, and it is

1. It never, as such, bound any but the Jews, men that can find the prohibition of a form of and the few proselytes among them. For it was never promulgated to the world; and even the mandment, and yet cannot find the abrogation of decalogue was political, and all made for that commonwealth And all the world was never plain words of the apostle, for it is certainly bound to turn Jews, nor to dwell or come into a remote country, no bigger than half England.

2. The Jews' own commonwealth is dissolved, and so are their peculiar laws.

3. The apostle expressly saith, that the law written in stone, that was glorious, is done away, vesrses 7, 11 and 13 compared.

4. Moses was no ruler or mediator to the whole world. 5. If one part of Moses' law, as such, bind, then

all of it bindeth, a quitenus ad omne; and so we must all turn Jews. 6. Paul expressly nameth sabbaths as abolished :

that is, a day of ceremonial rest, which the fourth commandment ordaineth as a type of spiritual rest by Christ.

The sum is, that we are bound to the law commonly called moral, as it is the law of nature. and of Christ; but not formally, as the law given to the Jews by Moses, or as written in stone.'

Suffer me here to add, that Dr. A Clarke takes substantially the same view of this chapter as Baxter, as will be seen by a reference to his notes thereon, which I have no room to give, only in brief.

V. 8-"The ministration of death. Here the apostle evidently intends the law. It was a ministration or service of death, its letter killed. Yet, this ministration of death, the ten commandments written on stone, a part of the Mosaic institution being put for the whole, was glorious."

V. 8-" The ministration of the Spirit. The gospel dispensation, which gives the true spiritual sense of the law.

V. 11-" For, if that which is done away, &c. Here is another striking difference between the law and the gospel. The former is termed to kataruoumenou, that which is counter-worked and abolished; the latter to menou, that which continues, which is not for a particular time, place, and people, as the law was; but for all times, and permanent good vastly excells a good that is small, partial, and transitory, so does the gospel dispensation that of the law.

The above reasoning being true, it is evident that we are delivered from the seventh-day sabbath law, and have only to observe apostolic example, or the example of the early Christian church, long before a pope, as such, existed, in their consecration of the resurrection day, the first day of the week, to religious worship. The celebrated church historian, Mosheim, when giving "certain laws, whose authority and obligation were universal and indispensable among Christians" of the first century, names as the first of these, that, " All Christians were unanimous in setting apart the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the example of the church of Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and was observed universally throughout the Christian churches, as appears from the united testimonies verts."-p. 45, sec. 4.

Let every devout follower of Christ, ponder well abundantly plain by the Gentile apostle, nor fear no longer in force, the threatening of the woe-denouncing angel of Rev. 14:9-12, while you obey may do, and not observe the seventh day, as the Jews did. May we study the word, have faith, and be established in the truth. C. P. Down

St. Armands, C. E., 1856.



Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whoso-ever liveth, and believeth in me, shall never die." — John 11: 25, 26.

Ir is made my painful duty to record another

death among us here. On the 16th instant, ABBY in 1843, when Bro. A. Hale visited Middletown and Frances, eldest daughter of Sewel and Elizabeth Cornell, departed this life, in the 23d year of her till ambraged the faith and raising in someone.

That scourge of human kind, the consumption, was the immediate cause of her death. She has been confined to her room most of the time since last October, and gradually failing. Her family and friends hoped that she might be spared to them; but despite of hope and sympathy, she has been taken away. She embraced Christianity in the spring of 1852, under the labors of Elder G. W Burnham. When she was in health, she was an even, consistent, faithful disciple of Christ; and during her sickness she was patient, uncomplaining and hopeful. She died as she lived, trusting in the righteousness of Him who is the resurrection and the life. She leaves parents, brothers, sisters and many friends to sorrow, but with the fragrant reflection that her rest will be brief, and that she will be among the shining myriads who shall rise in the morning. The funeral services were attended at the residence of her father on the 19th of April, when a large number of friends gathered around to drop the parting tear over one who was lovely in life, and who died as do the righteous. L. OSLER.

Providence, R. I., April 20th, 1857.

On the morning of the 14th inst. was borne to

brother Stephen Harding and family, the heavy news of the death of a beloved and promising son, KIMBALL HARDING, aged 20 years next June, the second officer of the bark James Cook, of Boston. She sailed from Boston the sixth of August last, bound for Rio de Janerio, South America, at which place she safely arrived. The yellow fever was prevailing at the time, and all the bark's company were attacked and recovered, except this young man. "We had fondly hoped," said the sympathizing Captain, " that the crisis had passed with us all." but alas, death, the last enemy, had fixed his eye upon this promising youth; the fatal disease fastened upon him, and in spite of the sympathy of the kind Captain and wife-the skill of the best physician-and the fervent prayer of beloved friends, he fell a prey to the destroyer on the 23d of February, 1857. This young man, although not a public professor of religion, had by his amiable deportment, strictly correct morals, and deep reverence for religion, won for himself, what Solomon says, Prov. 22d, is preferable to riches-" A good name," and "loving favor." Deep solemnity sat upon the countenance of the inhabitants of this place, when the sad news was circulated, that Kimball was no more. It was said, on the following Sabbath, that there never was a funeral occasion here when such deep feelings of sympathy were manifest, and so many tears were shed by the large audience in attend ance. A discourse was delivered on the occasion. from 2 Sam. 14:14, showing the means devised by which His banished be not expelled from Him but be brought again from the land of the enemy Will the friends of our beloved brother and sister Harding remember them at the throne of grace that this affliction may be sanctified to their good -the good of their surviving children, and the youth in the vicinity. Thanks be to God, already have three children of the family, with several youth beside, exhibited a determination to live in future, in reference to their latter end. Respectfully and hopefully yours, THOMAS SMITH. Round Pond, Me., April 22d, 1857.

The following "Tribute of affection" was hand ed by a young man of the place; which please in

> Chant a dirge of mournful numbers
> For our brother true and kind,
> Far, Oh far from home he slumbers, Buried in a foreign clime.

Often will our memories wander, Far away o'er rock and wave, And our souls in sadness ponder O'er that dear one's distant grave.

Green grass wave with gentle motion, O'er our loved one's sleeping breast; South winds, blow ye from the ocean, Softly o'er his place of rest.

Now the "golden bowl is broken," And the voyage of life is past, From the tomb, a voice has spoken, And the "dust returned to earth."

Though he had a stranger's watching, Like an angel's from above; Were it e'er so true and faithful, It was not a mother's love.

Farewell, brother, we shall meet thee, When life's fitful dreams are o'er, Then in joy we hope to meet thee, And to say " farewell " no more.

DIED, in Middletown, Pa.. April 18th, 1857, of inflammatory rheumatism, Sister Mary Thompson, in the forty-eighth year of her age. Our departed Sister was one of the many who,

tily embraced the faith and rejoiced in its consolations. And was one of the few, who, amidst disappointments and trials, scorn and reproach, have neld fast the profession of their faith without wavering to the end of their pilgrimage, and she died as she had lived, a firm and consistent believer in the Lord Jesus Christ and his glorious appearing at hand, and departed expressing with her last audible words, her joyful hope of a part in the resurection of the just. She has left a husband and ther dear friends to mourn their, but not her loss : out not to mourn as those who have no hope.

Middletown, Pa., April 25th, 1857.

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy. - This avaluable remedy for all bilious affections and diseases of the avaluable remedy for all bilious affections and diseases of the version and kidneys, removing obstructions and promoting healthy tition, is now for sale by the following persons. S. Adams, 48 inceland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Vim. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 road street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d of Chestrates.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find to not of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague travely fails to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billous fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, \$7.1-2 ets. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, unrsing females, inverted toe-ails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Bleventh street, Philadelphia,

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 a. M. to 4 r. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

Jan. 4—1year

A Chance te Make Money!

PROFITABLE AND HONORABLE EMPLOYMENT !

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to \$10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day.— Every information will be given by addressing with a stamp to pay return letter, WM. A. KINSLER, my 2 3 w Box 1228 Philadelphia, Pa., P.O.

	of the discrete is new also bely proceeded not los
a	ALBANY, N.Y W. Nicholls, 185Lydius-street.
	Burlington, IowaJames S. Brandaburg.
2	Bascoz, Hancock county, Ill Wm. S. Moore.
1	Bussalo, N.Y John Powell.
۰	BRISTOL, VT D. Bosworth.
4	Baltimore, MD
	CABOT, (Lower Branch,) Vt
3	CORDOVA, Rock Island Co., Ill
9	DE KALE CENTRE, ILL
1	CINCINNATI, O Joseph Wilson
ı	DUNHAM, C. E D. W. Sornberger
đ	DURHAM, C. E J. M. Orrock
3	DERBY LINE, Vt
•	EDDINGTON, Me
a	FAIRHAVEN, VT Elder J. P. Farrar.
3	HALLOWELL, Me I.C. Wellcome.
٤	HARTFORD, Ct Aaron Clapp.
	HOMER, N. Y J. L. Clapp.
1	HAVERHILL, MASS Edmund E. Chase,
3	LOCKPORT, N. Y R. W. Beck.
8	JOHNSON'S CREEK, N. Y
2	LOWELL, Mass J. C. Downing,
8	MOLINE, Island county, Ill Elder John Cummings, jr.
	MORRISVILLE, PA
	NEWBURYPORT, Mass Dea. J. Pearson, sr., Water-street.
ı	NEW YORK CITY F. Gunner, 42 Turney-street.
ı	PHILADELPHIA, PaJ. Litch, No. 47 North 11th street.
9	PORTLAND, Me Alex Edmonds,
	PROVIDENCE, R. I A. Pearce.
8	PUTT PREPUTE ST ARMANDS WEST, C.E. C. P. DOW.
ı	PHILIPSBURG, ST. ARMANDS WEST, C.E C. P. Dow. PRINCESS ANNE, MD
	ROCGUSTER N. V Wm. Rushy, 215 Eychange-street
	ROCHESTER, N. Y Wm. Busby, 215 Exchange-street Salem, Mass
	SHABBONAS GROVE, De Kalb county, Ill Elder N. W. Spencer
ı	SOMONAUK, De Kalb county . Ill Wells A. Fay.
	ST. ALBANS, Hancock co , Ill Elder Larkin Scott .
ı	SHEBOYGAN FALLS, Wis William Trowbridge.
ı	TORONTO, C. W D. Campbell
ı	WATERLOO Shefford, C. E R. Hutchinson, M. D.
ı	Worcester, MassBenjamin Emerson.
U	WORCESTER, Mass
1	trought sives an instantishing sink mar interespetations

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 464 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association," been Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad."

BY JOSHUA V. HIMES.

-1 dollar for six months, or 2 dollars per year, in advance\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months
to one person: and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25
for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their pa-ers, 26 cents a year, in addition to the above; i.e. 1 dollar will as for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Heraid and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., \$9 Grange Road, Bermondsey, near London.

London.

Postage. —The postage on the Herald, if pre-poid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Contents of this No.

ADVENT HERALD.

BOSTON, MAY 9, 1857.

GENERAL CONFERENCE OF ADVENTISTS

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass., commencing Anniversary week, May 26th, and continuing several days. The first meeting will be held on Monday evening, at 7 1-2 o'clock.

It is hoped that an unusual interest will be manifested to me to this "feast of the Lord," by our brethren in all sections of the country. Those who usually attend the anniversary from year to year, greatly desire this; and the church in Boston, where the Conference is to be held, hoping to receive benefit from the gathering, will do all in their power to accommodate and make it pleasant for the brethren and sisters from abroad. All interested want to see a full, large and respectable attendance, bespeaking an interest worthy of the glorious cause of our Redeemer and King, who, we believe, will soon come to reign.

Our Annual Conferences can, and should be made se of great spiritual profit to all who attend them, and to the churches and brethren scattered abroad who shall hear and read of this heavenly "sitting together." Such were the Jewish festivals; such are the Christian anniversaries of the present day; and certainly none have a more worthy cause than we. By our coming together from all parts, far and near, we can consult together for the best interest of the general cause; encourage one another in the good work in which we are engaged of spreading "the gospel of the kingdom;" and our hearts as a people will be more fervently knit together in the hope of the gospel; and thus shall we be prepared for the Master's return, who will call us from labor to reward; from toil and diligence to rest and eternal praise in his heavenly kingdom.

We do anticipate, therefore, a large attendance of devoted and spiritual brethren and sisters at this Conference, and nay the King our Saviour, bless His people with peace and prosperity throughout the land and world, till He shall come and save us.

Friends will call at 46 1-2 Kneeland street, or at the chapel entrance, corner of Hudson and Kneeland streets.

Appointments. Elder Himes will preach in

New Bedford, Mass., Sabbath, May 10, all day. Place of meeting will be given in the N. Bedford papers.

Hartford, Ct., May 12 and 13, evening;

Bridgeport, Ct., 14 and 15th, "

New York city, Sabbath, 17th, at 600 Broadway, all day.

To Delinquent Subscribers.

Prompt payment on the part of the subscribers of the Herald is now absolutely necessary to its unembarrassed existence. Of those to whom bills were sent the first of the year a large No. have made no response of any kind. Some have paid in full, some in part, some have stopped without paying, some have plead their inability to pay, and some have promised payment soon. Leaving out all of those there remains a class much larger than all others, from whom nothing has been heard. Now we want each one of those persons to write us immediately what they can do, or what they purpose doing, respecting the Herald. Let those who can, send the pay. Let those who will pay by the first of July send their obligations to pay then. And let those unable to pay frankly say so, that we may have some data on which to predicate future action.

Below will be found a list of those to whom the paper is now sent, from whom nothing has been heard, since sending them bills, with the amounts they will owe up to the 1st of July next-which is \$1 more to each than the amount of the bill sent them. In this first publication of the list, we emit the names, and, only give post-offices and amounts due. We wish for persons in each place to volunteer as agents for the settlement of these, where the parties will not themselves settle, and where the person not paying is poor and worthy, we want the friends in such places to supply their own poor, and not throw the burden on this office. And where they are unworthy, we wish to be notified, that we may not be subjected to imposition, and take proper means to protect our just rights.

Continued from our last. 76 persons already given, who owed \$389.65

14 al 11 m	IN VERMONT.	1000
One in	Waterbury	\$2.
and opposite	Montpelier	3.40
	Derby Line	6.50
CTOPE OF A	SPECIAL DISTRIBUTION OF SPECIAL PROPERTY.	6. 4.50
MARKET SALES	Richford	9.
		2.
THE PARTY	North Troy Montgomery Centre	2.
	THE RESERVE OF STREET	TO THE REAL

THE ADV	EN
" Troy	9.
South Troy Bristol Middlebury	3. 3. 3.
mission and body a mon to exposure	3.81 9.
Waitsfield to every high sammi	6.
Union Village Stowe	4.
Hyde Park	7. 15.40
East Barnard West Derby	6.50
Swanton Swanton Swant W	4.50
Sheldon Colchester	5
	12. 5.
Brooksville	2.50
Mt. Holly. W. Alburg	5. 2.81
Newbury St. Albans	8. 3.65
West Newbury Waldron	14. 13.50
IN MASSACHUSETTS	10 1912
Lawrence Worcester	10.
E Dei	2.81 3.
Newton Upper Falls Charlestown	7.
and an Lynn of the state of the goldenice.	2. 7.
erishering one beyinted also create add	3. 2.50
Lowell Cambridgeport South Reading	3.
Westboro	12in ode
waller off devices while one ton	2.25
Welfleet Westford Graniteville	6. 8.
Newton Lower Falls	4. 3.75
Brighton Chicopee	3. 2.75 16.
Springfield Fitchburg	16.
No. Truro	15.
Feltonville Palmer	13.
Upton Malden	5.25 13.
Walpole	8.
East Randolph Bridgewater	3. 101
Ipswich	2. 7.50
	9.
Yarmouth Port Watertown	0.
South Braintree	8. 10.
Leominster	7.
Holden Ashburnham	6.50
closs bollages you of hereigned as	2. 6.
Wendall Millford	5.50
Amesbury Whateley	2. 11.
Clinton	2. 3.
Winchendon Cheshire	5.50
South Weymouth	13. 7.
Weymouth Charlton	6.7
Jenksville Lancaster	6.
Haverhill IN CONNECTICUT	4 and b
Hartford, Conn., Warehouse Point	9.
meBristol of causes be again a see	12.50 2.75
New Britain Bridgeport	7.50
telographic and the file and the second and	9. 3.25.
W. Meriden Middletown	4.50
East Killingly	9.25
Mystic Bridge Cheshire	2.50 7.
Roybury dapples at add an	13.
New Millford	15.50
Hebron W. Winstead	8 7 3
N. Coventry RHODE ISLAND.	2.
Fiskville.	13.
N. Scituate want of the san W	9.
Rockland oo in Peacedale each \$2	4.
Georgeville	2.81
Shamrock Mills	6.25 10.25 7.50

East Greenwich N. Foster	1 1 6. d	
204 persons, owing To be continued.	For	\$1220.10

THE PAPACY MAKING WAR ON MEXICO .- An article from the Boston Journal, in another column, gives currency to the opinion that the present indications of war between Spain and Mexico, are the result of efforts put forth by the Papal See, for the purpose of chastizing Mexico for its refusing to permit the Pope to interfere with its domestic politics and laws.

A Good Idea .- A brother who owed \$7, Jan. 1, 1857, who can pay, but who cannot pay before the 1st of July, has sent his note, payable then, for nine dollars, which will pay to Jan. 1, 1858.

We wish every one similarly situated would respond in that manner, if they cannot send the money. For those 600, who have not responded to their bills, we want to hear from, and must, in some way.

ERRATA .- In the article of Dr. Ellsworth in last week's Herald on the six days of Creation, there are a few typographical errors, which mar the sense in several places.

On the 138th page, first column, nine lines from the bottom, read, " under different laws," instead of "under laws;" third column, 19 lines from the bottom, read, " position to that now occupied," for " position now occupied;" fourth column, last line butone, read, "mountains" for "currents.

LUNT'S YEAST CAKES .- We commend this article to housekeepers. It makes the best bread in the world, as we know by a trial of it. It has been advertised in our columns the last three weeks, as our readers have observed. Direct orders to Henry Lunt, jr., No. 8 Allen street, Newburyport, Mass.

A friend has sent us a \$2 bill on the Canton Bank of China, Me., which is given in the Detector as a broken bank. It was received the 4th inst. Will the friend exchange it?

THE ADVENT HERALD .- This is the organ of the Pre-Millenarians in this country. It is issued from Boston. It has but one leading idea, and it follows that well; but in addition to articles on the one great subject of the coming of Christ, it contains much that is good. But it has reached a crisis. It is stated that unless something is done for it, and that soon, it will have to be abandoned, given up. S. C. Due West Telescope.

AN "OLD SLEDGE SOCIETY" has recently been formed in Oremal, Allegany county-H. L. Purdy, editor of the Era, President. He says it meets nightly when the following order of exercises is gone through with:

One of the members reads a chapter from " Hoyle's games," and then the balance of the evening is devoted to "seven up" and oysters. We learn that there are several similar Societies of this kind in Elmira. They always prosper where liquor is plenty and morals low .- Elmira Adverti-

We should like to have the sagacious editor of the Advertiser point out a place, if he can in Western New-York, of the size of Oramel, or larger, where similar societies do not exist. If a low state of morals and a free sale of liquors are any evidence of such societies we fear we would look in vain to find one. Is not the night of even degenerate profligacy brooding over Christendom? -Tribune.

Rev. Antoinette Brown, more recently Rev. Mrs.

Blackwell, seems to have made a failure in her first pastoral. The church at South Butler, N. Y., over which she was settled, is now dissolved and the that money sent in small sums, is less likely to be lost than whe sent in larger ones, and that a third person is often subjected to the content of the church at REV. Antoinette Brown, more recently Rev. Mrs. meeting house closed.

A young lady in Brooklyn N. Y., has recently had her leg amputated midway between the hip and knee in consequence of a wound caused by a broken hoop. The hoop was of steel, and in some unaccountable manner a broken point penetrated to the bone. The wound became inflamed, and amputation was thus made necessary.

A Noble Sentiment .-- After the surrender of Cornwallis, as the vanquished troops were marching out with cased colors, and drums beating the sad sound of defeat, Washington said to his troops, "My brave fellows, let no sensation of satisfaction for the triumph you have gained induce you to in- E Su sult a fallen foe; let no shouting, no clamorous hurraing, increase their mortification. It is suf-A Euler 936 and G to 150, J Wheelock 763—\$3 auc, D ficient satisfaction to us that we witness their humiliation. Posterity will hurra for us. Yes, reader, so say 1. If we have done great things, done well, posterity will hurra for us. It is under the satisfaction of the satisfaction of

manly to triumph over a fallen foe. It should be enough to witness their mortification. And we should remember too, that, perhaps, after all, we have not accomplished half we thought we had -

"Rejoice not when thine enemy falleth, neither let the heart be glad when he stumbleth, lest the Lord see it, and it displease him." So says the word of God. Brethren, is the custom of the day, even among too many professing Christians, in regard to this matter, generous, manly, Christian ! -Christian Mirror.

CONDENSED ARGUMENT .- A very celebrated Scotch divine says: "The world we inhabit must have had an origin; that origin must have consisted in a cause; that cause must have been intelligent; that intelligence must have been efficient; that efficiency must have been ultimate; and that ultimate power must have been Supreme, and that which always was, and is, Supreme, we know by the name of God !"

Appointments, &c.

Providence permitting, I will preach at Truro, Mass., the last Sabbath in April and the first in May; at No. Springfield, Vt., Sabbath, the 17th of May, Densmore hill, Sabbath the 2-th, Tunbridge, as Elder Cicaveland shall arrange, 27th and 28th, Waterbury, Sabbath, 31st, South Troy June 2d, and Sabbath, 7th, North Troy 3d and 4th.

PS. My Post-office address is Westboro', Mass.

PS. My Post-office address is Westboro', Mass.

The cold season having passed, and my health being somewhat improved, I make the following appointments:

At Loudon Ridge the 1st Sabbath in May, and at West Boscawen—Pond school house—the 2d Sabbath in May.

If the Lord will, Allen Cleaveland will preach at South anbridge, Vt., Sabbath, May 3d, at Pomfret, May 10. Elder Edwin Burnham will preach in Endicott st. chapel t Salem, on Sabbath, June 7. G. W. BURNHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. Peck, \$3 for books—What kind did you before have, as we don't remember, and how will you have them directed J. A. Lang-They went to ("Wood End, Reading"). -

Have sent back Nos. and tracts.

Mrs. J. J. Tobias—Have credited you to July 1st for \$1 sent by a friend of the office, F. M. A., in Johnson, Vt. J. V. H.—Sent you books on Tuesday.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of frand, and is a criminal offence.

Nors. —No one is put into this list who pleads inability to pay then the paper is discontinued, or who promises to pay at some attrettime. Our accounts against delinquents are for sale at a liberal disco

The P. M. of Hillsboro', N. H., stops the paper sent to CHARLES COMEY, as not taken from the office. He \$8.63 The P. M. of National, Ohio, writes that the Herald is refused by DAVID SMITH, who owes \$3.50

RECEIPTS,

UP TO MAY 5TH, 1857.

The No. appended to each name is that of the Herrid to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1851.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, with in a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one togive his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yet daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

ostage, merely to accommodate the one who sends.

INFORMATION WANTED.

L. Currier-Ree'd \$2 Apr. 30. and entered your name at Newton as directed, but do not find your name elsewhere, and so cannot discontinue it till you give information.

J Tucker 841, N B Smith 882, N Collius 854, G Phelps (6 cops.) 841, S I Hamlin 841, M M George 867, L Thayer 874, Mrs Woodcock 867, J Larasey 880, Mrs A Calgan 828 Mrs J Benston 832, Rev V Smith 867, R Bailey 834, J Johnson 914, the other was recid. O E Bennett 857, Eld J Morse 841 and 83.15 on acc't, H Woodworth 867—each \$1.

Morse 841 and \$3.15 on acc't, H Woodworth 867—each \$1. W W Conner 1023, J J Crafts 880, Wm Nels. n 846, to Ang., 1857—leaving 81 cts due at end of year, R Hurley 893—all right, F Kelis 860, C L Guild 885, D Smith 859, L Kimball 867, K Parker 841, J L Wetherell 815, R A Holden 867,—it was rec'd, A Lewis 867, H Robbins 993, M Harmony 880, Mfs H Gatheart 880, A Keyes 815, D Bates 841, A G Edgerly 867 and 25 for G., L Kimball 867, E Smith 880, Capt J Parks 828, Z Harding 815, D Eddy 825, J Purington £67, A Hollis 815, J Smith, sent book and tracts the 5th—each \$2.

A Euler 936 and G to 150, J Wheelock 763—\$3 due, L Clark 893—each \$3.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).



J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES

OFFICE. No. 46 1-2 Kneeland-street.

WHOLE NO. 835.

BOSTON, SATURDAY, MAY 16, 1857.

VOLUME XVIII. NO. 20.

BEAUTIFUL SENTIMENT.

THERE is a voice within me, And it is so sweet a voice, That its soft lispings win me, Till tears start to mine eye Deep from my soul it springeth, Like hidden melody; And evermore it singeth This song of songs to me: This world is full of beauty, As other worlds above; And if we did our duty, It might be full of love.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady Ghurandel, Monday, Jan. 21 .- A woke at five, and looked out through the flaps of the tent. The moon was shining in its strength, and the shadows of the tarfas lay in patches along the sand. It soon set, however, and for-half-an hour there was darkness. Then the sun came up without a cloud over the low sand-cliffs. There was no mingling of the two " great lights;" two hours ago it was all moonlight; an hour ago it was all starlight; now it is all sunshine ! On we move, starting about eight. Pas- head to foot with ravines, and pits, and hollows sed along the valley. To the left stands an immense square block of stone, such as we had seen on Saturday, called Hajir-el-Gibbor, the great stone, being the outstanding remains of the stratum, which happening to be harder than the rest, has resisted the influences to which the softer parts have yielded. Soon turned to the left through a rugged defile, and left Wady Ghurandel behind. The defile has no name so far as we could learn; but is notable for its level stony ground, and for the flat isolated peaks on each side, produced by the abrasion of the softer sections of the rock. The morning was hot; but in this narrow pass, a breeze met us which brought down the heat, though the sun denly down on Wady Useit at eleven. It is a had lost none of its brightness. Moving east- pleasant valley, though much inferior to Ghurward, we got up to higher ground, and came to a large piece of table-land. On each side rose hills of the boldest ruggedness,-on the left of a light brown, and on the right dark brown,forming an amphitheatre of awful desolation. No verdure, no life, no springing seed, no bud- salt incrustations all along the edges of the furding leaf, no blithe blossom, no fragrant herb, no summer incense; -nothing to soften or to ani- of this wady is very fine; it is a region of boundmate the scene. Woods, streams, and flowers, -what is earth without you! And with you, what a land would this be! But its dead scorchonception. No sunshine could make it joyous, though the cloud and the blast would certainly make it more dismal and appalling.

The heat was excessive,-reminding us of the words, " the sun beat upon the head of Jonah, ly fails to represent the uncouth and savage emthat he fainted" (Jonah 4:8). In about half an aciation of these hunger-bitten hills, - the hour we descended into a lower level,-a sort of shallow basin, less rocky in itself, but girt gaunt peaks and unearthly ravines. One could with the same ruggedness,-

" Nothing but grey infinitude around."

Down we came lower still into a small valley, with a bare rough cone of white sandstone rising in the centre, and a smooth piece of white rock, almost level with the ground on whose surface were cut the names and initials of travellers, ambitious of desert-fame. We stopped a few minutes to read the names. but not to carve our own. We had already refused this honor on the produced a long knife for this purpose; and it stones. Sand ridges rose on each side, and be-

was hardly worth our while to give our names to the sand or the Bedaween, when we had already declined placing them above Pharaoh's haughty dust.

We then passed into Wady Salmin, a little before ten, where we found some stunted tarfas and a solitary sayaleh, already noticed as probably the shittim-wood of Scripture, from which exudes the gum-Arabic used at home. We saw nothing, however, but the rough stem and the bare thorny branches. It hardly deserves the name of "towering" which has been applied to it, yet it is by no means meagre or dwarfish. It is bushy and branching, spreading out considerably on all sides, and at the same time rising sometimes to a height of perhaps twenty feet or or more. On the right rose up Jebel Hammam, " the mountain of the warm-baths," at whose base flow out the hot salt springs, like those of Tiberias; on the left Jebel Useit, savagely rugged. A little way on, another vast amphitheatre of sand; then, as we turned, Jebel Hammam stood right before us, whose lofty brown slopes, curiously streaked with white and grey,-surmounted with fantastic peaks,-furrowed from -are quite beyond description.

Since we left Ghurandel, vegetation has been but scanty,-no tarfas like those of that Wady cheering the waste. This makes the rationalistic theory as to the manna the more unlikely and untenable. If manna were the exudation of the tarfa, certainly it would be found where that tree most abounds, as in Ghurandel. But it was not till Israel were two or three days beyond this that the manna appeared. The region where that tree is scantiest was the region where manna was first found!

About half-past ten we crossed a dried-up water course running west, and then came sudandel, with about twenty palms, and ten or fourteen little wells, -if one might call them by that name. We tasted the water, but it was saltish,-"murrah,"-and we noticed here, what we had found on some preceding days elsewhere, rowed or broken sand. The mountain panorama less desolation and hideous grandeur; the enormous notches in the hills, as if they had been tossed up by the shovel of some huge giant, and ed nakedness is terrific, though sublime beyond then pinched and kneaded all over by his fingers into the most grotesque yet grand deformit are features of this range of which only the photograph can give any idea. The artist's pencil is at fault in the desert; and the engraver whol-"looped and windowed raggedness" of their fancy them the scorize from the lake of fire,and in their dark recesses one could think they saw the very gates of hell.

> We stood for some minutes under a palm which comforted us with its shadow,-for the heat was great. A pleasant breeze, however, from the north-west came along behind us, bringing coolness and refreshment. Not far off was another of the acacia or sayaleh trees.

> At half-past eleven we reached a wide plain two miles across,-flat and covered with small

Far before us to the eastward rose Sarbut-el-Je- wood and scarlet (wool or cloth) and hyssop" mel, with its towering gloomy peak, while (Lev. 14:4,6,51,52), and dip them in the blood more to the south is Jebel Serbal, near to Wa- of the slain bird. For such a purpose the lusdy Feiran. All here is splendid desolation. At suff would suit well. The shrub, however, which one we came to Wady Thal, a pretty spacious is called hyssop by the monks, is not the lussuff basin sprinkled with tarfas and a few meagre at all, but a sweet-scented plant of a much palms; at the head of it is the mountain Ras- smaller size which they call Jadhel, which Wady-Thal. At two o'clock we came to Wady we often plucked among the sands and rocks. the broad sunshine.

with scowling precipices. Then we come right ting sun. upon a vast towering semicircle of rocks that

At another, scores of Gothic buttresses seem and which might contain a city in its noble with few streaks of white and yellow. sweep,-with a few poor palms at the foot. Then beyond this some twenty or thirty larger palms, above which rises a most singular peak, first tawny sand-stone, then red, then white, then red again, then black,-till the summit pierces tarfas, palms, and water, which latter, however, we did not taste nor see. This valley winds for about a mile; then the great white mountainwall gradually lowers itself,-notched and cracked all over as by some superhuman axe or hammer,-leaving solitary peaks in the valley, and ridges, like camels' backs, abutting against it. A bright green plant or shrub inserts itself into the crevices, and adorns the yellow rock with its fringes or tassels of fair green. Lussuff, my guide called it; and probably it is the hyssopplant, as the likeness of the words seems to indicate. If so, it illustrated the expression, " the hyssop that groweth on the wall." (1 Kings 4: 33). In leaf it resembled the Portugal laurel; but in size it was much smaller. Israel would have access to it as they passed through the desert; and would have sufficient supply for the

yond these a precipitous range of whitish brown. cleansing of leprosy. They were to take " cedar-

Shubeikeh, a dried water-course, winding in Suddenly at an abrupt bend rises a promontoa southerly direction. It has many branches ry eight hundred feet high, all scooped, notched, and off-sets, and hence its name Shubeikeh and hammered as before, forming itself curiousor " the net." The thermometer was 92; and ly into a semicircle, and dipping to the souththe hot sun was beating on us, when suddenly west, its slopes powdered with debris, and rough we passed under " the shadow of a great rock." with the fallen splinters of the cliffs above. Un-It formed a precipitous wall on our right for der its mighty shadow we passed about four about a hundred yards, and gave grateful shelter o clock; and greatly were we refreshed by its shelin this "weary land." (Isa. 32:2.) But our ter as well as struck by its wild echoes. The camels seemed to love the heat, and staid not in road now becomes good, as if it had been macathe shade but moved on, and brought us out into damized. Half a mile on, at another bend, up shoots another bold promontory, somewhat like We were traversing a scene of grandeur as its fellow, only it seems to rest itself upon you varied as it was matchless. First we passed long masses of outstanding rock. Suddenly at through what can be called nothing else than a another turn, some dozen of tall white cones long succession of stupendous quarries. Then shoot up; next rises a dark row of grim peaks, the valley takes a noble sweep, and presents presenting their precipitous fronts to us, and a similar succession of huge terraces, overhung then dropping away in the distance to the set-

The road here is excellent and regular, that it seem to bar our exit, till a sudden turn in the seems as if made by the hand of man. Could it right brings us into a more open way. The yel- be Pharaoh's highway to the quarries and mines low cliffs give freely out their echoes to the of Magharah? Very possibly: certainly, it was songs or shouts of our Arabs, who seem to take no Arab that engineered or formed a road like a childish joy in making each rock respond to this. Here the sea bursts on us, less than a their music or their laughter. This is by far mile off. The moment we come within sight of the most tortuous and singular valley we have the sea, each Arab runs up to his camel and traversed. At one place the harder parts of the rubs something into its nostrils with the palms vast white slope, not abraded by the rain, come of his hands. It was said to be gunpowder and out in full relief, like a row of Egyptian gods oil, -meant to prevent the camels from becomsitting in state with their hands upon their mon- ing sick, which they are reported to do when first coming upon the sea. The bluff rocks, not unlike St Abb's Head in form, but half red, planted against the walls of some enormous half white, looked nobly down upon the blue cathedral. Then before us a fine large tarfa-tree deep. The peaks on the right, as we turn southrises out of the sand. Then a vast semicircle of ward, are the blackest I have ever seen, -yet sheer precipice, some hundreds of feet in height, looking blacker perhaps from being intermixed

We reach the sea about half-past four; I bathe, and sprain my ancle for the third time upon the stony yet soft sand of the beach Reach our halting-place at-half-past five ;the mouth of Wady-el-Markah, the " valley of the blue sky with a dark yellow spire. It must rest," hard by the sea, and within sound of its be at least six hundred feet high. This is Wady soft ripple. Our dragoman tells us that the Taiyibeh or "the good,"-so called from its water there is good. The night comes down on us :- and such a night! Full moon, cloudless sky, calm sea, and shadowy cliffs! We enjoy the scene around,-but still more the remembrance of the wonderful magnificence through which we had been passing.

(To be continued.)

Defense of the Theatre-

Dr. Bellows, the pastor of the Unitarian church in Twentieth street delivered, at the Academy of Music, on Tuesday evening the 28th of April, a discourse in defense of public amusements in general, and particularly of the theatre. It is published in full in the New York Tribune. The lecture commenced by showing what none can deny, that the human mind needs relaxation; that to keep it always on the stretch is not favorable either to morality or religion. Having esperformance of the ceremonies appointed for the tablished the point, as he supposes, "that amusement is a thing not to be afraid of; that it is a good and not an evil; a necessity and not a luxury of civilization; an interest of society, which the religious class, instead of regarding with hostility and jealousy, ought to encourage," he draws the conclusion that the theatre, being "the most amusing of amusements," "the combination and aggregate of all others," must have proportionate claims upon the support of "the wiser, more thoughtful, and more solid portion of the people." He certainly paints the theatre in most enchanting colors: "a magnificent place"-an elegant room, brilliantly lighted, with graceful tiers of galleries, full of well dressed people in good humor, talking, bowing, or gazing, admiring and being admired"-" a great orchestra of music, a social party, a grand concert"-all this, and "the curtain not yet risen!" We need not follow the enthusiastic admirer in his description of the gorgeous scenes that open after the curtain has risen. Having exhausted his encomiums, he feels compelled to admit the existence of evils which " have been immense, and are still confessedly great." He classes them under four heads.

- " 1. The identification of the theatre with frivolity, worldliness, moral indifference, and spiritual apathy, and its general tendency to reproduce them.
- "2. Its direct or covert associations with, and encouragement of, intemperance and licentiousness.
- "3. The immorality of plays, either in their general spirit and drift, or in their details, with the use of manners, costumes, language, insinuation, intentionally shocking to modesty, and destructive of reverence.
- " 4. The bad effect of theatrical life upon actors and actresses-in a word, the unworthy personal character of the dramatic profession."

The next question arises, what is the source of these evils; and who are chiefly responsible for them? The managers of the theatre? No. The actors? No. The play-goers? No. These are all innocent. The blame rests with quite another party. The acute clergyman has ferretted out the real authors of all the mischief. Let not the reader smile when he hears who they

" I believe from my very soul-and to what other conclusion has the whole evidence tended? -that the Church and the so called gravity and moral worth of society are really, though indirectly and unintentionally, the authors and propagators of the malignant disorders and perilous influences of the theatre, leaving both the dramatic profession and the public at large comparatively blameless, and answerable only for its more venial sins."

This will suffice as a very good specimen of Unitarian theatre-going logic. It will be time enough for serious Christian people to lend their advocacy to the support of the play-house, when Dr. Bellows can certify them that it is cleansed from the pollutions which, by his own admission. still cling to it. The evils of the theatre are palpable, solemn realities; its advantages are imaginary; just as imaginary as the evils which this lecturer attributes to Puritanism. We believe the following statement is almost pure fic-

" It is a terrible fact, that the first hundred alike by ascetic public manners, and the prevalence of vices almost unheard of in our free and more indulgent society; and it is even now asserted, that the soberest of our sister States contributes more than any other State in the Union to the catalogue of female frailty."

Would that we had more of the stern old virtues of the Puritans! Novels, theaters, and circuses are rapidly undermining the foundations of morality, and placing us side by side with gay, giddy, graceless France. We do not deny that there is a necessity for recreation, for mental excitement in man's nature, for which provision should be made; but let these recreations and excitements be such as improve and ennoble instead of corrupting the mind. We would refer to the British Museum, the Sydenham Palace, and the Surrey Zoological Gardens, as types of the institutions which our country needs in order

lie tastes. The British Museum alone, to which the masses are admitted without charge, has done more for morality and the gratification of an innocent instinct than all the play-actors and novel-writers that existed since the world begun. -American Baptist.

A Mine Under the Sea.

The following description of a visit to Bottalack copper mine in England, is from a work recently published, entitled " Beyond Railroads." In complete mining equipment, with candles stuck by lumps of clay to their felt hats, the travellers have painfully descended by perpendicular ladders and along dripping-wet rocky passages, fathoms down into pitchy darkness; the miner who guides them calls a halt, and their exact position with reference to the surface of the "terraqueous globe" is thus described.

"We are now four hundred yards out, under the bottom of the sea! and twenty fathoms, or one hundred and twenty feet, below the sea-level. Coast-trade vessels are sailing over our heads. Two hundred and forty feet beneath us, men are at work, and there are galleries even below that. The extraordinary position down the face of the cliff, of the engines and other works on the surface, at Bottalack, is now explained. The mine is not excavated, like other mines, under the land, but under the sea.

"Having communicated these particulars, the miner next tells us to keep strict silence and listen. We obey him, sitting speechless and motionless. If the reader could only have beheld us now, dressed in our copper-colored garments, huddled close together in a mere cleft of a subterranean rock, with a flame burning on our heads and darkness enveloping our limbs, he must certainly have imagined, without any violent stretch of fancy, that he was looking down upon a conclave of gnomes.

" After listening for a few moments, a distant, unearthly sound becomes faintly audible- a long, low, mysterious moaning that never changes that is felt on the ear as well as heard by it -a sound that might proceed from some incalculable distance-from some far invisible height -a sound unlike any thing that is heard on the upper ground, in the free air of heaven-a sound so sublimely mournful and still, so ghostly and impressive when listened to in the subterranean recesses of the earth, that we continue instinctively to hold our peace, as if enchanted by it, and think not of communicating to each other the astonishment which it has inspired in us both from the first.

"At last the miner speaks again, and tells that what we hear is the sound of the surf lashing the rocks one hundred and twenty feet above us, and of the waves that are breaking on the beach beyond. The tide is now at the flow, and the sea is in no extraordinary state of agitation; so the sound is low and distant just at this period. But when storms are at their height, when the ocean hurls mountain after mountain of water on the cliffs, then the noise is terrific; the roaring heard down here in the mine is so inexpressibly fierce and awful, that the boldest men at work are afraid to continue their labor; all ascend to the surface to breathe the upper air, and stand on firm earth; dreading, (though no catastrophe has ever happened yet,) that the sea will break in on them, if they remain in the cavern below.

" Hearing this, we get up to look at the rock above us. We are able to stand upright in the position we now occupy; and, flaring our candled hither and thither in the darkness, can see the bright pure copper streaking the gallery in every direction. Lumps of ooze, of the most lustrous green color, traversed by a natural network of thin red veins of iron, appear here and there in large irregular patches, over which water is dripping slowly and incessantly in certain places .- This is salt water, percolating through invisible crannies in the rock. On stormy days it spirts out furiously in thin continuous streams. Just over our heads we observe a wooden plug, of the thickness of a man's leg; there is a sore hole here, and the plug is all we have to keep out the sea.

"Immense wealth of metal is contained in the

to gratify, and at the same time elevate the pub- | roof of this gallery, throughout its whole length; but it remains, and will always remain untouched; the miners dare not take it, for it is part, and a great part of the rock which forms their only protection against the sea, and which has and would have given more than you asked for: been so far worked away here, that its thickness now I have only one favor to ask of you." is limited to an average of three feet only, between the gallery in which we now stand. No one knows what might be the consequence of pray with you, and pray to Almighty God in another day's labor with the pick-axe on any

> The Drop of Water, the Brook, the River, and the Ocean.

A drop of water, that sparkled like a jewel in the sun, once fell from the clouds into a little mountain stream, and ere it lost its identity, exclaimed in all the anguish of desolation, " Alas! what a catastrophe, I am swallowed up in immensity." The little stream laughed, as it leaped down the mountain side, at the lamentation of such an insignificant thing as a drop of water, and vain of its consequence, continued brawling its crystal way, with all the pride of conscious superiority, until at length, with a sudden plunge, it fell headlong into a mighty river, and like the drop of water, was lost in a moment, crying out in its last agonies, "O fate, who would have thought a brook of my size could be swallowed up so easily!" The river murmured its contempt for the little foolish stream, and continued its course, gathering strength and pride, breaking through mountains, tearing the rocks from their seats, and coursing in a thousand meanders through flowery meadows, until it found its way to the vast melancholy ocean in whose boundless waste it lost its being, like the drop of water and the little mountain stream. "Is it possible," exclaimed the mighty river, "that I have been thus collecting tribute from half the world, only to become nothing at last!"

'Tis thus with thee man! Thou beginnest in insignificance, like the drop of water; thou becomest a laughing, leaping, brawling thing, like mighty river; and ere thou canst say, in the vanity of thy heart, "what an illustrious mortal of Light, which sustains and blesses all things?" I am," thou art lost in eternity.

The Preacher and the Robbers.

A Methodist preacher several years ago in Ireland was journeying to the village where he had to dispense the word of life, according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle reins, another presented a pistol, and demanded his money, and the third was a mere looker on.

The grave and devoted man looked each and and all of them in the face and with great gravity and seriousness said:

"Friends, can you pray to God before you commit the deed? Can you ask God to bless you in your undertakings to-day?"

These questions startled them for a moment. Recovering themselves, one said, "We have no time to answer such questions; we want your money-we must have our will."

"I am poor a preacher of the Gospel," was the reply; "if you give me nothing, do not try to take from me the little I have. However satisfy your thirst, ruin me, and answer it before the tion. And as they heard they believed, and God whom I faithfully serve-the little money I have shall be given you."

A few shillings was all he had to give.

"Have you not a watch?"

"Well, then, give it to us."

In taking his watch from his pocket, his saddle-bage were displayed.

"What have you got here ?" was the question asked again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

"We must have them."

The preacher dismounted. The saddle-bags were taken possession of, and no further demands were made. Instantly the preacher began to shoulders, at the same time asking.

"Will you have my great coat?"

"No," was the reply ; "you are a generous man, and we will not take it."

He then addressed them as follows:

"I have given you everything you asked for, "What is that?"

"That you will kneel down and allow me to your behalf; to ask him to turn your hearts and put you upon better ways."

"I'll have nothing to with the man's things," said the ringleader of them.

"Nor I either," said another of them.

"Here, take your watch-take your saddlebags; if we have anything to do with you, the judgments of God will overtake us."

So all the articles were returned. That however, did not satisfy the godly man. He urged prayer upon them. He knelt down; one of the robbers knelt with him; one prayed, the other wept, confessed his sin, and said it was the first time in his life he had done such a thing, and should be the last. How far he kept his word is known only to Him to whom the darkness and the light are alike-to Him whose eyelids try the children of men.

The Parsee, Jew and Christian.

Krummacher. in his parables, has a very pleasant way of illustrating important truths. In the following parable he teaches the inherent superiority of the Christian faith over the Jewish and Parsee believers.

A Jew entered a Parsee temple and beheld the sacred fire. He spake to the priest.

"How? ye adore the fire?"

"Not the fire," answered the priest, "it is the image of the sun and its quickening light,"

"Then," said the Jew, "do ye worship the sun as your deity? Do ye know that he is but the creature of the Almighty?"

"We know that," replied the priest, "but a sensitive man requires a sensible sign to comthe brook, thou waxest proud and great, like the prehend the Highest, and is not the sun the image of the invisible and incomprehensible Fountain

> Then the Israelite answered : "Do your people then discern between the image and the original? They call the sun their God, and descend from him lower still, kneeling before an earthly flame. You charm their outward but blind their inward eye, and whilst placing before them the earthly light, withdraw from them the heavenly. "Thou shalt make no image or likeness."

"How do you describe the Supreme Being?" asked the priest.

The Jew answered, "We call him Jehovah, Adonai, that is, the Lord, which is, which was and which is to come."

"Your word is great and glorious," said the Parsee, "but it is terrible."

Just then a Christian joined them and said, "We call Him Abba, Father."

Then the heathen and Jew looked at one another with wonder, and said,

"Your word is the highest and nearest! But

who gave you courage to call the Eternal thus?" "Who else," said the Christian, "but He the

Father himself?" Upon this declaration to them of the mystery of the manifestation of the Father in the Son, and the word of reconciliaraising their eyes to heaven, they spake full of fervor and devotion : "Father, beloved Father!" And then they joined their hands and all three called themselves brethren.

Doctor Chalmers.

Dr. Chalmers, perhaps, at first sight might scarcely look equal to his fame, for in repose his countenance was certainly heavy and his eye dull, but the moment he opened his lips to give even the most ordinary greeting, or ask the most common-place question, a flash of genial light revealed the man; and if you found out his class-room at the temporary college in Georgestreet, and spent an hour of the short winter afternoon on those dimly lighted and densely unbutton his great coat, and to throw it off his crowded benches, you would in all likelihood, learn the true secret of his power, and be amply rewarded for the trouble. At first, indeed, the

a certain glow of subdued fervor in the tone; but by and by, on coming to some point in the manuscript which suggested further expansion, or struck him as calling for special application, the lecturer would pause in the reading, raise his head from the desk, and keeping his forefinger on the line to mark the place, begin his day morning had arrived, my weariness was reextempore comment with, "Here, gentlemen, I lieved, and I was prepared to join "Uncle Billy" would just say"-speaking at first only in an animated conversational tone. Gradually, however, you perceived a change, the sibilants came morning, however, and the cold rain of a few with greater force and frequency, the vowels nights since renders it necessary that we wait unwere broadened, the strong consonants strengthened, the emphatic syllables rendered more emphatic still, until at length kindling with the subject, as new views of its importance crowded thickly upon him, especially if it had a practical bearing, and touched at all upon the future for- macy dis no place for de likes o' you." tunes of the Church-his whole manner would burst into a strain of impassioned eloquence, of exclaiming: solemn warning, exhortation or intreaty, that driving the oxen afield, with the herdsmen of a chair.

Cold Water.

None, who have heard Mr. Gough, the celebrated temperance lecturer, can forget his brilliant apostrophe to cold water. Catching up from the table a tumbler filled with the sparkling crystal, he exclaims:

Look at that ye thirsty ones of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gems! It is a beverage brewed by the hands of the Almighty himself! Not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruptions, doth your Father in heaven prepare the precious essence of life, the pure cold water; but in the green glade, and grassy dell, where the red deer wanders, and the child loves to play, there God brews it; and down, down in the deepest valleys where the fountains murmur and the rills sing; and high up the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm clouds brood and the thunder storms crash; and away far out on the wide sea, where the hurricanes howl music, and the waves roar the chorus, sweeping the march of God-there he brews it, that beverage of life-health giving water! And everywhere it is a thing of beauty gleaming in the dew drop-singing in the summer rain-shining in the ice-gem, till the trees all seem turned into living jewels-spreading a golden veil over the setting sun, or a white gauze over the midnight moon-sporting in the cataracts-sleeping in the glaciers-dancing in the hail shower-folding its bright snow curtains softly about the wintry world, and weaving the many colored iris-that seraph's zone of the sky -whose warp is the rain drop of earth, whose roof is the sunbeam of heaven, all checkered over with celestial flowers, by the mystic hand of refraction-still, always it is beautiful, that blessed life-water! No poison bubbles on the brink; its form brings no sadness or murder; no blood stains its limpid glass; broken hearted wives, pale widows, starving orphans shed no tears in its depths; no drunkard's shrieking ghost from the grave curses in the words of eternal despair, beautiful, pure, blessed, and glorious; give me forever the sparkling, pure cold water !

The Slave and the Bible.

enough, with nothing particular to remark except Susa are negro characters: they need no special readin.' An' O! what a blessed ting it is; I but upon approaching Jackson's Bridge, at a introduction:

> meeting," in this early day at these out-posts .-Two days' rest to the preacher were generally found necessary following such an effort. Tueslieved, and I was prepared to join "Uncle Billy" on an adventure into the swamp to see its "lions" Long, long on weary foot we've pressed our way and especially its snakes. It is yet early in the Through Time's drear night, till beams of endless til the hot hours of the forenoon. I seek a brief interview with Aunt Susa in her little cabin.

"Good morning, Aunt Susa," said I, as I stepped into her quarters.

"Why good mornin' Massa Watson : laws o'

"Why," said I, "Aunt Susa, you some place undergo a rapid change, abandoning the manu- here too good for me?" and saying this, I adscript altogether he would suddenly rise from vanced toward a little mantle-shelf and seized his chair, the professor's gown fluttering about Susa's pipe together with some nice tobacco him as he rose, and reaching over the desk with leaves of her own raising, and was preparing to outstretched arm, flashing eye and dilated form, regale myself a little when she flew toward me

"Massa you no shall smoke wid dat pipe : it thrilled through the hearer as he sat making him no good in your mouf after havin' been in dis To where death's shafts no more our hearts shall feel for the moment that he was verily listening child's dirty mout, dat sartain. Here be a new to the message of an inspired prophet, though, pipe, an' mighty good un too; an' like to the from the strangeness of the accent and manner colt, de foal ob an ass, we read ob, massa, which he might well believe one who had been sum- no one neber ribe afore, no one has eber smoked moned to the work, like the prophets of old, from in it." And here she commenced filling it up Of care, nor disappointment's crushing lot, following the sheep amidst the mountains, or as I threw myself into the rude resemblance of

> "Susa," said I, "where did you learn to quote Scripture ?"

> "Why, massa, blessed be your lips, I larn much from de preachers; but dar, massa, look dar, by de side ob ye!" when turning around, my delighted eyes rested upon a well soiled wellthumbed, old-fashioned Bible, that had recently received an additional covering of buckskin.

"Susa," said I, "where did you get this?"

"I brings it from old Tennessee," said she, twenty years ago ;" saying which, she handed ne the new pipe, on the top of which she had balanced a coal from the hearth. Inhaling a whiff or two, said I:

"Susa, can you read?"

"Yes, massa, blessed be God I reads mighty well for de likes ob me; do de hard words are a great bother, some ob which I skips; but I hab read dat Bible dar a mighty heap; read it from Saul; but reads de most in dat part whar Jesus be on de earth, it bein' de most easy."

"Can Uncle Billy read?" I asked.

"No; he say he too old to larn, now; but he et here an smoke ob nights, an' listen mighty for I to know how to read."

"Who learned you to read Susa?"

"Well, now, dat be a funny question, kase if tell you, I fear you won't believe me, nohow." "Why, yes," said 1, "Susa, I will believe

"Well, den, I tell ye it was de angels, I no know how to read, an' I lays an' cries an' prays Thursday. about it ob nights; I den goes to sleep an' dreams an' most ebery night for a year I prays an' cries the repetition of the like outrages, the company an' takes up my Bible, when one night it seem had made a requisition upon the Governor of as if an angel come down, an' I don't know the State for authority to organize a force sufwhether I 'wake or 'sleep, I sees all de letters ficient for the protection of the trains and the in de book, an' it say to me, 'Dis be a, an' dat o, an' c,' and so on; an' arter a little while I gits up, 1 opens my Bible, when I knows most ebery letter. Next morning young Massa Tom who know'd how to read, come in here to run bullets, when I axed him, says I, 'Tom does you call dese letters dis?' 'Why yes,' says he 'you old fool you.' 'Now,' says I, 'Tom, you'll want some oh my good bacca soon, an' if you 'buse me dat way you no get it.' 'Well,' says he, Aunt Sue, if you'll run my bullets for me dis mornin,' I'll come in here to-night an' show you Station, with a passenger and mail car attached a heap about readin.' So I run Tom's bullets, (thus constituting it a United States mail train) and he comes at night, an' I larns mightily .- containing the sheriff of Baltimore city and a But Tom wouldn't larn me long, anyhow. So posse of armed men, prepared to put the train The Rev. Dr. Watson, in his late volume of I told him that I find him in 'bacca an' run his through to its destination (Martinsburg) at all "Tales and Takings," gives an entertaining pic-bullets always, if he larn me a little now an' hazards, even at the cost of life, if absolutely

reading of the lecture would go on quietly following is an extract. Uncle Billy and Aunt angel fust, an' Tom next, dat start me on in the scene of its former detention with safety, at the features of an old-fashioned "two days' I tell you again I neber should read a hooter but for dat angel."

For the Herald.

Words of Cheer.

Climb up heaven's cloudless dome.

The dews have chilled

Our sprits, and death's shafts sent through the gloom Have thinned our ranks. Glad hearts the sullen

In cold embrace bath stilled.

But He who died Hath evermore been with us, and will be, To bring us to that home where we shall see Him, once the Crucified.

Soft unseen hands, And rod, and staff still guide our wandering

Gently o'er hill and dale, the blest to greet Mid glorious angel bands.

We're hastening now

And death divided friends shall meet again In circles sweet, to bow

Before that throne Where night comes not, nor ill, nor leaden foot Nor toil, nor pain, nor groan.

Shall passion wild, or rage, or sin's dark shade Or hate, or strife, or war's black wing invade That calm and blissful shore.

In that pure, sinless world, shall we defile The robes our King hath decked us with; the while Our bursting grief outpour

Courage, my soul! Soon shall the weary fight of faith be past And thou shalt wear the conqueror's crown at

And gain the blessed goal! D. T. TAYLOR.

Worcester, May 1st, 1857.

The Riot on the Baltimore and Ohio Railroad.

The Baltimore Sun of Saturday gives the tollowing account of the proceedings of the rioters on the Baltimore and Ohio Railroad on de apostle Solomon all de way to the prophet Friday, and of the measures taken by the company to secure a passage for their trains:

"During the whole of Thursday night there were several hundred persons collected at the Locust Point junction, and along the road for about a mile beyond the Washington turnpike lose to what I reads. He tinks it be enough bridge. All day there were accumulations to the crowd until it numbered some five or six thousand persons. A large number of females occupied the hill to the east of the Locust Point junction and remained until six o'clock in the evening. Yesterday afternoon attempts were again made to get off to Martinsburg the trains delayed by the interruption of the mob on

In the meantime, to insure itself against hands employed thereon outside the city limits."

The Governor promptly authorized the organization of a sufficient military force to protect the officers of the trains in the discharge of their duties, and the military of the State were authorized to co-operate.

"Thus armed with extraordinary power, the company at once proceeded to dispatch its trains as usual, and the first tunnage freight convey trains at about four o'clock left the Mount Clare ture of plantation life in Mississippi of which the den. Well Tom did; an' you see dat it was de necessary, and in self-defense. The train passed

would rather die dan gib up my Bible; an' 1'se good rate of speed, where a crowd was assem-In a previous chapter, the reader had a glance been readin' dis mornin; but before 1 say dat, bled, a shower of heavy stones were hurled at the engine, and through the windows of the passenger mail car containing the sheriff and his posse. The vollies of stones were returned by a volley from United States muskets by those in the car, and also from revolvers loaded with ball and buckshot, and with considerable effect. The crowd recoiled in great confusion, and took to the woods and surrounding hills, and the train passed on and met with no further interruption until about three-quarters of a mile beyond the above point, where the train passes through a deep grade.

Here a party had stationed themselves upon the high banks on either side, and as the train approached commenced pelting the engine and already riddled windows of the passenger mail car with heavy stones. The Sheriff and his officers, advantageously posted within, returned the fire as before and with greater effect, as several were seen to stagger and fall from the embankment. An attempt was here made to board the train, but deterred by the firing, the party scattered, and the train continued on at an increasing rate of speed. The engineer stood to his post manfully, though several shots were aimed at him, it evidently being the intention of the rioters to either kill or disable him, which would necessarily involve the stoppage of the

Early in the afternoon, when it was rumored that the trains would start out at four o'clock, three omnibuses filled with the friends of the strikers, left the city for Ellicott's Mills, and it was here that the most determined resistance was anticipated to the passage of the train in question. At the Relay house a dispatch was received by the conductor, from Ellicott's Mills, announcing the fact that the above disorderly parties had arrived taking possession of the road avowing their determination to return the approaching train to the city. Notwithstanding at about five o clock the train was put under way by the brave engineer, now armed with a musket. At leaving the Relay House it moved on at a cautious pace towards the Mills, in order to guard against any obstruction that might be put upon the rails.

Nothing occurred along the line, nor was any riotous demonstration manifested by the various squads gathered upon the route, until the train was approaching the water-station near Ellicott's Mills, when a simultaneous attack was made upon it from all sides by persons who, armed with shot-guns, pistols and missiles of every description, took advantage of the location and remained secreted behind the rocks, trees and sheddirg. The fire was now returned in good earnest, a halt was ordered, and the sheriff and his posse leaping from the ear, pursued the rioters, firing upon them as they ran through the thickets and over the hill. One fell, supposed to be shot dead, but was carried and placed in an omnibus, which was driven rapidly off. One of the rioters, a young man, received a ball through both thighs, and it is thought he cannot recover. Another was shot in the face while taking aim at an officer from a house. Many more were wounded, and it is thought several fatally.

Robert Smiley, one of the participants in the riot at this point, was seized and held a prisoner within the car until it arrived at Ellicott's Mills. He was then marched between an armed guard to the magistrate's office, and underwent an examination on the charge of attempting to detain the United States mail, and also resisting the Sheriff in the discharge of his duty. At 6 o'clock without further difficulty, the train, with the Sheriff and his posse still on board, left Ellicott's Mills for Martinsburg.

A telegraphic dispatch announced the train had been successful in getting through, and a second train was started. It was met by a large crowd near the bridge, a part of whom jumped on board, uncoupled the train in three places, and threw the coupling pins away. Upon this train they were not prepared for extreme measures, else it would have probably gone through like the first. It was forced to return. The

telegraph reports that the troubles still continued up to a late hour on Saturday night.

The difficulty originated in the attempted adoption of a system of sealing the cars, in order to guard against pilfering along the line of the road, from which the company had suffered. The conductors consider it as an imputation of dishonesty on their part, and forcibly resist.



The Advent Berald.

BOSTON, MAY 16, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

17. DIVES AND LAZARUS

"There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day : and-there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover. the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried : and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame. And Abraham said. Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things : but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed : so that they which would come from hence to you, cannot : neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets ; let them hear them. And he said, Nay, Father Abraham : but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 19-31.

The former parable, respecting the unjust steward showed the evils of covetousness, by the incompatibility of the worship of mammon with that of Jehovah ; the natural tendancy of habits of injustice in small matters, to greater dishonesty; and that true riches are withheld from those who are supremely covetous. But this parable exemplifies the consequences of the worship of mammon.

When the covetous Pharisees derided Christ because of his teaching, that men cannot serve God and mammon, He said to them, (vs. 15-17,)" Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail."

Then follows the 18th v., respecting divorce, which occurs in Matt. 5: 32, in a different discourse, which is here spoken, evidently, to show the self-righteous Pharisees that they were not even outwardly righteous, as they boasted. And then follows the parable of Dives and Lazarus.

The only faults apparent in the rich man, are manifest indifference to the wants of the suffering poor, extravagance, and self-indulgence in his own

The doctrine of the parable, then, is,

1. That with boasted self-righteousness and external correctness of character, men may be lost, though in possession of great wealth.

2. That the possession of "true riches" is not incompatible with the most abject poverty.

3. That the condition of the unregenerate wealthy and that of the pious poor, will be, after death, the reverse of what they are in the present lifeas exemplifieed by Lazarus being carried by the

torment.

4. That after death, it is not in the power of the righteous to mitigate the misery of the lost.

5. That it is not in the power of the lost to guard their brethren, who are still on the earth, from coming to that place of wretchedness. And,

6. That though a righteous person should rise from the dead, his testimony would be rejected by those who are incredulous respecting, or unmoved by, the teachings of the Scriptures.

NOTES AND QUERIES.

ON THE SEATS CAST DOWN.

"I recollect of reading in a Herald sometime since, on the symbol of thrones, or seats cast down, in Dan. 7:9, on which I should think the writer supposed the Ancient of Days will sit. The throne on which Christ will sit, I think is the throne of David and that will not be cast down ; but the thrones of the governments of this world will be cast down, and I think it is the intent of Inspiration that it should be thus understood.

"H. DURKEE."

ANSWER .- The original, rendered " cast down," does not bear the sense of demolished, or overturned, but of placed, or set. Its literal significance, therefore, is, "The thrones or seats were placed or set." The seats of the ancients were like cushions cast down on the floor where they were occupied. They are not kingly thrones that in passing sentence on the individuals and governments of earth.

Christ will occupy the throne of David, inasmuch as all power exercised by David will be exercised by Him. But He will occupy more than David's throne, for the kingdom and dominion and

ON IMMORTALITY.

"What evidence have you that man was created

Ans .- Death is the consequence of sin: "By one man, sin entered into the world, and death by sin; and so death passed upon all men; for that all have sinned," Rom. 5:12. " By one man's offence death reigned by one," v. 17. Hence it follows that had not man sinned, man would never

Man's original immortality is also predicable because of the punishment threatened our first parents for sin: "In the day thou eatest thereof thou shalt surely die," Gen. 2:17. Had man been created subject to death, it would have been a solecism to have held out death as the consequence of transgression. It follows, therefore, that he was created immortal, and became mortal in consequence of sin.

Some persons argue-no, they claim-that man was created neither mortal nor immortal, but merely a candidate for immortality. No person, however thus argues who has ever studied the use of words. Every being is either immortal or mortal-is either subject to death, or is not subject to it. If he is not immortal he is mortal, and must Prophecy is not an almanac. No one can calcudie unless made immortal. The race, now being mortal, must die, until made immortal by the resurrection at Christ's appearing. As man would interpret the thousand years, so as to make them not die without he sinned, he was not then mortal, but because so, and thus subject to death, by forfeiting his immortality. He was not originally he had, but for continuance in it. Having lost it, as a thief in the night.' 'As lightning cometh he is now a candidate, not for its continuance, out of the East and shineth unto the West, so shall but for its reception .- seeking for "glory, and the coming of the Son of Man be.' 'Of that day honor, and immortality," at the appearing of Je- and hour knoweth no man, no, not the angels of sus Christ. And "when this corruptible shall heaven, but my Father only." have put on incorruption, and this mortal shall " Now if the thousand years put on immortality, then shall be brought to pass the saying that is written, death is swallowed up

THE DOCTRINE OF THE MILLENNIUM.

Concluded. 1 Toursell ad T Our writer proceeds :

"The judgment of Satan was begun at the incarnation of Christianity. 'Now is the judgment of the world.' 'Now is the prince of this world judged.' The saints of God, pure by their faith and holiness, and steadfastness, saw that the fall of Satan and his angels was due to their own sin; they show by their virtues that God is good, and condemn the world of blind infatuation and base ingratitude. In the precepts of the law-in the revelations of the prophets, and in the doctrines of the Gospels, now daily proclaimed, and honored in every part of the world, the saints of God are seated upon thrones, and judge the world."

Satan was condemned at the era named, and in

angels to Abraham's bosom, and by Dives, when judgment is the event here symbolized! The utter- one. He says: dead and buried, lifting up his eyes in Hades in ance of his sentence does not restrain him. That will be effected by its execution.

According to the closing clause of this paragraph sin has abandoned this planet of ours and holiness every where reigns supreme!

"In this manner the souls of the saints, by virtue of their spiritual incorporation and in-dwell ing in Christ, have risen from the dead with Christ. with Him they ascend, and with him they sit in heavenly places. They are priests of God and Christ. They reign together with him and with him they judge the world. Therefore 'Blessed and holy is he that hath part in the first resurrection.

"Such, we feel persuaded, is the true interpretation of our text. Thus, and thus alone, it is in perfect harmony with the general teaching of Holy Writ. And such is the interpretation which is authorized by the consent of the Church ever since the question was examined, as it was in the third and fourth centuries. There was but one prevailing voice for more than a thousand years, and from the fifth to the fifteenth century scarcely any author of credit can be cited as having countenanced

There would be a curious solecism in the first sentence of the above if this interpretation were true, for if the first resurrection is, to become blessed and holy, then its sense would be : "blessed and holy is he that becomes blessed and holy"!which would be an utterance of nonsense. The are overturned, but seats for the judges to occupy Holy Spirit never speaks nonsense. Hence such

This, he says, "is the interpretation which is authorized by consent of the Church ever since the question was examined, as it was in the third and fourth centuries." Thus he dates the prevalence greatness of the kingdom under the whole heaven of this interpretation with the rise of the papa-

> Again he says : "There was but one prevailing voice for more than a thousand years, and from the fifth to the fifteenth century" !- i. e. from the Apostacy in the "fifth" to the Reformation in the fifteenth! Wonderful confirmation of the truth of this interpretation! that the apostate Papal church never questioned it! The Beast's Image, the Harlot that rode the Beast, she who committed abominations with the kings of this earth, uniformly held this view, and therefore it is the truth of inspiration! Sapient reasoner! Gifted logician!-Was ever such conclusiveness of demonstration before manifested!

We were not aware that he had acknowledged the paternity of this interpretation, when in a former part of this review we fastened it upon him. He now admits it; and no one will be inclined to far later origin.

"The thousand years are not to be regarded as indicating a fixed period. Indeed, the whole teaching of Scripture forbids such an interpretation .-It is very certain that the future is uncertain. late the world's eclipse. The great day will come, but no one can say when that coming will be. To indicate a fixed period is repugnant to the whole teaching of Scripture. 'It is not for you to know the times or the seasons which the Father hath put a candidate for the receipt of immortality, for that in his own power.' 'The day of the Lord cometh

> these sayings concerning the suddenness of Christ's second coming to judge the quick and the dead would not be true. Hence we infer the term thousand is here a general one, and that it does not limit a specific number any more than when it is said 'Man cannot answer God one of a thousand,' or if there be an interpreter, one of a thousand,' that is, one among all men. Again it is written, ' God keepeth His covenant to a thousand generations,' that is, to all men."

Here again is a wonderful strength of argument! It amounts to this: The time of Christ's advent is unknown: therefore a period of a thousand years commencing at his advent cannot be a fixed period!

This wise theologian should have proceeded farther, and shown his benighted millenarian readers how a period commencing at a given event, could throw any light on the epoch of that event!

He then attempts to show that the measure of

"The word thousand is used more than twenty times in the Revelation, but not once is it believed to be used literally. It is employed as a perfect number. Therefore, we conclude that He to whom a thousand years are as one day, and one day as a thousand years, meant, as the best ancient expositors have said, by this perfect number, the whole day of the world's life, till the dim twilight and dark eventide of the last and fiercest persecution. In that sad vesper-time of gloom, Satan will be loosed, though he will be restrained from hurting Christ's elect. The Gospel will be ovorclouded with the gloom of impiety; love will wax cold; iniquity will abound; infidelity will exult; faith will be hard to find. The earth will be full of darkness and cruel habitations."

The specificness of this period is not a question here at issue. Whether it be a precise thousand, or a longer period, does not affect the epoch of its commencement, nor the events that follow, and hence there is no necessity for discussing it. That a literal thousand years is presented, we doubt not, and nothing is here presented that disfavors that

Our writer closes as follows :

"This interpretation was not propounded first after the expiration of a thousand years from the incarnation; but is the deliberate judgment of the most celebrated early Christian interpreters of the Eastern and Western churches.

"They did not imagine that the time of Satan's loosing was or could be defined, they thought that an interpretation is a disparagement of the Holy the thousand years signified the whole period which would intervene between the first advent of Christ, and the full revelations of Anti-Christ.

> "Lengthy as our article is, we have only given an outline of the arguments against this doctrine, and those who would pursue it further will find it most ably discussed in the work of Wordsworth to which we have already referred.

"The dissemination of millennial and kindred notions, we believe, has done the cause of truth and sober religion much harm. It has brought discredit upon the word of God, and led to the most irreverent handling of that holy volume .-Whoever will make bimself notorious, and draw away disciples after him, strikes out some new theory of prophesy, and fixes the time of Christ's second coming with the certainty that the philosopher calculates an eclipse. These repeated prophecies, followed by repeated failures, have an unavoidable tendency to weaken the faith of the unearned and ignorant in the infallibility of the Word of God. And we feel assured that this school of interpreters are in a measure responsible for the lax tone of prevailing sentiment in regard to the authority and infallibility of the Bible. stigmatize it as a " Jewish conceit," it being of And that scheme of interpretation which teaches that in the millennium, 'young children will be able to make pets and playthings of little lions, and tigers, and bears, and wolves, just as they do now of rabbits, and squirrels, and guinea pigs, and that they will lead them through the woods, or play with them on the lawn, just as they now play with a lamb, or a kid, or a dog,' cannot fail to foster this feeling of irreverence for, and distrust in the Word of God."-Protestant Episcopal Ban-

> If this view of the length of the thousand years prevailed generally in the Church before the 10th century how happens it that then the Papists generally were looking for its termination? This consideration disproves what is affirmed of its prevalence before that time.

> It seems that this article is based on the work of one " Wordsworth, " which has not yet fallen under our observation.

There is certainly a responsibility resting somewhere for the lax tone of public sentiment that prevails respecting the Bible; but the readers of this article can . judge how much this writer has done towards inculcating reverence for the Bible-setting up, as he does, our rational convictions as the standard of what the Bible teaches and setting aside as unworthy of credit all declarations of scripture that are not specially repeated!

The sneer with which he closes his article, and the quotation he makes, which, by the manner it is put, is evidently designed to be received as a representation of millenarian sentiment, of which as it a caricature, shows his mental character.

We have been designedly severe in this review, because it is deserved. To have omitted just censure, would have been derelict to the injunction of the apostle to rebuke with all long-suffering.

It is surprising that so trashy an article, in opposition to the whole Protestant school of interpreters, should have received such general circulation! It can only be accounted for on the supposition that the conductors of those papers in that respect was judged; but the execution of the the period here brought to view, is not a literal which it has appeared have devoted so little time

ANGELS AND JUSTIFIED SPIRITS .- It is not uncommon for persons to speak of deceased friends who died in the Lord, as having become " angels in heaven." It is a blessed thought that the dead in Christ are in heaven; but there is no authority for the idea that they become angels. An angel is another order of being from a redeemed mortal; and whilst the Scriptures reveal to us the fact that in the transition at death the latter passes into a higher state and mode of existence, there is no intimation that he is transformed into another order of being. The redeemed from among men are a distinct division of the inhabitants of heaven. Their antecedents differ from those of the holy angel .- They have entered that high abode by a process of which the angelic throngs can practically know nothing; and through all eternity they are to sing a peculiar song-the " new song" of the blood-washed and ransomed soul. They are redeemed spirits !—the "just made perfect!" but never angels.—Western Watch.

They will, however be equal to the angels; but when? When this corruptible shall have put on incorruption, and this mortal shall have put on immortality at the resurrection : " Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20:36.

GROWING IN GRACE. - The light of the righteous is as the dawn that waxeth brighter and brighter unto the perfect day. Declining Christians have great reason to suspect themselves; and if they quickly repent not, and recover themselves to their pristine state, and do their first works with their first zeal and alacrity, they may sadly suspect that their graces are not true; for growth of grace is the best evidence of truth of grace. Indeed in young converts there may be a great deal of heat and fervor, which afterwards, when they are more established Christians, may abate; and they may think this a decay in their graces, when indeed it is not. For we must distinguish between a passionate love of God, and a sedate, serene love of God. Our passions do, in first conversion, mingle more with our graces than afterwards; and then we are like a torrent, very swift and rapid, but neither so deep nor strong. And, as little brooks and torrents, though they run very fiercely, yet stop and purl, and murmur at every small pebble that lies in their way; but great rivers, which seem to move with a slow and grave pace, yet bear down all mounds and dams, and whatsoever is in their way to oppose their passage, so is it here, grave and settled Christians may seem to move more slowly, without any noise or tumult; but they have a great depth and strength in them, and are able to bear down before them those temptations and oppositions, at which young novices, who are more fierce and noisy, are forced to stop, complain and murmur. And we must estimate the growth of our grace, not only indeed so much, by the violence of its efforts, as its prevalency and effectualness, in us .- Bishop Hopkins.

JERUSALEM. - A private letter from Jerusalem informs me that the house intended for the residence of his Holiness, whenever he feels inclined or forced to take another flight, is being built in that city. I leave this fact to the meditation of the prophetic students among your readers. Our Jansenists, the only members, I believe of the Catholic Church who make a conscientious study of prophecy, declare that Antichrist is to sit on Peter's chair at Rome, " whence evil has ever come;" they will probably regard the possible flight of an amiable give dates from Hong Kong March 15, Calcutta man, too weak to stem the torrent of Ultramontane 21st, and Bombay April 2. doctrine and practice, as the preliminary act in the last great drama of darkness, which they daily expect, and which, after a terrible sifting time, is to usber in the reformation of religion, the conversion and restoration of Israel, and the personal reign of our Lord. I know some who are daily in earnest prayer that the Spirit of God may revive and reform their Church; and doubt not that they are met at the throne of grace by many unknown brethren, who will be greatly surprised one day to meet them at the right hand of the King of glory. I need not repeat that these are regarded as black sheep, or worse than Protestants, by the real Romish Church, and they so far deserve the name that they are not on firm, clear ground, but persist in calling themselves members of a church whose infallible decrees they disbelieve and reject .- Paris Correspondent of the London Christian Times.

TRUE WOMANHOOD .- Amidst the sordid selfishness which so pre-eminently characterizes the

to the examination of this question that they are joutheamings of better feelings, illustrative of a 1000,000 pounds. unable to discriminate between a logical disquisi- better humanity. While riding a few days since, tion on the subject, and an article like the one re- in a Chesnut street (Philadelphia,) omnibus, a young lady of pleasant aspect was one of the passengers, the rest being gentlemen. At one of the corners the vehicle stopped to take up a male and female passenger, husband and wife, persons of decent appearance, but of the humbler walks of life. As the door opened, the woman, with terror depicted on her pallid countenance and her eye wildly flashing, shrieked, " I cannot go in there." It was at once evident she was laboring under a "mind diseased," from which the glorious light of reason had faded. Her husband, with gentle violence, took her in his arms, and carried her in. Then was the beautiful occurrence to which we

While the gentlemen were confounded and appalled, the young lady, in gentle tones, spoke to the maniac, " Come in, none will hurt you here." At the same time she encircled her with her arm, and pressed her head to her bosom, where the unfortunate sobbed herself into quietness. It was a scene to touch the heart. It was such a display of womanly heart and self-possession as we have rarely seen; and often since, as we have recalled the maniac, clinging fondly to her unknown benefactress, with her face hid in her bosom as a kindly asylum, we have thought how powerful is woman's love and sympathy .- Presb.

THE BIBLE IN TONGA .--- When the new Testaments were brought to Tonga, one of the Islands of the Pacific, where the people had cast away their idols, the missionaries did not give them away, but wisely offered to sell them. And there was no want of customers. Though the people had no money, they were soon seen hurrying towards the house of the missionary with yams, oil, cocoa-nuts, and pigs under their arms .-- There was nothing they wished for so much as "the book." They would pass by calico and axes, though they valued these things much, if they could only get the Word of Life in their own language. A native whose house caught on fire, and was burned down while he was at chapel one Sunday morning, after hearing of his loss, came running to the missionary, and holding up his New Testament, said, " How glad I am that the fire happened when the book was out of the house! I can replace the house, but not the book." A poor cripple, in a short time, learned by heart the Epistles to the Galatians, Ephesians, Philippians, and other parts of Scripture, which he could easily repeat, a whole book at a time. The missionary's wife sometimes sent him a dinner; and one day, when the girl who took it inquired, Have you had anything to eat to-day !" he said, Yes." "What have you had!" "Had!" he answered; "I have eaten the whole of the Corin-

Sir John Richardson, at a recent meeting of the Geographical Society, stated that a small fish resembling a carp, had been found in a marsh in the Dead Sea, and near the supposed site of Sodom .-There could be no doubt that this little fish had come out of the Red Sea; and, as there were similar fishes in the Mediterranean sea, the theory which proceeds from its more radical and habitual that those two seas were once connected was thus

> Gop .- Orpheus said : "His hand reaches to the end of the sea; his right hand is every where; and the earth is under his feet." Pythagoras: "God himself inhabits the lowest, the highest, and middlemost; there is no being nor place without God." And Socrates: "God is one-perfect in himself-giving the being and well-being of every creature.

> > Foreign News.

CHINA. - Dispatches by telegraph from Trieste

The Europeans on board the British steamer Queen, under the Portuguese flag, had been murdered by Chinese passengers, and crew of the steamer and a valuable cargo were carried off.

The government contractors' storehouses at Hong Kong had been burnt down by incendiaries, and 700 barrels of flour destroyed.

The Chinese in Sarawak, Borneo, had risen on Feb. 17, and massacred several Europeans. Sir James Brooke saved his life by swimming across a creek. One of the Borneo Company's steamers subsequently arrived at Sarawak, and, with Sir James Brooke at the head of a body of Malays and Deyakes, avenged the destruction of the settlement by killing two thousand Chinese. A war steamer was sent over by the Dutch authorities, but her services were not required.

The latest dates from Bushire are to the 6th of March. They bring no intelligence of tresh operations in the Persian Gulf.

The total export of Tea from China to Great world, it is refreshing to witness the occasional Britain to the 30th January, was estimated at 70,

PERSIA.—The accounts of the recent battle of Rushire are published. They state the English advanced until meeting with the main body of the Persians. They set fire to their (British) camp equipage, and retreated towards Bushire, where, being reinforced, the battle began and lasted four hours, both parties retiring in consequence of torrents of rain which fell the whole time, rendering the ground unfit for cavalry. The Persians left some guns in the mud, but afterwards recovered

The Persians estimate the British loss at 1000.

From the Times: " The news by the overland mail shows how fully justified the government and people of England have been in promptly supporting their officers in China. Certainly our troops, our frigates, and our gunboats have not been dispatched an hour too soon. We are evidently engaged in a momentous conflict, which it will require the utmost vigor, courage and decision to bring to a close. The diplomatic labors of Lord Elgin must be delayed until the sterner tasks of the military and naval chiefs have been effectually completed. There is an end for a time of missions and negotiations."

MY JOURNAL.

Monday, March 30 .- Took leave of kind friends in Baltimore for Philadelphia, and arrived at noon. Spent the afternoon and evening in visiting. In company with Dr. Wardle, I enjoyed an interest ing visit with Bro. James Dyer, an old friend of more than thirty years' acquaintance. He was formerly a member of the Methodist church, in Newbedford, where we first became acquainted. In latter years he has resided in Philadelphia. When Bro. Litch came into the city, in 1842, he was the first to take him by the hand, and listen to his message. When he had heard, and received the doctrine of the personal reign of our Savior, and his speedy coming, he opened his house to bro. Litch and others of the Advent preachers, and gave them his hearty support. And though he had to sacrifice much, in reputation and in his business, yet he met it all like a Christian hero, and continued steadfast through all the trials, and fight of afflictions, through which the cause had to

His family has been broken up by death, and he is now with a daughter, enjoying one of the best of homes, in the closing scenes of his pilgrimage. Thus the " Lord provides." I found our brother in a sick bed-all the lower part of his body paralysed, he having no use of his legs, or feet, and but little use of his hands. There he lay, patient and resigned, and withal cheerful in hope and the enjoyment of God's presence. His mind is clear, and more vigorous than ever. We enjoyed a rich treat in conversation with him. We went to cheer and comfort him, but he in turn gladdened our hearts, and we left with better, and more exalted views, if possible, of the power of the religion of Jesus, on the sick and dying bed.

"Oh what a blessed hope is ours, While here on earth we stay!
We more than taste the heavenly powers, And antedate that day."

We parted in the hope of seeing each other in the kingdom, when Jesus comes. And what to us made it more joyous, was, that our Savior will oon come, and gather all the faithful. O then the old soldiers of the cross, who have fought the battles of the cause side by side, will meet in everlasting joy. The invalids, alike with the healthy and tal health and beauty.

Tuesday, March 31 .- To day I visited and took reign of our Savior. And none were more liberal and active in the cause than they, none made a more full consecration of all to God, in order to spread the knowledge of the coming kingdom, and make ready a people for it. They left the Episcopal church, and gave themselves and their influence to the Advent cause, and still hold the faith with unwavering hearts. It is their solace and joy in their declining years, the "blessed hope" indeed to them. Their house has always been open to me, as a home, and every attention has been paid to my wants when in Philadelphia, both in sickness and health. God only can reward them, and he will, for their labors of love, and liberality to his servants. I cannot forbear to add, that Mrs. Lye is, and has been for many years a very skillful physician. She has a large number of patients constantly on her hands. both in the city and from the country. She uses " herbs," for medicine, and is very successful in treating cancers and all kinds of sores, as well as eminent. And should Bro. Lye, her useful partner courage." and helper, advertise as others have done, the

would be overrun with business. But they have as much as they can do without it, and they seem to choose to let their cures do their advertising. May every blessing attend them, and may they have part in the kingdom at Christ's appearing, where the inhabitant shall not say 1 am sick."

This evening, March 31, I preached for Elder Asher, of the Shiloh Baptist church. I had a free time in dispensing the words of life. They are colored people, but intelligent and pious as any church of the white race about them. I enjoyed the season with them very much; hope some good

At the close of the service I went to Camden, N. J., with Bro. Mott, who kindly entertained me for the night.

Wednesday, April 1st .- I took cars for Oceanport, N. J. to preach the gospel of the kingdom there. 1 arrived in the P. M., and was met and received a cordial welcome from E. T. Welch whom I found to be an old friend and brother from Brooklyn N. Y. He had located on this shore of the Atlantic in the pleasant village of Oceanport, and has resided here now for many years, but has not till lately said or done much to spread the gospel of the kingdom in the villages along the shore .-He had engaged me to preach here, and had said enough on the subject to stir up a commendable zeal on the part of our Methodist friends and others to give a personal warning to all in the vicinity, to be sure and not go out to hear the "arch heretic," so that I was fully advertised, and shut out of all places of worship, except the schoolhouse. At the time of service we repaired thither in the storm, and found eight souls, just the number saved in the Ark, to whom I preached with much interest, and felt encouraged, because 1 saw and felt the signs of good. Our audiences increased every evening, till the place was crowded in every part. So the warnings of our opponents were all lost and some who had been so kind as to warn others not to attend came themselves !-Such is human nature.

Sunday, April 5th .- I preached all day to a full house, and had all the success I could wish in one day. In the afternoon I baptized an interesting and promising young man. We had a large gathering at the water, and a solemn, happy time. We had a solemn communion in the evening, and closed our labors for this time.

Elder Newman, of Red Bank, late of the Protestant Methodist church, was with me on the Sabbath. I was much interested in making his acquaintance. If he could devote his time to the preaching of the gospel of the kingdom, he would do much for the cause. May he be liberated from secular duties, and give himself wholly to this

Monday, April 6th .- 1 was to start for New York, but I was laid up with one of my awful headaches, which continued four days. 1 suffered intensely most of the time. Well, the rest will be the sweeter when it comes.

Friday, April 10th.-Brother E. Wolcott, the brother I had baptized, took me to Red Bank, three miles, where I took the steamboat for New York, about forty miles inshore by way of Sandy Hook. 1 had a fine view of the Jersey Beach, on which so many of our noble packet ships have been wrecked, and such a fearful amount of human life lost. Many terrific scenes were narrated to me while in Oceanport, one of which deeply impressed me. 1 refer to the New Era, which was cast away on Long Branch Beach, a few miles from Oceanport two years since. I visited the grave in which were deposited over 200 of the unstrong, will all be fashioned like Christ, in immor- fortunate passengers of that noble ship. They were Germans of the higher class, and wealthy. They numbered over 300, in all, and but about 80 leave of Henry and Elizabeth Lye. They were saved. Thus in sight of the port of destination, among the early believers in the speedy coming and not a quarter of a mile from shore, they were reign of our Savior. And none were more liberal swept into eternity! What a scene of horror! wailing and agonies for a few hours, and then all hushed into the silence of death! The inhabitants of this coast witness more or less of these scenes every year. And I am happy to know, and to assure those who have heard the awful stories of the robbery of the dying and dead, in such cases, that they are without foundation. There was never a more kind and hospitable people on the bleak shores of the ocean than this people. In such cases, their hearts and hands are open and ready to do all they can for suffering humanity.

1 arrived at New York at noon, and failing to find Elder Gunner, 1 called upon the widow Tracy, and some others, and then took the Fall River boat for home, arriving in the A.M. of April 11th, with my general health improved, and my heart and faith strengthened for the prosecution of my work as in former days. My late sicktreating cancers and all kinds of sores, as well as ness has not impaired body or mind, and I am other diseases. But in these I have named she is able, by Divine grace, to "thank God and take



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

LETTER FROM H. ROBBINS.

BRO. HIMES :- On my return home from the East, the 19th ult., after an absence of over two months, I found a large number of letters from brethren in different parts of the country, whose attention had been called to this section from reading my letter in the Herald of Jan. 24th, asking various questions such as would naturally arise in the mind of any one about to emigrate to a new country, with reference to the soil, timber, climate, &c., &c. From the amount of my own business, which I then had on hand to attend to I found it quite impossible or inconvenient to answer so many letters, and therefore gave them over to the editors of the Superior Chronicle, requesting a published answer in their paper, which they gave, and I have sent one of the papers containing said answers to each of the brethren from whom I received letters of inquiry. They will please accept of this apology for not receiving an answer from me. I would further suggest to all who think of removing to this section the propriety of coming first to make a personal survey before determining to locate. This is a very new country, and any one who comes here with a family, without first having built or rented a house, will be subjected to many expenses which might otherwise be avoided. Therefore "look before you leap."

One word to those expectants of that "better country," who have received the greater portion of the information relating thereto either directly or indirectly from the labors of the publisher and editor of the Advent Herald, and who are still in debt in their subscriptions. It may be out of your power to pay the debt of love and gratitude which you owe to God for raising up in these last times a man like brother Himes, who has been so indefatigable in his exertions to spread far and wide the invaluable information of the glad tidings of the kingdom of God, which he received in advance of most men in this generation. But is it not in your power to pay the small sum of your pecuniary indebtedness, and thus save your brother much anxious corroding care? When I was in Boston the past winter, and saw brother Himes in poor health, with an emaciated form. weighed down by a heavy load of care and em barrassment, both temporal and spiritual, I could but deeply sympathize with him in his trials, and endeavor to comfort him by a reference to the ex hortation, "Be anxiously solicitous for nothing but in all things by prayer and supplications let your requests be made known to God." "But.' says brother Himes, " What would you do at the head of a sinking cause, in feeble health, with a large family on your hands, in pecuniary embarrassments, with prospects growing worse and worse,-one support after another on which you had relied taken away. It is too much for feeble human nature to bear up under." To this I could make but a poor reply; for I think none of us in similar circumstances would do better, or feel differently. It seems hard that a man who has borne the burden and heat of the day, and literally worn himself out in the prime of life, laboring for the Spirit, and watching thereunto with all persevergood of others, should find himself in his declining anee."-Eph. 6th. years helplessly thrown, as it were, upon the tender mercies of this cold world, without even a home which he can call his own, while, had he used his exertions in another direction, he could have obtained, apparently, so far as this world is concerned, a substantial foothold. But let me say to brother Himes and all God's faithful ministering servants, when you begin to look on the dark side, please torn the picture over and read, "Behold they that turn many to righteousness shall shine as the stars forever and ever. When the chief shepherd shall appear ye shall receive an unfading crown of glory." Do not think yourselves deserted by all; for there are thousands who have not forgotten the precious promises of God, or let his word slip from their mind or the blessed Lord whom we very soon expect to see, love of it from their hearts. The leaven of your labors is working among all classes of Christians, tried children who have cried to him day and

Saviour Jesus Christ is being proclaimed by min- | advice during these perilous times in which we | God through our Lord Jesus Christ, by whom isters of every evangelical denomination, who doubtless had been led to an examination of these subjects directly or indirectly by your labors. Therefore be encouraged, and faint not. Respectfully yours.

LETTER FROM J. L. CLAPP.

BRO. HIMES :- The history of the promulgation of the glad tidings of the coming kingdom of God for the last fifteen or twenty years, has been peculiar in many respects. Its active advocates have had a mingled cup to drink-both bitter and sweet-and many of the faithful ones have learned by experience the meaning of the words of Paul. (2 Cor. 1:5) "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ;"-and perhaps none more than yourself. The sympathy of Christ with his faithful ones is manifest in this, and ought to be taken as a token for good, and for encouragement to perseverance in the same righteous cause; and I doubt not you feel it to be so. My prayer to God is that the honest and true-hearted advocates of this faith may not be led to cast away their confidence, which hath a great recompense of reward, but prove the words of Paul (Heb. 3:6) to be true relative to themselves. "But Christ as a son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end."

That all who profess this faith are not of this character is abundantly evident from the fruits manifested. Your subscription list speaks volumes in conformation of this fact. And where is the honest, sincere-hearted lover of Christ's speedy appearing that has not had his heart bleed over the defections, selfishness and dishonesty of those that he hoped better things from? They mingled with the sheep, they looked like sheep, they talked the word of the Lord like sheep, their wool was like sheep's wool, to appearance; some of them were lambs, and they bleated like lambs, and nursed like lambs; but alas, they proved to be goats. We hated to give them up. We wept and prayed over them, and looked again, fearing our eyes might have deceived us ; but with aching hearts we were obliged to give them up. It was goats' hair instead of wool, and goats' horns, and with them they pushed, and in spite of all our efforts we have been obliged to give them up; but not without sorrowing hearts and weeping in secret places.

Dear brethren, I would rejoice had I cheering news to tell you relative to the cause in Homer and vicinity, and that the enemy had withdrawn from the conflict; but this I cannot do. We are like sheep without a shepherd. A few still hold ing on, faint, and probably too much discouraged. Yet we hope for better times, and endeavor to pursue on, and ask the prayers of all that commune at the mercy-seat for grace according to our day, and that we might be faithful to the end, let the consequences be what they may. In this vicinity Satan appears to be mustering his hosts for the last conflict, calling to his aid the spirits of the wicked dead, and how many will be seduced thereby we know not. "Let him that thinketh he standeth take heed lest he fall." 'Some that have thought thus have fallen. What is the remedy or preventive? " Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. and take the helmet of salvation, and the sword of the Spirit which is the word of God; praying always with all prayer and supplication in the

Should any of the brethren that like to build up better than to pull down be travelling this way, we should be glad to have them visit us, and lend a helping hand. Others we have no desire forour experience has been sufficient on that point. Brother Himes, shall we have any encouragement from you? Yours in hope,

Note.-Yes. If I am spared, and my health permit, I shall visit Western New York the com-

Homer, N. Y., April 22d, 1857.

LETTER FROM S. H. WITHINGTON.

Bro. Himes :- We are truly thankful to our that he has heard the prayer of his faithful and and the glorious glad tidings of the kingdom of night to restore you to health, as the scattered

above any other journal in existence, and rather God." The above is very expressive of my presthan have the paper stop we would cheerfully pay ent experience and future prospects. Indeed, I double the price we now do for it. O that all have proved the truth of the saying of Solomon in who owe for the Herald would pay their just dues, Prov. 4:18: " But the path of the just is as the and thus relieve you from embarrassment. May shining light that shineth more and more unto the Lord stir up all such to do unto others as they the perfect day." Yes, the word of God, which would that others should do unto them. This is the writer of Psa. 119:105, says: "Is a lamp unto my earnest prayer.

lieve, in answer to prayer, directed the footsteps my enraptured vision the cross, the crown, the of our dear beloved brother Chapman to this place, distance, the duties, the landmarks, that lie bewho by the way is truly a father in Israel, and by tween the cross and the crown, with a distinctness; his sound preaching and faithful exhortations by a glory, not to be misunderstood. And when by night and by day, he in the hands of God greatly its light I view the world to come, how glorious "strengthened the things that remain." A church appears the resurrection, how Beautiful the new was planted on the original Advent faith, and the earth, how exhibarating the bowers of Paradise, Lord added to our numbers, since which most of how brilliant shine the glistening walls and the time our peace has been like a river.

The result of his labors in Conesus and Sparta. (adjoining towns) you were informed of at the time. I went in company with him the 17th of "When shall I come and appear before God ?" February to Alabama, Genesee county, where he But, perhaps I am intruding too long upon your commenced his labors on the 19th. The Lord patience, yet I have not written half enough. blessed his labors to the conversion of a goodly number of precious souls who are now with us "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." And now as there has been an infant church formed in that place, I do sincerely pray to the Lord not to suffer any person to go in among them and sow the seed of discord. It does seem very trying to the faithful servant of God after he has toiled day and night, and through the blessing of God established churches, to have others enter into their labors, and instead of watering as did Apollos, push in their distracting views and have saddened our hearts. But beside all this, thus divide the church of God.

brethren who may differ in their views from me, that I have fully given up my views in what is called the unconscious state of the dead, and annihilation of the wicked, a doctrine that I formerly believed (and as some know have strangely advocated) for about eight years, and what first led me to pause, was its fruits. "By their fruits" said Jesus, "ye shall know them." All through death's arrows fly thick and fast around us, what Western New York, as far as my observation has extended, it has seemed to be a stepping stone to other heresies that have crept in among us. I have not come to this conclusion in a hasty man ner, but have prayed and wept much over it, and after carefully and prayerfully reviewing the word of God in reference to this subject, I have fully given up those views.

And now let me say a word to my dear brethren and sisters of " like precious faith." Let us strive with all our powers of mind to maintain a close walk with God, and be much in prayer. Said Jesus, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." - Luke 21:36. Likewise let us heed the exhortation of the beloved apostle, 1 Thess. 5:12-14, "And we beseech you brethren to know them which labor among you, and are over you in the Lord, and admonish you and to esteem them very highly in love for their work's sake, and be at peace among yourselves. Now we exhort you brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men." This from your brother expecting deliverance soon.

Springwater, N. Y , April 22d, 1857.

LETTER FROM W. Z. MANNING.

BRO. HIMES :- I am yet a sojourner of earth, but looking for a better land, which I belie be nigh at hand. Yes, I believe the Nobleman me, Son of man, these bones are the whole house and for who! Ah, for his enemies. Oh! the formed it, saith the Lord." length, the breadth, the height, and depth of the Here Nicodemus a master of Israel, should have love of God, and the compassion of Jesus; who found the key to the mystery, as the apostle Paul can comprehend it in all its fullness! Though says, "shall also quicken your mortal bodies by we may not, yet we may feel that we are his Spirit that dwelleth in you." Let any one reconciled to God by the death of his Son, and who is not too much wedded to the old views of have Christ in us the hope of glory. Or, in the the new birth, look for a moment at the difficulty

also we have access by faith into this grace where-We can truly say that we prize the Herald far in we stand, and rejoice in hope of the glory of my feet, a light unto my path," I have found so A little more than a year ago the Lord, I be- to be. It shines upon my pathway, revealing to pearly gates of the city of our God! Then how my longing, panting soul cries out for the living God, in the language of David, Psa. 42:2, I say,

To the brethren scattered abroad I would say, I desire to exhort, to encourage, to strengthen them. Dear brethren, we are yet on a sin cursed earth. We expected before this to have seen the earth smile in Eden beauty; but as yet our hopes have not been realized. Twice, yea thrice, the most of us have been sadly disappointed, and to add to our sorrow many of our brethren with whom we once took sweet counsel are now silent in death. Their voices are hushed until the last loud trump shall sound. Others have turned away from us, and have been turned unto fables. These things we are still compelled to hear the scoffs and jeers And now let me here say in all kindness to my of an ungodly world, while they daily say to us, Where is thy God! But though sad, should we repine or be discouraged? Nay, verily. We know in whom we have believed; we know that we have not been following fables; we know that our faith is not founded upon the wisdom of man, but of God. Yes, npon the pillars of eternal truth we have planted our feet, and what though though our friends desert us, and become our enemies; what though the world deride us; what though days, months, and even years should yet pass, before He who is our life appears, yet let us hold fast our profession, that no man take our crown. Let us keep our loins girt and our lights burning. For he that shall come will come, and will not tarry. How blessed it will be to be found watching! What glory then awaits us! Then shall we see as we are seen and know as we are known. May this glory be ours through Jesus Christ. Amen.

Fort Ann, N. Y., March 29th, 1857.

THE NEW BIRTH.

BRO. HIMES :- With your permission I desire to reply through the Advent Herald to the question of J. Stoughton on the new birth, as set forth in John 3:3, 5. "1. What is the resemblance between a spiritual birth and a natural one."

We are taught that the Spirit will be the means or principle of bringing the subject of the new birth into life. Rom. 8:11, " If the Spirit of Him who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." 1 Cor. 15:45, "The first Adam was made a living soul, the last Adam a quickening spirit." But let us turn back to God's explanation of the resurrection, fearing we may have misunderstood the Saviour's address to the Master of Israel. Ezek. 37:11, "Then said he unto will soon return and reward his faithful servants of Israel: Behold they say, our bones are dried, and slay his enemies, and sit upon his throne, and and our hope is lost; we are cut off for our parts. reign over all Israel gloriously And although Therefore prophesy, and say unto them, Thus I am left almost alone in this place of the saith the Lord God, Behold O my people, I will number that once looked for these things, yet open your graves, and cause you to come up out 1 am not discouraged, but, on the contrary, my of your graves, and bring you into the land of faith is taking a deeper hold of the divine prom- Israel. And ye shall know that I am the Lord ises, my hope is brighter, firmer, more glorious, when I have opened your graves, O my people, while I feel more and more humbled under a sense and brought you up out of your graves, and shall of my unworthiness, and the infinite love of God put my Spirit in you and ye shall live; and I in the gift of his Son, the love of Jesus in his suf- shall place you in your own land, then shall ye ferings, his death, resurrection, his mediation, know that I the Lord have spoken it, and per-

God and the second appearing of our Lord and flock are very much in need of your counsels and fore being justified by faith we have peace with rock on which that view presents, and it will show us the flock are very much in need of your counsels and fore being justified by faith we have peace with rock on which that view presents, and it will show us the

ing error of calling the new birth conversion.

The Calvinist says, "To be born again means to be converted." "Yes," says the Arminian. Then says the C., "Once in grace, always in grace," and in triumph points A. to the 1 Epistle of John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." A. "Ah, but, I am painfully convinced that whilst we are here we are exposed to sin; and in proof of this, the most holy that ever lived in God's smiles and under his favor and presence, did commit sins, and that after God had talked with them face to face as a man talks to his friend. Was not Moses a man of God? in other words, was he not converted when he plead with God for Israel. and said, 'If thou wilt not forgive their sin blot me, I pray thee out thy book which thou hast written.' Surely this was the prayer of a converted man, and did he not afterward sin? Witness Eli, David, and Solomon, David cried out, there is no man that liveth and sinneth not. Isaiah gan of their church. I asked, saith, all we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. It may be said, that Isaiah spake of the unconverted, but hear him again, 'Then said I, Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts;' and it required a live coal from off the altar to touch his lips so that his iniquity might be taken away, and his sin purged, and here John the beloved disciple chimes in and says, 'If we say that we have not sinned, we make him a liar. and his word is not in us. My little children these things write I unto you that ye sin not, and (but) if any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; yours, John? Yes, yes, and not for ours only, but also for the sins of the whole world.""

Let the children of God call things by their right names, and not forget the good old way as taught by the apostles, and received in this age by that man of God, William Miller. I for one. bless God that ever he came under my roof; for to him I am much indebted. But let us call no man master but God, he who was in Christ reconciling the world to himself, not imputing their trespasses unto them. Yes, my brother, we are children of God by adoption, having been begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, and thus he has shown us the way into the kingdom of God, which is an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Neither can they die any more, for they are, equal unto the angels, and are the children of God, being the children of the resurrection. Children again? Yes, we are born again. All the Christian can claim prior to this, is that he is begotten again to a lively hope, but when God calls us forth from our dusty beds we shall be born again. Hence we have the Saviour in his resurrection called the first fruits of them that slept, 1 Cor. 15:20. "That he might be the first-born among many brethren," Rom. 8:29, being the first begotten from the dead, Rev. 1:5, also Col. 1:15, 18, where he is called the image of the invisible God, the first-born of every creature . . who is the firstborn from the dead, that in all things he might have the pre-eminence. Now truly, "Except a man be born again he cannot see the kingdom of God." Thus I have briefly gone over this subject, and the more I look at it in this light, the more I rejoice in God my Saviour for the hope of being born again, and being made like him; but I am sometimes made sad when I see the tendency to piritualize even in those who have learned to read God's word literally. Yours waiting for the new birth, THOMAS WARDLE.

Philadelphia, Pa., March 1st, 1857.

NOTES OF A COLPORTEUR.

NO. V.

While on a preaching tour in the county of F. I called on a family in V., whom I had known some years before, thinking I might sell them a good book. I showed my books and the lady selected the Saint's Inheritance, and another book, offering me a reduced price for them. I consented to take it, hoping the books might benefit the family, if the sale did not me. The money was paid over and the books laid aside. The lady then came to examine other books in my trunk, took up one bearing my own name, and suddenly dropped it, saying "I know that man," to which I replied,

Do you know any evil of him ? " No but he is a Millerite."

A daughter who had recognized me said,

That is Mr .- himself.

The mother stood still a moment to think, then

"Is that a Miller book you sold me! if it is I won't have it in the house.'

I said, it will depend upon what you call Millerism. By this time she had got to the table, taken up the books, brought them hastily and dropped them heavily into my trunk, saying,

"I want you to take them back," " I won't have them," "I won't read them," &c.

Here followed a furious lecture against Millerism, with many improper statements. When her bad breath was out, I called her to an account, and reproved her for sectarianism and bigotry, still holding her to her bargain. I had previously told her the nature of the book, and read to her the table of its contents. But she plead and stormed so indecently as to call reproof from the daughter, and I did not know how to get off, without a scar, until I espied their family paper ;-the or-

" Have you any confidence in that paper ?"

" Why, yes, that is our paper, one of the best

" And yet it has given a notice of this book, and recommended it," said I.

" Are you sure of it?" she asked,

" I am."

The daughter remembered seeing the notice. This changed her mind, the sky cleared up suddenly, the lady came and took the books, saying,

" Well if the recommends it, it is probably a good book-I will keep it."

I now gave her some good advice, and left this family of professed Christians to learn.

This is one of many cases of bigotry I have met,

I record it as a warning to others.

Passing through R., I called at a house to spend the night, was informed of a meeting in the place. and went with the family to a private house to the meeting, was closely questioned as to what church I belonged, and what I believed, when we arrived I was introduced to their minister, who invited me to preach. Ideclined. The house was soon filled, and I could distinctly hear the whispers going through, "He is a Millerite preacher." Sly looks and singular countenances were observable. I was asked to offer the opening prayer, which I did, and the Lord gave me much freedom of spirit. When I arose several of these trifling ones were in tears. We heard a common discourse. I then talked with freedom on " the hope " and our duty, several devoted Christians followed, a number of backsliders confessed their sins, one sinner arose for prayers, the Lord was with us. On returning from meeting to my stopping place, the ears of the brother and sister were open to listen to our hope, and I spake the word to them until past midnight, when I was too much fatigued to speak longer. The next day I visited others, found the minister at the house of his classleader, was asked the reason of my hope, I spent an hour preaching " Jesus and the resurrection " to them, in which I took occasion to show the folly of the " spirit world," " spirit land," " death the gate to endless joys" system, which was sung and talked much in meeting the night before. I showed them that this system was the prolific soil of all spiritualism, and the wardrobe of the

They then asked my views on the spirit rappings. I began with Job 1:7, and preached " the devil and his angels" to them for two hours, to their surprise and satisfaction, the preacher, a young man of promise, consenting that it was all Bible. But he had not before seen the connection, and clear light on this subject. I gave several books and tracts in this place; (as they were all out of money) pray God's blessing to attend them. Spent the next day in town, but in another district. Soon after tea a neighbor came in, and conversation commenced. Millerism was introduced. I was ready to plead for it, and was soon seen to be "one of them." I did not deny my Master that time. The door opened to instruct, as they were intelligent, and very ignorant of our faith, I preached the word to them until quarter before one in the morning, when I admonished them that I must retire to rest. No one got asleep and fell down out of a window that night. Next morning I sold them the Saints' Inheritance, and Treatise on Matt. 24th and 25th, gave some tracts and went on my way. Called on a lady to whom I sold the Saints' Inheritance a year ago. She was an old pilgrim, and remarked.

"That book has done me more good than any other book I ever read. Husband and I have read it five or six times through. It gives great light on

She should have said, it shows us the light of the Bible.

On another occasion, I called at a house in N., to exhibit my books, they looked at them and then

Lord more perfectly, they attentively listened to a family discourse on "the blessed hope," admitting that the Bible taught what I believed, but they were not strong enough to buy books, though church-members. I gave some tracts, hoping some good might yet come out of them. We should not be discouraged because we do not see immediate fruits of our labors. God may cause some of the seed to germinate after many days. Let our works abound.

THE SOURCE OF COMFORT .-- The well-known missionary, Campbell, for many years after his conversion had neither peace nor joy in believing .--His faith was rather subjective than objective .--Doubts, fears, and actual backslidings had often shaken his hope and driven him almost to despair, even at the time he was regarded by other Christians as a pattern. At last, as he said in a letter to the venerable John Newton, "The cloud which covered the mercy-seat fled away, and Jesus ap peared as he is ! my eyes were not turned inward, but outward. The Gospel was the glass in which I beheld Him. I now stand upon a shore of comparative rest. When in search of comfort I resort to the testimony of God; this is the field which contains the pearl of great price. Frames and feeling are, like other created comforts, passing away. What unutterable source of consolation is it that the foundation of our faith and shope is immutably the same, the sacrifice of Jesus as acceptable to the Father as ever it was!

Formerly the major parts of my thoughts centered either upon the darkness 1 felt or the light I enjoyed. Now they are mainly directed to Jesus, what He hath done, suffered and promised."

> Ayer's Cherry Pectoral, FOR THE RAPID CURE OF COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.

Dr. J. C. Ayer. I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use I my practice and my family for the last ten years has shown it possess superior virtues for the treatment of these complaints Eben Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you favented it, and believe it the best medicine for its purpose ever put out.—With a bad cold I should sooner pay twenty-five dollars for a bottle than do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Amos Lee, Esq., Monterey, Ia., writes, 3d Jan., 1856; "I had a tedious Influenza, which confined me in doors six weeks; took many medicines without relief; finally tried your Pectoral by the advice of our clergyman. The first dose relieved the soreness in my throat and lungs; less than one half the bottle made me completely well. Your medicines are the cheapest as well as the best we can buy, and we esteem you, doctor, and your remedies, as the poor man's friend."

Asthma or Phthisic, and Bronchitis.

Asthma or Parkissic, and Biomedita.

West Manchester, Pa., Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept., 1855; "During my practice of many years I have found noting equal to your Cherry Pectoral for giving ease and relief to onsumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing roof of the virtues of this remedy is found in its effects upon tri

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comforts.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five mouth slaboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily falling, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives, do not despair till you have tried Aver's Cherry.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their atmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have virtues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the ésteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, andexpel disease. They purge out the foul humors which breed and grow distemper, samulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they oure the every day complaints of everybody, but also formidable and dangerous diseases that have baffled the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are plea sant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and chartery and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass and the surpass belief were they not substantiated by men of such exalted position and chartery and the surpass and

at me, they recognized me as an old acquaintance, the lady asked,

"Are you a Millerite? I have heard you was."
I am vulgarly so called, said I. This was a damper, she became much flushed in the face, and appeared embarrassed deeply. At length she recovered, and said,

"I did not intend to be vulgar," and made all sorts of apologies, asking my pardon.

I told her I was not injured nor offended, but she did not know what we were, who were called such names. The door of utterance was now opened, and I endeavored to teach them the way of the Lord more perfectly, they attentively listened to a family discourse on "the blassed hone." admit-afamily discourse on "the blassed hone." admit-

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

> DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This nvaluable remedy for all bilious affections and diseases of the iver and kidneys, removing obstructions and promoting healthy action. is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestputsts.

Dr. Litch's Restorative, for colds, coughs, and impurities of he blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LIYCH'S PAIN CURER. This article, which has during the

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, nursing females, inverted toe-ails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, nd sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36
Beach street, would inform the public that he may be consulted at
his office, upon the various diseases which afflict us, free of charge,
from 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician
sent in answer to all letters containing a postage stamp.

Jan. 4—1year

A Chance te Make Money!

PROFITABLE AND HONORABLE EMPLOYMENT !

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to \$10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day.—Every information will be given by addressing, with a stamp to pay return letter, WM. A. KINSLER, my 2 3 w Box 1228 Philadelphia, Pa., P.O.

ALBANY, N.Y. W. Nicholls, 185 Lydius-street.

BURLINGTON, IOWA. James S. Brandaburg
BASCOR, HANCOCK COUNTY, III. Wm. S. Moore.

BUFFALO, N. Y. John Powell
BRISTOL, VT. D. BOSWOYTH.

BALTHWORE, MD. Wm. Paul,
CABOT, (Lower Branch,) Vt. Dr. M. P. Wallace,
CORDOVA, Rock Island Co., III. C. N. Whitford,
DE KALE GENTER, ILL. Charles E. Needham,
OIKCHNARI, O. Joseph Wilson
DUNHAM, C. E. D. W. Sornberger
DURHAM, C. E. J. M. Orrock
DUNHAM, C. E. J. M. Orrock
DUNHAM, C. E. J. M. Orrock
EDDINGTON, Me. Thomas Smith
FAIRHAVEN, VT. Eldfer J. P. Farrar
HALLOWELL, Me. I. C. Wellcome
HARTFORD, Ct. Aaron Clapp,
HOMER, N. Y. BL. Clapp
HAVERHILL, MASS. Edmund E. Chase,
LOCKPORK, N. Y. R. W. Beck
JOHNSON'S CREEK, N. Y. Hiram Russell
LOWELL, Mass. J. C. Downing,
MOLINE, Island county, III. Elder John Cummings, Jr.
MORRISVILLE, P.A.
NEWBURTPORT, MASS. Dea J. Pearson, sr., Water-street. COMESTER, N. 1 WHI. BESS, 215 EXCHAIRE-SIGNALEM, MASS. Goo W. Burnham.
SHARBONIS GROVE, De Kalb county, Ill. Elder N. W. Spencer
COMONAUK, De Kalb county, Ill. Wells A. Fay,
N. ALBANS, HARCOCK CO., Ill. Elder Larkin Scott,
SHEROTGAN FALLS, WIS. William Trowbridge,
CRONDYO, C. W. D. Campbell
WATERLOO, Shefford, C. E. B. Hutchinson, M. D.
CORONTO, C. W. B. Flutchinson, M. D.
CORONTO, C. W. B. Hutchinson, M. D.
CREMING EMERSON WORCESTER, Mass......Benjamin Emerson

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association," seen Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad."

BY JOSHUA V. HIMES.

-1 dollar for six months. or 2 dollars per year, in advance-\$1.13 do., or \$2.25 per year, at its close. 6 dollars in advance will pay for six copies for six months

to one person; and 10 dollars will pay for thirteen copies. Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.26 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i e, 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. Sesterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., \$9 Grange Rond, Bermondsey, near Lordon.

London.

Postage.—The postage on the Herald, if pre-paid quarterly of yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be halfa cent a number in the State, and one cent out of it.

Contents of this No.

ADVENT HERALD.

BOSTON, MAY 16, 1857.

GENERAL CONFERENCE OF ADVENTISTS

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass. commencing Anniversary week, May 26th, and continuing several days. The first meeting will be held on Monday evening, at 7 1-2 o'clock.

It is hoped that an unusual interest will be manifested to come to this "feast of the Lord," by our brethren in all sections of the country. Those who usually attend the anniversary from year to year, greatly desire this; and the church in Boston, where the Conference is to be held, hoping to receive benefit from the gathering, will do all in their power to accommodate and make it pleasant for the brethon and sisters from abroad. All interested want to see a full, large and respectable attendance, bespeaking an interest worthy of the glorious cause of our Redeemer and King, who, we believe, will soon come to reign.

Our Annual Conferences can, and should be made season of great spiritual profit to all who attend them, and to the churches and brethren scattered abroad who shall hear and read of this heavenly "sitting together." Such were the Jewish festivals; such are the Christian anniversaries of the present day; and certainly none have a more worthy cause than we. By our coming together from all parts, far and near, we can consult together for the best interest of the general cause; encourage one another in the good work in which we are engaged of spreading "the gospel of the kingdom;" and our hearts as a people will be more fervent ly knit together in the hope of the gospel; and thus shall we be prepared for the Master's return, who will call us from labor to reward; from toil and diligence to rest and eternal praise in his heavenly kingdom.

We do anticipate, therefore, a large attendance of devoted and spiritual brethren and sisters at this Conference, and nay the King our Saviour, bless His people with peace and prosperity throughout the land and world, till He shall

Friends will call at 46 1-2 Kneeland street, or at the chapel entrance, corner of Hudson and Kneeland streets.

Appointments. Elder Himes will preach in

New York city, Sabbath, 17th, at 600 Broadway, all day.

To Delinquent Subscribers.

Prompt payment on the part of the subscribers of the Herald is now absolutely necessary to its unembarrassed existence. Of those to whom bills were sent the first of the year a large No. have made no response of any kind. Some have paid in full, some in part, some have stopped without paying, some have plead their inability to pay, and some have promised payment soon. Leaving out all of those there remains a class much larger than all others, from whom nothing has been heard. Now we want each one of those persons to write us immediately what they can do, or what they purpose doing, respecting the Herald. Let those who can, send the pay. Let those who will pay by the first of July send their obligations to pay then. And let those unable to pay frankly say so, that we may have some data on which to predicate future action.

Below will be found a list of those to whom the paper is now sent, from whom nothing has been neard, since sending them bills, with the amounts they will owe up to the 1st of July next-which is \$1 more to each than the amount of the bill sent them. In this first publication of the list, we omit the names, and, only give post-offices and amounts due. We wish for persons in each place The Herald and its Continuance-Our Work. where the parties will not themselves settle, and where the person not paying is poor and worthy, we want the friends in such places to supply their own poor, and not throw the burden on this office. And where they are unworthy, we wish to be noti-fied, that we may not be subjected to imposition, and take proper means to protect our just rights.

and death and from	Continued from our last.	I- usint
204 perso		220.10
One in	Boston, Mass., owing	5.25
" "	A CONTRACTOR AND ADDRESS OF THE PARTY NAMED IN	3.
Two "	Salem 3 each	6.
One "	Providence R. I.	2.0
W VALLEY END !	IN NEW YORK,	MAN TO
One in	Brooklyn	\$2.
phonography a	Stuyvesant	2.75
Charles 68 .46	Shandaken	17.
STATES OF THE	Harlem	13.
19.50	Greenbush West Trov	6.
- CC - CC	West Troy	3.28
11 11	Moores Forks	2.
1 1 1 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4 4	of the property will be 23 its	2.81

and the	(55,00)	Malone	5. 5. om 11
46	46	66 66	12.
11 44	66 Dieson	brand out I have brand	3 81
-			3.63
10 16571	46111	Albany	4.
16	46	Clarksville	4.50
-02-06	and!	Middlegrove	10.75
66		Crescent	nay girmy or
Ha ch	nie	Greenfield Centre	5 50
66		Coveville	2 36
Jane 166 h	offine.	Fort Ann	3.81
(Indica)	66	Hebron	12.
-0010	Teels	Thursday of esteraporates	10.50
71.66	166.00	Putnam Fort Edward	10. 4.50
16	44	Rouses Point	3.
46	46	Champlain	10.50
AL	66	So. Bangor	6.58
anni cebi	66	Massena	4.
Backel	166	Morley designs provide in	12 25
1	44	Brasher's Falls	Thruds
Wie	100	Little Falls	12.
222 161	a	Kirkland Boonville	7. 4.81
- 66	1 8 6 H	New Boston	10.
	66	Watertown	3.
**	***	Hamilton	3.
"	**	Pitchers Springs	13.
-	66	North Bainbridge	13.
	66 7	Norwich	8.
-00	66	Delhi Zana vat dalgan	3.
- 66	66	Sidney Homer	3. 3.81
- "	66	Homer Hadden Thiles and	2.40
11 66	66	M'Grawville	2.32
- 46	66	Courtlandville	3.50
-1-66	46	Chenango	14.
institute a	46	East Scott	3.
dalle	**	Watervale	3.33
110 450	44.	Fabius	2.
- 66	- 66	Weedsport	7. 9.
	66	Adourn	6.
	44	Groton Hollow	8.
11/46	46	Seneca Falls	7.
THURS.	6	South Nankin	10.50
doluite	200	Howard Flats	2.
66	66	Corning	2.
and the	1 44	Whitesville	11.50 8.75
al mes	Sec.	Dansville Conesus Centre	4.
- 66	50	Cowlesville	3.
44	66	Rochester	4.
"		THE PERSON SEED NOT THE OWNER.	8.
Two	66	\$7 eacl	h 14.
One	116611	Adams Basin	2.81
1911	166	Le Roy	3.81
deres.	1	North Berger Lockport	5. 3.81
**		Lewiston	10,50
61	46	Ransomville	9.50
66	"	Niagara Falls	11.
Two	66	Buffalo \$4 each	8.
One	-66	rashion on Frank Parish	2.
Two	66	" \$3 each	6.
One	46	CONTRACTOR SPECIAL PROPERTY AND ADDRESS OF THE PARTY AND ADDRESS OF THE	3.50
46		Clarence East Hamburg	9. 6.50
Thre		Jamestown \$2 each	6.
B-SOUNCE	100	IN NEW JERSEY.	The state of the state of
One	in	West Bloomfield	12.33
OHE	10	English Neighborhood	2.
45	60	Lamburtsville	12.75
41	46	Cranberry	7.50
Y 66	"	Orange	8.50
44		Hightstown	3.50
000	THE REAL PROPERTY.	and owing	1704 91
298	pers	ons owing	\$1794.81
		THE RELEASE OF THE PARTY OF THE	Carried S
Bost	on.	Monday, May 11th, 1857.	West marketing

Boston, Monday, May 11th, 1857.

Of the List thus far published, we have received pay of that due July 1st,

One	in	Farmington Falls, Me.	\$2. of 3 due.
44		Kingston, N. H.	3. of 3.81 "
66	66	(The 3.50 there was an er	ror)3.50
-66	66	Lisbon	2.
	66	Holderness	3.
66	.66	Washington	2.81
66	46	Waterbury, Vermont	2.
66	46	Weymouth Lower Falls	2. of 4.
46	66	Brooksville	2.50
**	16	Lowell, Mass.,	2 de later an
-	-	No.Coventry, Conn.,	2.
		think to it coming of America some is	The same of the same of

12 persons have paid \$26.81

THERE is much interest felt on this subject by all the friends of the Advent cause. We have been gratified and cheered even, by letters and communications from different parts of the country. The one great question now, is, Shall we sustain the Herald office, and the cause connected with it? All from whom we have heard, thus far, are of our mind. The Herald must be sustained and the work must go on. The deepest interest is felt on the subject, perhaps it was never greater at any time than now. And when the time shall come for action on the wants of the Herald, I have no fears for the result. We are waiting now, to hear from the indebted, and shall soon know what can be obtained from this source. I shall then make arrangements for the future, that will, by God's blessing, secure the continuance and permanence of the Advent Herald, so long as it may be needed, -as it will be to the "end of the world." Our friends may rely on this, as by the blessing of God, it will be done, at the expense of all, and a self-denial, that may reduce me to the last extremity in worldly things. I give all for Christ and feel hap-

py in this consecration. Let others do what they deem right. I do not ask the thousands of our Is- our friends who would like to let one hundred dolrael to give, or help in this case. There is no need lars or more to make up the above sum will do us that I should. I have asked, yes, I have plead a favor at this time. It will be a safe investment with our Lord and Savior, "who was rich, and for connected with the Chapel Association, and will be our sakes became poor," that he would move the paid at the pleasure of the party. Write to J. hearts of his servants, to do their duty in this V. HIMES. cause. There is much financial prosperity, as well as poverty, among the Adventists throughout the land. There are fortunes being made, and with many there has been constant increase of worldly things, which has to be invested in lands and stocks, and various forms of safe and profitable investment. It will be left for the Lord, the proprietor of the universe, to speak to these stewards of his, on the subject of the present wants of bis cause. I have laid this whole matter at his feet-my heart is at rest. The Lord is on our side, He is our shepherd-we shall not want. With returning health, and strength of body, and new vigor of mind, and a heart freshly baptized into the love of Christ and his church, I renewedly consecrate all to him who has called me to the work of proclaiming his coming and kingdom nigh at hand. I will not distrust his love, or his power to protect and sustain me to the end. I expect by the grace of God to labor more abundantly than ever, if possible, and to see many souls gathered to Christ and prepared for the kingdom, and also to be instrumental in cheering the hearts of the thousands of our Israel, who are on their way to the promised

"If God be with us, who can be against us?" "We know that all things work together for good, to them that love God, to them who are the called according to his purpose." And I believe we have been thus called, and the promise belongs to us, as God's servants in the proclamation of the gospel of the kingdom. We can all make this claim, and enjoy the fulness of the promise. Then let God arise for us. Let the thousands of our waiting Israel gird on their armor anew. Let us all humble ourselves, and unite in fervent and effectual prayer, and victory shall be given in all the dwelling-places of our Zion, and we shall once more see prosperity. Let none be covetous of time. or strength, or substance; let all be fully consecrated to God, in the full faith of an eternal reward in the kingdom soon.

Suggestions.

Some of our kind friends are suggesting ways and means to aid in the support of the Herald. We give the following:

Brother Wood of Brooklyn, N. Y., says :- "It is a trying time in temporal as well as spiritual things. But we think of you, and the Herald office. I have spoken to some of the brethren about help for the office, and I have some encouragement. It seems to me we might raise all that is needed. by each subscriber who is able adding one dollar to his subscription. If this plan was adopted, and laid before all, it would be easy to make up the sum wanted. We shall try it with us."

Sister C. Stowe writes :- " I hope and trust that those whose duty and ability it is to aid you, will not permit the Herald to languish and die. When those who are able have done what they will, let others do what they can. I will engage one dollar rather than have it fail; cannot nearly every subscriber do as much ?"

We shall be able to decide soon what must be done, and the best way to do it. Then we will publish the plan, that all may act in the case as they judge best and right.

We shall soon purge our list of unworthy delinquents.

Married and at the

In Buffalo, N. Y. May 6, Mr. GORHAM UMBER-HIND, of Maine, to Miss LUCINDA P. ROGERS. May 7 Mr. Tuomas Toy to Miss I rec

STORMS, both of B.

EDWIN BURNHAM.

A subscriber who purchased a copy of Rev. Mr. Oswald's book, writes :- "I am so much pleased with the volume I have received on the kingdom

WINE .- Bro. S. Hurlburt, of Glastenburg, Ct .. has sent us a bottle of wine from the native grape. He made one hundred gallons last year. Any who wish wine for the communion, can get the pure juice of the grape from him.

Wisdom is profitable to direct.

WANTED .- About five hundred dollars. Any of

To our London Agent .- We have received Nos. 57, 60, 61, 62 and 63, of Sabbath Morning Readings, on Book of Joshua, but not 58 or 59, or later than 63.

We have lost, lent, or mislaid the number of the London Quarterly Journal of Prophecy for January, 1856, and would like another copy to complete the set for binding. We are also in the same predicament respecting the January number

Appointments, &c.

Elder Edwin Burnham will preach in Endicott st. chapel

Providence permitting, I will meet with the brethren in Sutton Sunday, May 24, as Bro. West may appoint; Tuesday, at Laraway school-house, Dunham; Wednesday, Orcutt Neighborhood; Thursday, Friday, Farnham, as Bro. Hasting may appoint; Sunday, Dunham, Laraway school-house. Week-day appointments at 5 o'clock.

D. W. SORNERGER.

Elder D. T. Taylor will preach in the Advent chapel, Boston, on the evenings of May 20th and 21st; also on Sabbath, May 24th. O. R. FASSETT.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Joseph Wilson—Have rec'd \$10 from Esther Clark, May 6th, and put to your credit, which leaves your papers all paid to Jan. 1st, 1857, and \$5.39 over.

L. Dudley—Have directed the Herald to "Stephen Pike Elingburgh, N. Y." as you have written, and credit him \$1 to No. 859. But we know of no such place as that you give, nor do you give the county, so that we fear it will never reach him.

P. H. Corey—Rec'd and have credited you for it to No. 841—July 1st.

P. S. M'C., \$2—A brother had anticipated you, and so we will appropriate it to the next like case.

we will appropriate it to the next like case.

Mrs. T. Goodhue—Please do what you can, and we will
then balance acc't.

then balance acc't.

John Crampton, \$1.12—Sent the 8th.

Orrin Neal—There was no money enclosed in your letter.

There would be \$3 due July 1st.

C. A. Thorp—Rec'd \$11.90 of J. W. Bonham to balance your book acc't.

Mrs. M. W. Post, \$2, which pays into 6 cts. books and postage, sent the 11th, without crediting on the Herald, which is paid to July 1st.

M. E. Swartz—The postage has to be paid at your Post-office, and it is not convenient for us to do it. So we have credited 20 cents to each name, which is for ten Nos., or to 130. But T. M. Pennington we credit to 126 and send two back Nos.

F. Davis—E. D. is cr. from 830 to 856—\$1, and J. T. C. from 841 to 867—\$1.

RECEIPTS, UP TO MAY 12тн, 1857.

The No. appended to each name is that of the Hebald to which the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 887 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the fall name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own mame and post-office right, than another person would be; that money sent in small sums, is less likely to be lost, than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

L. Currier—Rec'd \$2 Apr. 30. and entered your name at Newton as directed, but do not find your name elsewhere, and so cannot discontinue it till you give information.

Mrs H Graves, for book sent the 6th, S Marvin 849, D W Sornberger 841, H Heck 848, P Pierce 841, D Tenny 893, R H Clark 849, I Fisher 849, A Brown 867, C P Dow on acct, Mary Green 854, J W Bailey 867, Tho Dana 860, D Farley 845, H J C Pierce 860, N Sleeper 857, M Tibbits 841—each \$1.

with the volume I have received on the kingdom which shall not be destroyed, that I wish you to forward me another volume, that I may have one to lend to those who are willing to read on the subject.

The truths of which it treats, though not new, yet are expressed in so clear and forcible and 2b for G.: M Clansaddle 875. S Sherwood 876, H Nor-wood scriptural a manner, that it seems to me one must be strongly fortified by prejudice to gainsay them."

Mayhard and 25 for G; M Clapsaddle 875, S Sherwood 875, H Norton 875, R Forsyth 885, G C Palmer 886, J W Ly. n 885, T Wheeler 872 and 25 on G, L Joslyn 876 and 25 on G; A Collins 841 and 25 on G and 25 for A D to No. 132 each—

Collins 841 and 25 on G and 25 for A B to 25. 55. as cach \$2.

Wm Webster jr, 820, George Taylor, cr. \$3.75 to No 841, M Martin 872, Dr S T Rowley 856, D Farnsworth, jr., 846 to Aug. 10th, '57, R C Jones 867—to end of 1857, R Draper 867 and book sent, Feb., 1856—leaving due the 20 cts. Pd. for postage on it—cach \$3.

E B Curtis 723—\$5.13 due July 1st—\$4.

L W Northrop 834, \$1.50, Mrs J Elliott 854, \$2.50, E Gardner and J Truce, \$1.25 each to No 867, N W Sutton, \$1.21 for book sent the 8th and bal. of the \$5. as you say, L Orcutt 886, \$2.25

\$1.21 for book sent t L Orcutt 886, \$2.25



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street

WHOLE NO. 836,

BOSTON, SATURDAY, MAY 23, 1857.

VOLUME XVIII. NO. 21.

THE TRUE MAN.

For him the Spring Distils her dew, and from the silken germ Its lucid leaves unfolds: for film the banch
Of Autumn tinges every fertile branch
With blooming gold and blushes like the morn.
Each passing hour sheds tribute from her wings;
And still new beauties meet his lonely walk,

Akenside.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady-el-Markhah, Tuesday Jan. 22. Went out between six and seven. The dawnstreaks were few and faint. The moon was still unclouded, though far down the west, clearing the sky of all far lesser orbs save the morningstar, which whatever it might lose in lustre by the presence of its rival, seemed to gain in soft beauty by its reflection upon that placid sea! How profoundly still! Coolness, and balm, and twilight gentleness, -how lovely! One could almost forget that they were dwellers in this hot and stifling world.

Refreshed myself by bathing in the Red Sea. The water, within two or three feet from the shore, was much colder than farther out, and the sand felt cold. I remembered what Herodotus tells about the crocodile,-that it takes to the river at night for the sake of warmth, -the land cooling more rapidly than the water. While swimming about I watched the moon's broad path across the sea, as it gradually narrowed and grew dim with the brightening dawn, till as the sun came up, it passed away, though the moon itself still kept its place in the sky. The silver floor thus partly overlaid and partly mingled with gold, looked strangely brilliant.

At eight we started. Our way led along the shore. Not a ripple on the sea, not a cloud in the flaming firmament! The coast-cliffs were wild and precipitous,-seamed and scarred,split into spikes, and wasted into cones, as if by the joint action of rain and lightning. The road lies over a broad platform of flat rock. In rounding one of the points we touched the water, so that the tide-ripples, for there were no others, washed round our camels' feet. I had bathed in the morning light; but my companions, more wisely preferring sunshine, now took to the sea, with some two or three of our younger Bedaween, who enjoyed the sport of swimming and splashing amazingly. Soon we began to turn inwards in a south-easterly direction, and to move away from the sea. The road from Ayun Musa had receded from the sea, so that for nearly three days we had lost sight of it. Yesterday it suddenly brought us to the sea again, and our morning ride had been along its margin. All this stirikingly shewed the minute accuracy of the Scripture narrative regarding Israel's march,-" they removed from Elim, and encamped by the Red Sea," (Numb. 33:10). To one that does not know the exact geography of this region this might seem unaccountable; but one who has been upon the spot knows that this is, if not the only practicable route, at least the best one.

the Red Sea, and after two stages, Dophkah and shoots up another sabte mass of peaks. But 33:12). From the same passage it is clear that Rephidim lay between the desert of Sin and the desert of Sinai; and from Exod. 17:6, it is also plain that the smitten rock of Rephidim was in Horeb, at some considerable distance from Mount Sinai, -a day's journey at least, if not more. The traditional rock of the smiting, shewn by the some of the provinces of the great desert. It is right hands clasp each other. not at all likely that were more inquiry made But now we are in a large basin, girt in with complishment of this.

It is into the wilderness of Sin that we now us rises a range of ragged black precipices, of palms and withered branches of that tree. like a fortress to guard the entrance. But our mingled with granite boulders, lie strewn obliging sheikh is making his way up to us, with through the basin. What with the soft nature a twig in his hand and a smile on his face. He ot the rock and the want of vegetation, the torhas something to tell, or shew, or give. He rents have had their will with these mountains, presents the twig, with a sign that we should and they have used it in a way which one can tic. Its name is Shia, -- a low shrub very com- have been among scenes like these when he mon in the desert, most acceptable to us as an saidarticle of fragrance, as it is to the camels as an " The mountain falling cometh to nought; article of food. The heat is barely tolerable; The rock is removed out of its place. but a pleasant breeze is springing up from the The waters wear the stones; , to our great relief. But here comes a Thou washest away the produce of the dust of caravan of some eight or nine camels, from Mt. And thou destroyest the hope of man."—(Job Sinai, carrying charcoal, perhaps, or fruit to Cairo. The hand-shaking between this party and ours is curious. There is no hearty grasp Wady Shellal, with its black cliffs. The apof the hand, but little more than placing the palms together. The energetic part is the kiss; but here this is awanting; probably they are only distantly acquainted.

and where also there was water. They then left of wall, and towering high above it, close behind our ever smiling sheikh with some rich prize

Alush, they came to Rephidim (Exod. 17:1; here comes another caravan, of twenty camels Numb. 32:14), where there was no water. All at least. Such a shaking of hands! Foremost these three places were not in the Wilderness of is our sheikh, who advances to the old grey-Sin, which they had now left behind, and which bearded, (I cannot say grey-headed, for who lay between the Red Sea and Dophkah (Num. can see an Arab's bare head?) Sheikh Besharah, from Sinai, probably the same who was Dr. Robinson's guide. The sheikhs take each other by the hand; then throwing the left round each other's necks, they kiss five times on either check. They then inquire after the health of themselves and their friends. How like does this seem to the sons of Isaac,-" and Esau ran to monks at Sinai, could not be the rock which Mo- meet him, and embraced him, and fell on his ses smote; and Sinai the mountain is thus explic- neck and kissed him." (Gen. 33:4.) Here are itly distinguished from Horeb the region, though the same four things :- they run to meet, they it is quite possible that the desert of Sinai and embrace, they fall on the neck, they kiss. So the region of Horeb might be much the same, or in the case of Laban, " when Laban heard the at least adjoining, -- the Horeb district lying tidings of Jacob, his sister's son, that he ran to westward of Mount Sinai, and the Sinai eastward, meet him, and embraced him, and kissed him." their march or border being the mountain or -(Gen. 29:13.) Still more does the meeting of some of the wadys running by its flanks. The Sheikhs Suliman and Besharah remind us of "deserts" of the "desert seem to be very nu- Aaron and Moses,-" he went and met him in merous, -- just like the moors of Scotland; and the mount of God and kissed him,"-for this is like them named from any known spot near the region in which the two brothers met, and them. There is (1.) the wilderness of Beershe- their mode of salutation was the same. It was ba at the north, with the wildernesses of Paran in token of intimacy and affection that David and Zin to the west and south-west of it; (2) kissed Barzillai (2 Sam 19:39); and it was to the wilderness of Etham (Num. 33:8); (3.) the indicate equality as well, and to win the people's wilderness of the Red Sea (Numb. 14:25); (4.) hearts, that Absalom kissed all that came to him, the wilderness of Shur (Exod. 15:22); (5.) the (2 Sam. 15:5). When Joab kissed Amasa, he wilderness of Sin (Numb. 33:11); and (6.) the took him by the beard with his right hand, wilderness of Sinai (Exod. 19:12.) Such are whereas in the case of these sheikhs here, their

by Arabic scholars, living for some time in these yellow rocks and fronted by a towering mass of deserts, many of the lost names would be recov- cliffs, black, red, and brown; all, as usual, exered, and the places identified. But travellers coriated and bare from top to bottom. There is hurrying through can do little towards the ac- hardly a shrub in this wady, not a fragment on the cliffs, even of the dull green of desert shrubs. The hills seem wearing down, more so turn-bending inwards and eastwards. Before than do the pyramids of Egypt. Fallen stumps smell it. We do so, and find it strongly aroma- have no idea of save by seeing it. Job must

earth,

At one o'clock we turn to the right and enter proach of another caravan of ten camels, from Mount Sinai, tells us that this is the highway of the desert. The rocks are getting harder, and basalt shews itself in several places. Hitherto The granite now appear in pieces of a foot we had passed through arid hills and plains of square or smaller. It increases as we get on, sandstone, which do not retain water; but as we for we are moving towards the primitive rocks advanced southwards the primitive rocks begin of the Sinaitic group. We enter a narrow defile, to shew themselves, which, as they detain the From the Red Sea Israel proceeded to " the Nakb-el-Leghum, -the lussuff hanging its fresh showers longer than the others, are better able Wilderness of Sin," (Numb. 33:11), and in the green leaves out of the crevices, and a small to nourish at least some shreds of vegetation narrative of this we have one of the many proofs palm, with a few tarfas at the base. The cool here and there. Here are some sayaleh-trees of the difference between Horeb and Sinai. 1s- sea-breeze follows us, winding through the tall along the road and in the lower crevices, on rael had left Elim where they had water. They precipices. On the left, white peaks shoot up, which at present we see nothing but thorns ;then came to the Red Sea, where we now were, on the right, dark; in front there is a black mass leaf, blossom, and seed are not yet. Here comes

which he has made his own, and which he means to share with us. It is a jug-full of cold water, which he has just got from a ravine by the way. It is rather muddy, but the best desert-water we have as yet tasted. It was mut'r, he informed us, that is rain-water which had been detained in some hollow of the rocks. He wished us also to understand that it was taib, that is good. We had seen some half-a-dozen of our men spring away to the left at full speed, and dash into a rock-cleft; and we concluded that their eye had caught sight of some gazellah " leaping upon the moutains, skipping upon the hills" (Song 2:8). We now saw the object of their pursuit ;- there was water there. It was not "living water;" it was only a pool filled with the rain (Psa. 84:6); but that was no common boon in such a valley of Baca as this. How one longs to be able, in their own tongue, to say to that kind sheikh and his willing Bedaween, "Whoso drinketh of this water shall thirst again; but whose drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life"

Now we come to a low ridge composed of flat stones, as if newly quarried; then the debris of basalt strews the ground in heaps; then we rise to a height which overlooks a vast array of peaks and crags, black, green, red, and yellow, piled upon and heaped beside each other with giant-fragments of every shape and hue, tossed into the yawning interstices, or projected over unfathomable cavities, each one of which would have swallowed up a mosque or a pyramid.

Here comes my camel-drivier with a curious animal in his hand, which he has just killed as it was escaping to its hole in the sand. It is like a lizard,-about a foot long. He calls it Thup, pronouncing the th very hard as in this, or rather almost as if it were written Dzub. It is not unlike a crocodile in shape.

It is now a little after two, and the heat, hitherto great, becomes more moderate. A thin veil of cloud has spread itself over the sky and tempered the sunshine, "the heat is brought down with the shadow of a cloud" (Isa. 25:5). The road is narrow, with red cliffs on the right, and a horrid mass of charcoal-looking peaks on the left, stretching away for miles beneath us, for we are now at a considerable height. I cannot describe that billowy sea of rock that seems to heave at our left. Here rises a tall wave in mountain strength and height, there foams a mass of broken water strewed with tawny snow, -there winds the noble curve of some mighty wave just caught in the curl as it was about to break. It is awful desolution ;-the misshappen fragments all melted, torn, broken, riven, splintered, cut into slices, tossed up and down like chaff! Perhaps some of our own home-ranges would seem as hideous it they were stripped of their grassy or heathery robes; we should then see their savage nakedness as we see here; but yet I hardly think that anything could equal

(To be continued.)

The Influence of Comets on our Earth.

Near the close of the last century Dr. Noah Webster, LL. D., the ablest American Lexicographer, wrote a work entitled the "History of Epidemic and Pestilential Diseases." In this volume he says:

"In the course of this wrok it will be proved beyond doubt, that the approach of comets to our system, has a prodigious influence on the elements of this globe. . . . It appears to be a general law of nature that the approach of comets to this earth, calls into action the subterranean fire, and volcanoes discharge their contents during or within, a few months of the appearance of comets." V. 1. p. 32.

He then proceeds to note the epochs, when comets have made their appearance and to record their accompanying phenomena. He argues that the gases from volcanic eruption engender disease; and thus accounts for pestilence as attendant on the appearance of these celestial visitors. He says:

" It would seem to be a law of the physical system, that preceding, during and following the approach of those erratic bodies, this earth is effected alternately with great rains and snows violent tempests, high tides and earthquakes."

And then he proceeds to instance the connection of one with the other, as follows:-

"Thucydides relates b. 1 and 3, that earthquakes affected the largest part of the globe, and shook it with the utmost violence. In many places, there was severe drouth and a subsequent famine. In some places, the earthquakes produced alarming inundations of the sea; as in Eubæa and Atlanta-the Prytaneum, or townhouse in Athens, the fortifications and some dwelling-houses were demolished. These events were in the fifth and sixth years of the Peloponnesian war, answering to 427 and 426 B. C. and consequently were at the close, or subsequent to the pestilence. About the same time there was a violent eruption of Etna; such as had not been known for fifty years preceding. This period was also marked by the approach of a comet, but I am not clear that it was in the year B. C. 431, as stated by Dr. Priestly in his lectures on History."

"A pestilence broke out in the armies of the Romans and Gauls, while the latter under Brennus, were besieging Rome, Anno Romæ 361 B. C. 363. The Gauls, unaccustomed to such heat and placed between hills, where they were exposed to a burning sun, vapor and smoke, perished in such multitudes, that weary with burying dead bodies, the survivors burnt them in piles. Livy b. 5. 48.

" Pliny, lib. 2. 26, mentions the appearance of a comet, or light in the heavens, called by the Greeks docus or doces, and by the Romans trabs, from its resemblance to a beam, at the time of the defeat of the Lacedemonian fleet-' Cum Lacedemonii, classe victu, imperium Greciæ amisere,' By the last expression, ' the loss of the empire of Greece,' I suppose he refers to the defeat of the fleet by Conon and the Persians in the year of Rome 360, and B. C. 394. If so, the appearance of this comet, corresponds in time with the period of pestilence last nam-

" In the year of Rome 388, B. C. 366, commenced a most desolating plague of three years

"Other authors refer this catastrophe to the period of pestilence last mentioned, which some writers place in the year of Rome 388, and others in 384; but all agree that it was during the approximation of a comet. This last pestilence was dreadful in the extreme, sparing no age or sex. The year after it, the earth opened and exhibited a vast chasm in the midst of Rome, into which M. Curtius precipitated himself for the salvation and prosperity of the city."

"The comet that appeared, during this calamity, was probably that mentioned by Aristotle, Meteorol. lib. 1. ca. 6, of which he was an eyewitness."

"The winter when the comet appeared Aristotle relates to have been cold; but the severity and duration of the plague cannot be accounted for on the principle of changes or irregularities in the seasons. It was one of those violent epidemics which never afflict mankind, without some essential alteration in the invisible properties of the atmosphere, or a peculiar effect of the atmosphere on living bodies.

"Seneca, on the authority of Aristotle and

the approximation of a comet."

peared a remarkable comet."

"Seneca remarks that at first it appeared fiery and red, emitting a bright light, so as to overcome the darkness of the night. Gradually its magnitude lessened and its brightness vanished.

in which Camillus died."

"The year B. C. 44 was distinguished by the death of Julius Cesar, by the hands of conspirators; soon after which appeared a comet, supposed to be the same which appeared in 1680, whose period is calculated to be 575 years. If this is its period, it must have been seen in the year B. C. 1767, in the reign of Ogyges, when Attica was inundated and rendered barren for a number of years; and when the Planet Venus is said to have changed her figure, color, and valueless.

"Its next appearance must have been in the year A. C. 1193. Its third appearance corresponds with the year A. C 618, the year of the terrible comet of the Sybill, says Gibbon; and its fourth, is the one under consideration. Its 1680 will be hereafter mentioned. All the periods here named, which come within the limits of authentic history, have been remarkable for pestilence, earthquakes, inundations or other great phenomena. Such was the fact in 44 and 43. There was a terrible inundation of the Tyber, a violent earth quake, many unusual phenomena. in the sky, and in the year 43, a violent eruption of Etna .- Pestilence, as usual, accompanied these events.

"The next pestilential period commenced in the year 30 B. C. An eruption of Etna which laid all the neighboring towns in ruins, marked the commencement of this period, which however was preceded in 31 by an earthquake in Judea, in which thouands of people perished in the ruins of their houses. About the same time appeared says Dion Cassius, 'those meteors which the Greeks call comets.' These phenomena were followed by a pestilence in Jerusalem, which des-

"It is a fact of which there is full evidence, that during the approach of comets, not only tempests are more violent, than at other times, but the ocean swells without winds-the tides are much higher and high tides are more numerous. The ancients took notice of this fact, and it came under my own observation, during the approach of the comet in 1797."

The Firmament.

The account given of the stages of Creation in the first chapter of Genesis, is in every respect second day. 1 suppose that this state is passed over by careless readers without an endeavor to understand it; and contemlime mystery, which was not intended to be un. ness, and all the people see his glory." derstood. But there is no mystery in any other part of the chapter, and it seems to me unjust to conclude that any was intended here.

And the passage ought to be peculiarly interite explanation.

Let us, therefore, see whether, by a little caretion of the chapter as of the rest.

In the first place, the English word "Firma- ly without meaning; infinite space cannot be

Calisthenes expressly ascribes the inundation to | ment" itself is obscure and useless; because we | never employ it but as a synonym of heaven; it "Orosius b. 4 relates, that a most violent conveys no other distinct idea to us; and the plague desolated Rome in the year 610 and B. verse, though from our familiarity with it we C. 144. The dead bodies lay putrefying in the imagine that it possesses meaning, has in reality houses and streets, and rendered it impossible to no more point or value than if it were written. approach the city. In the preceding year ap- "God said let there be a something in the midst of the waters, and God called the something

But the marginal reading, "Expansion," has definite value; and the statement that "God said, let there be an expansion in the midst of "This plague was still more deadly than that the waters, and God called the expansion Heaven," has an apprehensible meaning.

> Accepting this expression as the one intended, we have next to ask what expansion there is, between two waters, describable by the term Heaven. Milton adopts the term "expanse;" but he understands it of the whole volume of the air which surrounds the earth. Whereas, so far as we can tell, there is no water beyond the air, in the fields of space; and the whole expression of division of waters from waters is thus rendered

Now, with respect to this whole chapter, we must remember always that it is intended for the instruction of all mankind, not for the learned reader only; and that, therefore, the most simple and natural interpretation is the likeliest in general to be the true one. An unscientific readsubsequent appearances A. D. 53I, 1106 and er knows little about the manner in which the volume of the atmosphere surrounds the earth; but I imagine that he could hardly glance at the sky when rain was falling in the distance, and see the level line of the bases of the clouds from which the shower descended, without being able to attach an instant and easy meaning to the words "Expansion in the midst of the waters." And if, having once seized this idea, he proceeded to examine it more accurately, he would perceive at once, if he had ever noticed anything of the nature of clouds, that the level line of their bases did indeed most severely and stringently divide "waters from waters," that is to say, divide water in its collective and tangible state, from water in its divided and aerial state; or the waters which fall and flow, from those which rise and float. Next, if we try this interpretation in the theological sense of the word Heaven, and examine whether the clouds are spoken of as God's dwelling-place, we find troyed a great part of the nobles and people of God going before the Israelites in a pillar of the Jews. The same period was marked by a cloud; revealing Himself in a cloud on Sinai; great inundation of the Tyber, which spread appearing in a cloud on the mercy seat, filling over the low grounds of Rome, and was consid- the Temple of Solomon with the cloud when its ered as an omen of the future power of Augus- dedication is accepted; appearing in a great cloud to Ezekiel; ascending into a cloud before the eyes of the disciples on Mount Olivet; and in like manner returning to Judgment. " Behold, he cometh with clouds, and every eye shall see him." "Then shall they see the son of man coming in the clouds of heaven, with power and great glory." While farther, the "clouds" and heavens" are used as interchangeable words in those Psalms which most distinctly set forth the power of God : " He bowed the heavens also and came down; he made darkness pavilions around about him, dark waters, and thick clouds of the skies." And again : "Thy mercy, oh Lord is in the heavens, and thy faithfulness reachclear and intelligible to the simplest reader, eth unto the clouds." Again: "The clouds except in the statement of the work of the poured out water, the skies sent out a sound, the voice of thy thunder was in the heaven." Again: "Clouds and darkness are round about him, righteousness and judgment are the habitation of plated by simple and faithful readers as a sub- his throne; the heavens declare his righteous-

In all these passages the meaning is unmistakeable, if they possess definite meaning at all. We are too apt to take them merely for sublime and vague imagery, and therefore gradually to esting to us, as being the first in the Bible in to lose the apprehension of their life and power. which the heavens are named, and the only one The expression, "He bowed the Heavens," for in which the word "Heaven," all-important as instance, is, I suppose, received by most readers that word is to our understanding of the most as a magnificent hyperbole, having reference to precious promises of Scripture, receives a defin- some peculiar and fearful manifestation of God's power to the writer of the Psalm in which the words occur. But the expression either has a ful comparison of the verse with other passages plain meacing, or it has no meaning. Underin which the word occurs, we may not be able stand by the term " Heavens," the compass of into arrive at as clear an understanding of this por- finite space around the earth, and the expression "bowed the Heavens," however sublime, is whol-

bent or bowed. But understand by the " Heavvens" the veil of clouds above the earth, and the expression is neither hyperbolical nor obscure; it is pure, plain, and accurate truth, and describes God, not as revealing Himself in any peculiar way to David, but doing what He is still doing before our own eyes day by day. By accepting the words in their simple sense, we are thus led to apprehend the immediate presence of the Deity, and his purpose of manifesting himself as near us whenever the storm-cloud stoops upon its course; while by our vague and inaccurate acceptance of the words we remove the idea of his presence far from us, into a region which we can neither see or know; and gradually from the close realization of a living God who "maketh the clouds his chariot," we refine and explain ourselves into dim and distant suspicion of an inactive God, inhabiting inconceivable places, and fading into the multitudinous formalisms of the laws of Nature.

All errors of this kind-and in the present day we are in constant and grievous danger of falling into them-arise from the originally mistaken idea that man can, "by searching, find out God-find out the Almighty to perfection;" that is to say, by the help of courses of reasoning and accumulations of science, apprehend the nature of the Deity in a more exalted and more accurate manner than in a state of comparative ignorance; whereas it is clearly necessary, from the beginning to the end of time, that God's way of revealing himself to his creatures should be a simple way, which all those creatures may understand. Whether taught or untaught, whether of mean capacity or enlarged, it is necessary that communion with their Creator should be possible to all; and the admission to such communion must be rested, not on their having a knowledge of astronomy, but on their having a human soul. In order to render this communion possible, the Deity has stooped from His throne and has not only, in the person of the Son, taken upon him the veil of our human flesh, but, in the person of the Father, taken upon him the veil of our human thoughts, and permitted us, by his own spoken authority, to conceive Him simply and clearly as a loving Father and friend -a being to be walked with and reasoned with; to be moved by our entreaties, angered by our rebellion, alienated by our coldness, pleased by our love, and glorified by our labor; and, finally to be beheld in immediate and active presence in all the powers of creation. This conception of God, which is the child's, is evidently the only one which can be universal, and therefore the only one which for us can be true. The moment that, in our pride of heart, we refuse to accept the condescension of the Almighty, and desire Him, instead of stooping to hold our hands, to rise up before us into His glory,-we hoping that by standing on a grain of dust or two of human knowledge higher than our fellows, we may behold the Creator as He rises, -God takes us at us our word; He rises, into His own invisible and inconceivable majesty; He goes forth upon the ways which are not our ways, and retires into thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, " There is no God." I would desire, therefore, to receive God's ac-

count of his own creation as under the ordinary limits of human knowledge and imagination it would be received by a simply minded man; and finding that the "heavens and the earth" are spoken of always as having something like equal relation to each other (" thus the heavens and the earth were finished, and all the host of them") I reject at once all idea of the term "Heavens" being intended to signify the infinity of space inhabited by countless worlds; for between those infinite heavens and the particle of sand, which not the earth only, but the sun itself, with all the solar system, is in relation to them, no relation of equality or comparison could be inferred. But I suppose the heavens to mean that part of creation which holds equal companionship with our globe; I understand the "rolling of those heavens together as a scroll " to be an equal and relative destruction with the " melting of the elements in fervent heat; " and I understand the making the firmament to signify that, so far as man is concerned, most magnificent ordinance of the clouds ; -the ordinance, comet : This comet is one recently added to that | peaceable and happy age whereof the prophets | ous question. "Lord is it I?" Am I rending be of waters, as it were, glorified in their nature fire in their own bosoms; no longer murmuring but answering each other with their own voices from pole to pole; no longer restrained by established shores, and guided through unchanging the armies of the angels, and choosing their encampments upon the heights of the hills; no longer hurried downwards for ever, moving but to fall, nor lost in the lightless accumulation of the abyss, but covering the east and west with the waving of their wings, and robing the gloom of the farther infinite with a vesture of divers colors, of which the threads are purple and scarlet, and the embroideries flame.

This, I believe, is the ordinance of the firmaus to acknowledge His own immediate presence as visiting, judging, and blessing us. "The earth shook, the heavens also dropped, at the presence of God." " He doth set his bow in the cloud," and thus renews, in the sound of every drooping swathe of rain, his promises of everlasting love. "In them hath he set a tabernacle for the sun;" whose burning ball, which without the firmament would be seen as an intolerable and scorching circle in the blackness of vacuity, is by that firmament surrounded with gorgeous service, and tempered by mediatorial ministries; by the firmament of clouds the golden pavement is spread for his chariot wheels at morning; by the firmament of clouds the temple is built for his presence to fill with light at noon; by the firmament of clouds the purple veil is closed at evening round the sanctuary of his rest; by the mists of the firmament his implacable light is divided, and its separated fierceness appeased into the soft blue that fills the depth of distance with its bloom, and the flush with which the mountains burn as they drink the overflowing of the dayspring. And in this tabernacling of the unendurable sun with men, through the shadows of the firmament, God would seem to set forth the stooping of his own majesty to men, upon the throne of the firmament. As the Creator of all the worlds, and the inhabiter of eternity, we cannot behold Him; but, as the Judge of the earth and the Preserver of men, those heavens are indeed His dwelling-place. "Swear not, neither by heaven, for it is God's throne; nor by the earth, for it is his footstool." And all those passings to and fro of fruitful shower and grateful shade, and all those visions of silver palaces built about the horizon, and voices of moaning winds and threatening thunders, and glories of colored robe and cloven ray, are but to deepen in our hearts the acceptance, and distinetness, and dearness of the simple words, "Our Father, which art in heaven."-Ruskin's "Modern Painters."

The New Periodical Comet.

By the assistance of C. W. Tuttle, Esq., late assistant at the Astronomical Observatory of Harvard University, now resident in this city, we were able to see this comet on Friday last with Mr. Greenough's achromatic telescope, notwithstanding the brilliancy of the full moon and the strong twilight prevailing at that time. It was more satisfactorily seen on Saturday night with the same instrument. At that time it was on the confines of the circumpolar constellation Camelopad, near Ursa Major. It exhibited a round, nebulous mass of light, slightly concentrated, of about two minutes of arc in diameter. Its excessive faintness on both occasions, was owing to the united effects of the full moon and strong twilight. There being no known star within the reach of the annular micrometer, its position could only approximately be determin-

with the following particulars concerning the extirpation of all earthly impurities before that

that as the great plain of waters was formed on list of periodical comets of a short period, emthe face of the earth, so also a plain of waters bracing Encke's, Biela's, Faye's and De Vico's. ular manner thereof is above human knowledge: should be stretched along the height of air, and It was first discovered by Mr. Brorsen, whose we propose only to make some conjectures in the face of the cloud answer the face of ocean; name it bears, at Kiel, on the 26th of February, and that this upper and heavenly plain should 1846. He describes it as very faint, and though it tronomer then refers to the Sibyls, in whose books cuses, and helping them on to destruction? Let remained visible a very long time in the teleno longer quenching the fire, but now bearing scope, it never became so to the naked eye. It passed its perihelion on the 25th of February, only when the winds raise them or rocks divide, 1847, almost a year after its discovery. Astronomers soon found that no parabolic elements would satisfy the observations, and betook themselves to elliptic elements, which were found to channels, but going forth at their pleasure like represent a path through the heavens, corresponding with the observed one. Dr. Brunnow, Hind, and De Haan were the most successful in computing the elliptic elements. Their period, however, was a little short of the actual one which has taken place; but it will be recollected that no account of planetary perturbation was considered by them. Its return was anticipated by astronomers, and Dr. Bruhus, a German astronomer, guided by an ephemeris, detected it on the night of the 18th of last March, on or ment: and it seems to me that in the midst of near Aries. It was also independently detected the material nearness of these heavens God means at the Harvard Observatory. The comet was hastening to its perihelion when first seen, and reached it on the 29th of March, having made a complete tour around the sun in ten years and about one month.

The elements of this comet resemble those of the comets of 1532 and 1661, and if they are identical, then this comet has continued to revolve around the sun once in every ten years since, unseen by human eye till the 25th of February, 1846, when it was discovered by Brorsen. The dimensions of its orbit are now well ascertained. Its aphelion is beyond the orbit of Jupiter by more than thirty-six millions of miles. At its perihelion, it was just within the orbit of Venus. The comet's geocentric motion, at this time, is mostly in right ascension, being upwards of fifteen minutes of time daily from west to east. On the 23d instant, it will be near the bright star Beta Ursae Majoris. 1t was nearest the earth on the 8th inst. being then about twenty millions of miles distant. It is now receding from us, and will not be visible to the naked eye during its present apparition. This is the comet the Europeans announced would strike the earth in June. But in America it has been confounded with the great comet of 1566, which has not yet appeared. The return of the comet, according to prediction, may be regarded as another of the brilliant series of astronomical triumphs. -Newburyport Herald.

Kings admired him, James V1. of Scotland on one occasion paying him a visit and presenting him eulogistic verses. In his " astronomical conjecture of the new and much admired star that appeared 1572," (an occurrence which alarmed all Europe, for an account of which see astronomy,) written at Prague and dedicated to Rodolph II., he advances Millenarian views. He made this burning star prognosticate " a great catastrophe and universal change throughout all the chief nations of the earth,"" a seventh great revolution of the planets," " pointing out the happy estate of things which is yet to come." This, he says, is in harmony with the prophets who " did foretell that at last there should be a golden age, described in Isa.2 & 60, also Mic. 4. ' " We are now," says Brahe, " come to the highest perfection; the power of Antichrist and the Pope shall decay and be brought to ruin, and God who ruleth in the heaven shall rule all things on earth." (Read his tract, p. 19.) He then refers to Ezekiel's prophecy of "Gog of the land of Magog chief prince of Rosh, Meshech, and Tubal," which, with Ossiander and many subsequent interpreters, he applies to the Muscovite or Russian power which, under the leadership of their emperors will, " having made great slaughter in Europe, he at last with his whole army shall be overthrown. For it is probable that there must be a great cleansing and

versal consummation of the world;" which "happy times shall not precede, but follow af- the truth, whatever it may be. ter a more troublous time," and which glorious day, he continues, " the prophets do sometimes intimate, who foretell that the happy and peaceable state of the church shall be after the destruction of Gog."

ous to the days of Mede, we find glimpses of Millennial truth. Mr. Brooks mentions Tycho D. T. T. sentiments on prophecy."

Easter Day.

" He shall bruise thy head, Thou shalt bruise his heel."

"I am the resurrection and the life"-Lost child of Eva, come, and muse awhile Apart, this glorious morn, from care and strife This glorious morn, which makes creation smile;

Creation smiles, and smile indeed she may, To welcome in this Queen of halcyon days; The trees are putting on their prime array, The birds rehearsing their new chant of praise. Each Sunday morning through the live-long

year,
Of resurrection-life in whispers tells,
And sweet reminders greet the waking ear From turret, spire, and tuneful village bells. But Easter Sunday is "the Queen of days," A casket-jewel prized above the rest;

See how it sparkles to the orient rays And lures and woos the sinner to be blest.

Saved child of Eva! what's the grave to thee? It speaks of death, but death's a passing shade;

Look in and smile, as smiles a child with glee, When on its mother's breast its cheek is laid; Once it was gloomy as " the vale of death,"

A dismal cell, with iron bars secured; Foul vapors from its pestilential breath Clung to the lost within its cells immured.

A royal pilgrim through this wilderness, Bent on a mission from the Court above, Foot-worn and weary, bowed with long distress,

But yearning with the tenderness of love, Sought for a chamber where to rest his head; (He had no room that He might call His own) All Easter he slept amongst the dead, Within the rock,—the door, a sealed stone.

Tycho Brahe.

Till morn he slept. O! what a day of rest!

A white robed angel hovered o'er the room,
Which ne'er had lodged a stranger or a guest,
Prepared for Jesus, as his chamber-tomb.

Hail, Easter morning! type of joys in store
For all who die with Him who died to save;

Who, risen now, shall live for evermore, Victors with Him who triumphed o'er the

I am the resurrection and the life"-Say, dost thou know that thy Redeemer lives? What though thy joys be few, thy sorrows rife, Eternal joy to thee thy Saviour gives.
'They sealed the stone;" at dawn the seal was

But who shall disannul Jehovah's word? The Sleeper rose—sad Eva's promised token— "Woman, behold thy Son." Adore thy Lord! London Christian Times.

Christian Union.

It is certain, absolutely certain, that on every point respecting which any two Christians differ, one is in error. By retaining own souls; for as surely as truth is food for the

It is very natural to inquire into the causes of

It has been attributed By treating it as truth, and as so important that they separate from their fellow Christians on who prayed that his disciples might "all be one"

"the church, which is his body," to maintain my error? Am I thus wounding my Saviour in the house of his friends? Am I filling the general, for the event will shew itself." Our as- mouths of his enemies with reproaches and exhe says it " doth appear that there shall be a us go to the Bible and see. Let us search for catastrophe and change of things before the uni- its teachings on the points of difference. Let us do it candidly and earnestly, ready to adopt

A large part of the evil consists in attaching so much importance to our peculiar views as to make them the occasion of separation from our Christian neighbors in worship and church connection. If our peculiar views are right, does Here two, as in Bullinger, and others previ- the Bible teach us to separate from those Christians who have embraced error on the points to which they relate? Does it bid us say to such Brahe as among other "individuals of eminence or to any true Christian; "stand by thyself: 1 known to us as having professed Millenarian am holier than thou?" is there not too much of the feeling of the Pharisees, separatists, among

Increase of Crime.

Believing that the Bible teaches the rapid amelioration of society and the prevalence of virtue in the last times, the religious press cannot account for the admitted increase of wickedness. And therefore a writer in the Hartford Religious Herald writes as follows :-

Public attention is just now powerfully arrested by the great increase of crime in our midst. A species of moral insanity, which is but another name for outrageous and unblushing wickedness, is spreading over the community, and breaking out in astounding frauds, in daring highway robberies, and in deeds of violence from which the heart recoils with horror. In this city it has reached a crisis in one of the most shocking cases of murder on record, but one which was perpetrated with such secrecy as thus far to elude all attempts at detection.

It is undeniable that there has been a great ncrease of such crimes. Every one that reads our journals must have been impressed with the fact. But that increase is not confined to this city, or to any portion of our land; nor is it even confined to this country. The police records of almost every city in the length and breadth of our country will show that it has been nearly if not quite universal. From Boston to San Faaneisco we have heard the same report; that wicked men have been setting law and justice at defiance, and from various motives, but especially for purposes of gain, have recklessly committed crimes which but a few years since were comparatively rare. In California this spirit became so rife, and was indulged with such impunity, that the better disposed felt themselves justified in taking the law into their own hands, and suspending for a time the existing government. The state of things was scarcely worse than that which exists in some of our Eastern cities at the present time.

Nor is it confined to this country. Precisely the same forms of crime are prevailing, and to an equal extent, in Great Britain. The Palmer case has scarcely a parallel in its coldblooded atrocity. The Dublin murder was strikingly similar in many of its circumstances to the Bond street tragedy, and still remains as much a-mystery as the one under investigation in this city. The defalcations and railway frauds in England equal the stupendous transactions that have been carried on here. The garrotte too, which is the current mode of highway robbery in our cities, is just as common in the metropolis and the provincial towns of Great Britain as in New York or Philadelphia. Life and property

such a state of things. It has been attributed by some to the insufficiency and inefficiency of our police. This may be one cause of the prevaccount of it, they also grieve that best Friend alence of crime in our city, but such a cause cannot be so widespread in its influence. And and they bring reproach on his people, retard even here no police force that could reasonatheir growth in piety, and prevent the conver- bly be employed would be sufficient to prevent sion of sinners. Our divisions are undeniably such crimes as have become prevalent, or even a chief hindrance to our piety and the salvation to arrest all offenders. The garotte is applied in such a stealthy manner, and with such evident re-Who is doing this vast evil? This is a seri- gard to the whereabouts of the police, as to elude

n a majority of cases the possibility of arrest, and in many cases the very boldness of villains ensures their success. No vigilance could have anticipated or prevented such a crime as the Bond street murder. Every house cannot have a special guard, and it would be a fearful state of things in which it was necessary.

The frequency with which convicts escape punishment even when arrested, and the false sympathy which is excited in their behalf, does not sufficiently account for the state of things. It has been a crying evil that offenders are convicted with so much difficulty, and doubtless many villains have been emboldened by the impunity which they and others have experienced, to renew their villanies, but that it is not the main source is evident from the fact already stated, that the increase of crime is equally alarming in Great Britain, where the administration of justice is confessedly more sure and

The sole or chief cause is not to be found in the turning loose upon the community a multitude of convicts. This may have been the commencement of the evil in California, which became the resort of villains from all parts of the world, and into which the penal colonies of Great Britain poured their refuse. Our own community has had, (according to recently published statistics,) hundreds of states prison convicts sent out by pardons, when they should have been retained to do the State service instead of being let loose to prey upon the community by rapine. But statistics just published in England show that a very small proportion of those recently arrested for crime were among the number released on the "ticket of leave" system.



The Advent Herald.

BOSTON, MAY 23, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

18. THE IMPORTUNATE WIDOW

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came to him, saying, Avenge me of mine adversary. And he would not for a while : but afterward he said within himself, Though I fear not God, nor regard man; yet be cause this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which ery day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall be find faith on the earth?"-Luke 18:1-8.

he design of this parable was to encourage the widow, by persevering effort, gained her cause, dishonor that the mind of man or angel can coneven at the hand of a judge who was indifferent to the claims or justice and humanity, and who flict of Ages," it will be seen that he says this, do justice to those who pray to him importunately--and so much the more speedily, as He is actto. Notwithstanding God will do this .- will show his faithfulness to his people. - will his people be thus faithful to him? The widow showed her faith in the justice of her cause, and in the success of her supplications, by continuing her effort. In like manner would Christ have his people show faith to his promises, by continuing instant in prayer. But as the danger is that they will not do so, he makes the inquiry: " Nevertheless, when the Son of man cometh, shall he find faith on the earth ?"-which implies, that at his second Advent, few persons will be found looking for and earnestly supplicating his return, to avenge the cause of his children.

RESPONSE OF "W." AND REPLY.

" I cannot deny but that you fairly replied to my note in the Herald of May 2nd; and it is evident that Dr. Campbell and Mr Lord were unfairly represented by the lecturer referred to, who was my authority as you rightly judged. As I was thus misled respecting them I would like to en-

"1st. Does President Hopkins of Williams College, give up the case of Dives and Lazarus as proving eternal punishment?

"2d. Was Dr. Edward Beecher forced to the position that man must have sinned in a previous tate of existence, because he could not reconcile God's justice with eternal punishment for the sins of this life ! And

"3d. Did you deny during those lectures, at Roxbury that Donnegan gives 'cut off' as the prinary meaning of the original of the word rendered 'punishment' in Matt. 25:46, and was then put down and confounded by his reading it from

"The discrepancy between his statements already answered, and the truth, induces me to wish for your version to these matters.

1. What the lecturer said about Pres. Hopkins had respect simply to a conversation, and not to his writings; and therefore we cannot show in what respect it was inaccurately stated. On listening to his story, however, we were struck with its disingenuousness in this particular, viz., Dives and Lazarus are never referred to in proof of the eternity of punishment subsequent to the resurrection, but to prove conscious punishment between death and the resurrection, which is also antagonistic to the lecturer's theory, and thus far a step in proof of its falsity.

We took notes of his lectures, as he delivered them, and this is the transcript we made at the time of his account of that conversation.

"The first minister I ever found willing to give this up, was President Hopkins of Williamstown College. In conversing with him I took the supposition that it was true history-but you know it is a parable, and that parables never prove anything. But said I to him, Was not the rich man in hades? and he said Yes. Then I asked, if hades will not give up the dead in it, the rich man with all others? and if the rich man is to be raised from hades he is not to continue in hades forever. He saw it and admitted that that text does not teach eternal punishment. And since then, every minister I have presented this to, with the exception of five or six who were too stupid to see the force of an argument, have given it up. And then I have asked them,- I do not know but I have been too cruel to press it home to them, for I used to quote it myself,-have not you quoted this to prove endless misery? and they have admitted it; and then 1 have begged them never to do so again. And thus those who examine this text give it up."

Now not one of those ministers referred to has 'given up'' the force and bearing of this parable, and what he claims to be "admissions" made to him-that it refers only to the period between death and the resurrection, is no variation from the opinion always entertained respecting its force and significance. His claim, therefore, that that text is "given up" was a most unjustifiable misrepresentation. And yet it was by such talk as that-talk foreign to the point at issue,-that he threw dust into the eyes of his audience, to prevent their seeing its actual bearing on the case.

2d. His statement respecting Dr. E. Beecher, was also an unqualified misrepresentation. On turning to our notes, we find him quoting Dr. B. as saying that " eternal punishment for the sins continual prayer. The doctrine of it is, that as tration and His eternal kingdom, in the deepest ceive.' " But on turning to Dr. Beecher's "Conwas moved merely by her importunity; so will God not of punishment for sin, but of the system of theology which represents man, as a being fallen other than by his own fault. As he is compelled uated by principle, that the judge was insensible to admit that all Adam's posterity are fallen beings, his effort is to harmonize their being born in their fallen state with his ideas of God's justice : and he supposes he does this by claiming that all men have had a previous existence, and had there fallen by their own fault, and that they are admitted into this world to give them another opportunity to recover from it. But he says not a word against the justice of eternal punishment for the sins of this life. He declaims against their being punished forever for the act of Adam, but not for their own acts. On the contrary, he says of all sin, that " God will be glorified, and pure minds can rejoice in the future and unending sufferings of the wicked." The doctor's difficu'ty is with the beginning and not with the consequences of sin;

sition, or else he must have known that he was misstating it.

We were amused, at this point of the lecture, with an eulogy passed on Dr. Beecher as " a profound thinker," which was done to give weight to the use made of him. And yet he differred from this thinker in his views respecting the destiny of the wicked, and also dissented from him on the only point wherein he differs from other "thinkers" i. e. respecting man's pre-existence Thus he could eulogize a man as a "profound thinker," and yet show, by rejecting his conclusions, that he had no confidence whatever in the profundity of the one eulogized.

In like manner he claimed Dr. Watts as holding with him on everlasting punishment, and in the same breath accused him of "concealing his real opinions!" If concealed, how did he know what they were? He said Dr. Watts used "forever and everlasting in a limited sense;" but Dr. W. does not say that he did. After thus claiming Dr. W., all the evidence he gave in support of it, was a quotation: "If it was God's pleasure to put an end to them, he would rejoice;" but so would every Christian say, and so on that ground he could claim every body; for all Christians would rejoice in whatever is God's pleasure.

He also represented Prof. Stuart as driven by Balfour to "give up" the common meaning of the word " hell;" whereas the definition Stuart gives of it is not one that he is driven to, as falsely represented, but it is that given by all orthodox divines, and the same that was given on the first page of the Herald for April 25. He accused the translators of the Bible, of designedly using the word "hell" for the Hebrew "Sheol" and Greek "hades," so as to mislead the people respecting the punishment of the wicked; and then in the same breath he claimed that the word hell did not have the same meaning at that day that it does now, but was simply the covered place; and hence his accusation of designed deception was false.

Also he accused the ministers and churches of keeping the people in ignorance respecting the meaning of that word; whereas if he would go into any Sunday school, he would learn that the text books used, all make a clear distinction between its various uses in the Scripture. He

"The Bible Union translators give up the word hell' in Job. 11:8. Where it reads, ' It is high s heaven, what canst thou do ? deeper than hell, what canst thou know?' they have translated it, deeper than the lower world. And in Rev. 20:10 where it reads: 'the beast and false prophet shall be tormented day and night for ever and ever : though they have, as I think unwisely retained the words ' for ever and ever' in the text, yet in a note at the bottom of the page they admit that the meaning of the Greek is ' to the ages of the ages." Now the ages of the ages is a period in the future, and they admit that the Greek is only to that period i. e., when it commences. And so that word is given up."

Now the words " lower world, " is the precise meaning which all scholars have ever attached to the word sheel,-it being expressive of the place of the dead, and it is a mistake that this better rendering is a giving up of anything. And the phrase "to the ages of the ages," is understood by them as expressive of "during unending ages," so that it is a misrepresentation to say that they have given up anything of the significance of those

3d. We have thus diverged from the line of "W.'s" interrogations, to show that his entire lectures, which were mainly a repetition of each other, were mostly a series of misrepresentations. And now we will reply to the last interrogations. which we are glad to have referred to, as it has been represented in the same manner as the books he refers to.

On listening to his first lectures, he made some statements which were incorrect, but which we then supposed were mere inadvertences. Among

" Donnegan says the primary meaning of the Greek word from which kolasis, the word rendered punishment is derived, is to 'cut off,' which is a strong expression for destruction."

As we then supposed he was a man of candor, and would like to be corrected in any erroneous statement, we went to him when the audience were dismissed and had mostly retired, and while they were going out remarked to him that he was in error in saying that Donnegan gives " cut off" as the primary meaning of the word referred to, in distinction from secondary meanings, and that in his definitions of it no distinction is made between primary and secondary meanings; that when applied to trees it was used in the sense of pruning which did not destroy the

and this lecturer entirely misapprehended his po- | tree, but clipped off its branches, and referred not to that which was severed, but to the tree left after it was thus pruned, and therefore that it did not denote destruction; and that to cut off is never applied to man, except by a figure, to express restriction, chastisement, and punishment. Also. that the reviewer of Dobney was not Dr. Lord but D. N. Lord, Esq, of N. York; and that he did not in that review give up the words eternal punishment but maintained that they expressed the perpetuity of the punishment of the wicked.

In his second lecture the next evening, he took the occasion to refer to this conversation as fol-

"Last evening, after the meeting was dismissed an editor of your city affirmed that Donnegan did not define the original of the word ' punishment ' in the 25th of Matthew as 1 had scated, to be cut off. What his motive was I know not. The Almighty knows, and the judgment will reveal it. Whether it was to prevent my selling any of my books, you can judge. Now to show you that I have not come here to deceive you, I have borrowed a copy of Donnegan, which you see in my hand, and I will read from it. He says that kolasin is derived from the verb kolazo, and that kolazo means to cut off so that I have not come here to deceive

A personal reference like this, and such a misstatement of the correction made, needed to be met on the spot-it being always in order to correct at once any personal allusion. Therefore, rising in the audience, he was interrogated as follows:

WE. Will you permit an explanation of my statement last night? I said Donnegan does not give "cut off" as the primary meaning of kolazo, in distinction from secondary or other meanings, as you will find if you read his whole definition.

HE. " Here is Donnegan. He says the primary meaning of this word is properly to cut off or take from, as you would cut down bushes or clip off

WE. Does Donnegan give that as the primary meaning, in distinction from its secondary mean-

HE. "Yes; he says it means to cut off"

WE. Does he say that that is its primary meaning? Does he use the words " primary meaning ?"

HE. " No he does not use those words, but he says it means, first to cut off, or take from, and then to curtail, clip, or mutilate."

WE. Does Donnegan use the word 'first,' or the figure, to distinguish that from the other defi-

HE. "He don't say first, but that is what comes first."

WE. Very well then, he makes no such distinction as you affirmed, and it is as I stated. Will you now read the definition of kolasin, the word rendered punishment, as Donnegan gives it, without putting in or leaving out anything ?

He then began to read Donnegan's Definition, not of Kolasin, the one we requested him to read, but of Kolazo, the verb from which it is derived. After repeating some of the words two or three times, he read the greater portion of it very nearly as Donnegan gives its meaning; but was obliged to stop at the Greek word in it. Having a copy of those definitions in our hand, we were able to see whether he read correctly-that of the verb being given by Donnegan as follows :-

"ΚΟΛΑΖΩ. Properly, to cut off, or take from, to curtail, clip, or mutilate; hence, to prune, — generallg, to chastise. Lit. and met. to correct; to check; to moderate—to chide; to rebuke; to punish—to keep back: to hinder repress, or restrain; to keep down = Koraçoma, Pass., to be chastised, repressed, &c."

WE. Thus you see that Donnegan gives it without any distinction between primary and secondary meanings, as I told you; but that you have read 18 the definition of the verb. Will you read that of Kolasın, which is the word rendered punishment?

HE. " Donnegan says it is derived from the verb Kolazo."

WE. That is at the close of Donnegan's definition of it; will you read the definition !

HE. "I don't find it." WE. It is on the same page, only a few inches from the other.

HE. "It means the same as the verb, of course." Seeing that he was so ignorant of the Greek characters that he could not spell out Kolasin, and could not find the word, we let him off by remarking :- "We are satisfied ;" and sat down. Donnegan defines the word as follows :-

" Κολασις, εως, η, the act of clipping or prun-ing — generally, restriction; restraint; reproof; check; chastisement. Lat, and met. punishment. Subst. of Κολαζω."

In this, as in the others, there is no distinction between the " primary," or the " first" and other

This word occurs only in one other place, 1 John

4:18, where it is rendered "torment"--- fear hath !

Kolazomai, referred to in the definition of the verb, occurs also but twice, in Acts 4;21, " how they might punish them", and, 2 Pet. 2.9 " unto the day of judgment to be punished."

Truth has nothing to fear from intelligence or research, but much from incapacity and ignorance, -the correction of which is usually like casting pearls before those who are incapable of appreciating them.

THE N. E. SPIRITUALIST.

The N. E. Spiritualist of May 9th replies to our article of April 18, in reply to them. It says:

"The Advent Herald, in reply to our late article, thinks it has . proved God's prohibition of the intercourse of mortals with the spirits of the dead, by a quotation from the laws of Moses. If this proof is valid, then the editor of the Herald ought to go about stoning the mediums to death, as he is required to do by the same law."

Not so ; for such punishment was required only while Israel was under theocratic government. That being superseded by the gospel dispensation, the moral nature of acts is not changed, but the punishment for offences against Jehovah's laws is deferred to the day of judgment and perdition of ungodly men, when "mediums" will get their just a pantheistic deity. deserts.

The Spiritualist adds:

" It also says that to attempt to penetrate into that unrevealed secret, is to encroach upon the prerogative of the Almighty.' If so, then the attempt to penetrate into any other ' unrevealed secret' (i. e. unrevealed in the Bible) is equally an encroachment upon this prerogative; and all the revelations of Nature's secrets which modern science has unfolded are impious! If ' revealed things belong to us and to our children,' then the revelations of modern Spiritualism are surely ours by 'Scripture' authority."

The " revelations of nature" are not " secrets." They are not unknown because hidden or forbidden, but because men do not open their eyes and read the record. Spiritualism, however, does not seek to reveal what man may see and know of himself, but what requires a revelation from the invisible; and therefore it is an encroachment on the prerogative of the Almighty, who alone is the controller of the secrets of the universe-having revealed Himself to us in his word and in his works.

The Spiritualist says :

" Moreover it alleges, ' Nor does the communi-cation of spirits with Christ establish their right to communicate with mortals.' But his communication with spirits, establishes our right to do the same, that is, if the apostle was right when he said, He · left us an example, that we should follow in his steps?" "

Our friend, like Satan of old, perverts Scripture when he quotes it. The context of the phrase quoted from 1 Pet. 2:21, shows wherein we are to follow in Christ's steps-viz., that " when ye do well and suffer for it ye take it patiently." It is presumption to claim that the creature may do what his Creator does if his Creator has forbidden him it being forbidden because to look to the departed to learn the unrevealed, is to rebel against God, by looking to other sources than to Him for guidance and direction.

The Spiritualist continues:

" The Herald thinks our position, that if good spirits communicate, they can do us good,-if the evil we may do them good, is a 'singular' one. Very likely; but it is no more 'singular' than that of some very good people who labor to reclaim the evil in this life from their evil ways; nor than that of the Father in Heaven, who Jesus said, is 'kind to the evil and the unthankful.' The singularity all comes from the common assumption of religionists, that the condition of the spirit after it has thrown off the mortal garment is 'hopelessly fixed' -a belief which, to say the least, ' wants confir-

its opposition to Bible teachings,-the testimony of Abraham being that those who believe not Moses and the prophets would not believe though one plish---like the predictions of inspiration, --- recordrose from the dead. They therefore would do us ed before its fulfillment; and then to show its subno good. Equally impotent must man be in his endeavor to affect them; for on the Spiritualist's own ground, if the departed good are competent to benefit the evil, they need no human help, and improbable to suppose an evil spirit could effect. if they are incompetent, human help would be of But let them foretell an earthquake, or the day no avail. But probation being ended, he gives the the comet will appear, or some event that human lie to Jehovah who attempts to reverse his decis-

The Spiritualist next replies to what we said of their regarding departed spirits as their gods. Our quotation from the Spiritual Telegraph it sets aside as the individual opinion of the writer, denies that any spiritualist pays supreme respect and adoration to anything less than the Supreme or universal Spirit, and then says :-

"The Universal or Infinite Spirit is a Divine Man, or ' the Grand Man,' to use a Swedenborgian phrase. If, according to the Mosaic Scriptures, man was made 'in the image of God,' then the inference seems clear that God is a gigantic or Grand Man, of whom finite men and spirits are but miniature representatives-included, of course, within His Boundless Being, for 'He fills all

things.'
"That there may be subordinate 'gods,' that is, finite spirits who have advanced in goodness, wisdom and power far beyond our present attainments and hence fit representatives or mediums of the Infinite to us, is very rational, -nay, inevitable from the laws of growth ; and in the ancient Scriptures those ' are called Gods unto whom the word of God came.' (Jn. x. 35.)"

This does not differ materially from the statement we made. We suspect however, that the Grand Man of the Spiritualist is merely an aggregate, in its own estimation, of the spirits of men-

There is a vast difference between things being called gods and their being such. The calling a pig a calf to all eternity would not make it one.

The Spiritualist says :-

" The Herald will admit that God is a spirit. and those who worship Him worship a spirit.'

The Spiritualist knows that we were speaking of departed spirits, as objects of worship, and not of the Spirit as a Spirit.

" Moreover, the editor of the Herald well knows that the Hebrew Bible reads, 'In the beginning the gods created the heaven and the earth. And the gods said, Let us make man in our image,' etc.

The editor of the Herald knows of no creation by gods, that are appropriately commenced with a little g, or ending with an s; though he does know that Elohim is in the plural form of the Hebrew, yet it being invariably the nominative of verbs in the singular, it is properly rendered God.

The Spiritualist adds :-

"The Herald concludes with this challenge:

" We challenge the Spiritualist to produce a solitary instance where Spiritualism has foretold, in minute, clear and unequivocal language, an event, the occurrence of which was improbable at the time of the prediction, and which was afterwards minutely fulfilled."

"If 'Spiritualism' has not done this, spirits have; and in proof, we submit the following statement just handed us by a gentleman of this city, which is but an illustration of what is frequently occurring in the experience of many individuals.'

Then follows a letter from the Landlord of the Fountain House in this city, to the effect that in Oct., 1855, he had a note coming due, which he was perplexed how to meet-that a trance medium told him that a person would volunteer to loan him three \$50 bills on a given bank for the part payment of it, so that he could get it renewed; and that the day before it was due, the money came, as predicted, in various minute particulars, and that the man loaning it said he "felt impressed" to do it. Wonderful! Miraculous! What a Prophecy! and What a fulfillment! Don't tell us again of the minute fulfillment of the Predictions against ancient Babylon, or of the Desolations of Tyre! For here it was predicted that one

We don't know but the Spiritualist has here instanced a case within the prescribed limits of the words we used; but it has not within the idea in our mind. We freely admit that they may predict what may be effected by finite mind, acting on mind, or finite spirit on spirit. We never doubted that Joe Smith used to make certain predictions, and then send out his agents to fulfill The singularity of the position, is of course in prophecy! What we ask is that an instance be adduced of a prediction made and recorded, of an event beyond the power of finite beings to accomsequent fulfillment.

The instance given weighs nothing, because there was nothing in the circumstances that it was or satanic ingenuity is unequal to, and then they will meet the case as we ought to have expressed it—but as we confess we did not. NEWS FROM UTAH.

The following is from the Washington correspondent of the New York Times :

" Late and interesting advices, both official and private, have peen received here from the Great Salt Lake City, which show that the treason of Brigham Young and his deluded followers is every day becoming more and more open in its manifes tations. The thoroughly organized system of espionage established by the despot who presides over the spiritual and temporal concerns of Mormondom, has rendered it nearly or quite impossible to send a letter out of the territory which contains anything like a truthful account of the condition of affairs there.

Although large numbers of the "saints" are lisaffected towards the leaders, there are few seceders, for the simple reason that since Brigham's despotism has accumulated its present strength and boldness, it is as much as a man's life is worth to rebel against it. Late advices from Utah state that, should a military force be sent into the territory strong enough to afford protection to the seceding 'brethren' and 'sisters,' the church would lose at once a very large per centage of the former and nearly all of the latter.

Mrs. Sunderland, a lady of education and refinement, whose husband was killed on the plains last summer in company with Col. Babbit, found great difficulty in getting shelter in Salt Lake City, from the inclement weather last winter. After being driven from door to door all over the city, she was at last afforded a home in the family of Mr. Jarvis. a merchant of Salt Lake, who had seceded from the Mormon church, as also had Mr. Sunderland. Mrs. Sunderland, by the way, had never been a member, but had followed the fortunes of her husband, with the fidelity of a trusting, loving woman. For this act of common charity, Jarvis' store and dwelling were attacked, sacked and robbed, he was himself abused and badly beaten, his dwelling was fired and burned, and the females of his family, with Mrs. Sunderland, were turned into the street without other clothing than their night dresses, although snow covered the ground to the denth of two feet. Mrs. Sunderland had provoked the ire of Mormondom by declining to receive as a suitor for her hand a certain Mr. Howard, who had been her husband's friend and employer.

Within a few weeks previous to the last advices, numbers of houses had been torn down, and their occupants thus turned out into the open air to suffer the rigors of the past severe winter. Among these sufferers was one woman who was entirely without a protector, and with three little children, one of them a nursing infant. The houses occupied by Judge Stiles and Thomas S. Williams, were also destroyed by incendiarism. Mr Stiles is the only federal Judge remaining in the territory, and Mr. Williams a lawyer who had incurred the displeasure of the heads of the Mormon church by his manly independence.

A man by the name of Nash, emigrated to Utah ast summer, and settled in Provo, a southern colony, taking with him his daughter, a beautiful and interesting girl of some seventeen summers, who had been much sought by propagators of the 'celestial kingdom.' She succeeded, however, in baffling the antiquated and anointed roues among the saints,' and preserved her purity until after the death of her tather and only protector, which occurred during the past winter. The bishop of Provo, a creature named Carter, officiated at the funeral of Nash, and, after concluding the prayer over the dead body of the father, turned to the weeping girl, informed her she was now unprotected, and must become his wife! In less than ten days she was forced to yield, and now swells the number of Carter's 'spirituals ' to seven!

At present the mails are entirely in the hands of the Mormons. Some months since the route from Independence to Salt Lake was let to a Mormon named Kimball, who, however, has never yet applied for the mail to carry according to contract. It is rumored that he has sold out his contract to Brigham Young, whose object in buying it can be nothing more nor less than to have entire control over the mails, and over the mail road, along which he will unquestionably establish a chain of Mormon colonies to command the emigrant route, and to hold the passage across the continent. Certainly the existing comtract was not taken from pecuniary considerations, for the price at which it was awarded is not half sufficient to pay expenses. The Postmaster General has it now in his power to annul the contract for non-fulfillment, and it is to be hoped that he will embrace this opportunity to remove the mail as far as possible from the control of such doubtful saints.

There have been threats of late to murder the surveyor general, Judge Stiles, and the United States Indian agent, the only acting United States officers remaining in the Territory, and their posi- bad in this city. Will the sender redeem it!

tion had become so precarious at last accounts that in all probability they are on the way to the States. Thus is extinguished the last glimmer of tederal authority in Utah."

There is a belief among the most ignorant of the French peasantry in the Haute Marn that a lantern made of the skull of a young child will render the person who carries it invisible. A farm laborer named Vautrin, in the commune of Heuilly le Grand, was condemned to death by the court of assizes recently, for the murder of a baby eleven months old, the child of his master; and the evidence showed that he had stolen the child out of its cradle and hacked off its head for this

THE celebrated John Foster thus describes a bigot :-- He sees religion, not as a sphere, but as a line; and it is the line in which he is moving. He is like an African buffalo-sees right forward, but nothing on the right or on the left. He would not perceive a legion of angels or devils, at the disance of ten yards, on the one side or the other."

Many rest contented with merely saying " I wish I were a Christian." That may be true. And yet you are not a Christian. Ten thousand things which we wish to do, we yet on the whole choose not to do. God's requirement is, " Choose ye this lay whom ye will serve." You "want to be a Christian," perhaps. But do you choose to be a Christian? Do you want to be a Christian in such a sense that you set aside every other want which interposes to prevent !- Christian Treasury.

The Youth's Guide.

We would invite the attention of our friends to the wants of the Youth's Guide. The June number of this juvenile paper will be the 12th of the current volume, which, it will be remembered, was to be extended to the end of the year for the purpose of beginning the next volume at the 1st of January. Many, however, have subscribed only for the year, or for but two-thirds of the volume. Thus of 870 subscribers, some 400 have paid only up to July 1st; and as the Youth's Guide is published on the advance payment system, no paper being sent after the time to which it is paid expires, nearly one-half of its present circulation will be cut off, leaving 500 subscribers to the end of the year. We therefore hope that those whose subscriptions expire in June, will continue their subscription to the end of the year, by sending us 12 I-2 cts., and we will notify such of their indebtedness in the following manner:-Those who receive their paper in a single wrapper, and whose subscription expires in June, 1857, will receive their next number of the Guide in a white wrapper, directed in red ink; and those who receive their paper in a wrapper with others, will find their names written on the margin of the paper in red ink. Thus each will be duly notified, and we hope to hear from them immediately on the receipt of the notification, so that we may know how many papers to print the next month.

In addition to the above we can engage to supply any reasonable number of new subscribers with

papers!

To Correspondents.
"A Friend."—When advent believers are isolated from those of like faith, and deprived of the ordinances of the house of God, we think it right that they should seek to enjoy these privileges where there is an open door, among other Christians, and make themselves as useful as they can. In such cases, they should promptly state their views, and give assurance that they mean to let their light shine on the subject of the coming kingdom. The party in the case can judge best as to a union with any other church.

The application of the term "Babylon," to Protestant and evangelical churches, is not Seriptural or just, any more than to apply it to Advent

SISTER HELEN M. JOHNSON, we regret to hear, is now confined to her bed with spinal complaint and general debility. Whether her health will be restored again is doubtful. But we earnestly pray it may be, and that her valuable life will be spared, for the good of the church, as well as for the happiness of the afflicted family.

Helen is yet young, but she has done much for the cause of religion in her brief life. Her Poems have been a blessing to many, and will continue to be so while the world shall stand. When they are better known, they will be more appreciated and more widely circulated.

We intend to devote the profits of her book of Poems to aid her in her sickness.

Some good friend has sent us a two dollar bill on the bank of Middletown Pa. which is pronounced



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Headd. the Herald.

NOTES OF A COLPORTEUR.

Bauthmad and No. VI.

On one of my tours, I called at the house of a family of professed Christians in A. . . They were delighted with some of my books because their denomination published them; asked me to stop for the night. I did so. Found them very religious. All went on well for an hour or more, when I was exposed as a believer in the soon coming kingdom

"Impossible! you believe in such things? You seem to be too sensible a man to be led astray. I can't believe you are a Millerite," &c. &c. Great evils were charged, great folly ascribed to them ; and among others, the lady mentioned the building of an ark by the Millerites in -, to which they resorted frequently, when any strange appearance occurred, and in which they expected to go up when the Lord should come.

It was now my turn to speak. I told the lady, as she was well-educated, a minister's daughter, church-member, a great reader, &c., 1 could not well believe her sincere in her remarks, and as to the Ark, the town was only three miles off, and she could not believe the story. But she declared that she knew it to be true. She had seen the Ark, and had been told by brethren of hers in the place that they had strange meetings there, and sometimes assembled with their ascension robes; that the man who built the Ark had spent a large property in doing it, and supporting the meetings, &c., &c. The locality and exterior of the Ark were described.

I then told the family I resided in that town, and belonged to the society she talked of, and preached to the Advent church there; that no such conduct ever occurred; no such ideas were ever believed; no Ark existed; that the building she described was a cheap oval-roofed dwelling-house, built by a man who had no connection with us or our meeting ; had never expended one cent for us there : had never had a meeting in his (Ark) house that I know off. I had never been in their house, but the woman sometimes attended our meetings, and was a devoted Christian. By this time it was foul weather; the lady had been hoaxed, or was very wicked, I knew not which. She found her fire was out, and the engine stopped on the track. Several unsuccessful attempts were made to start, on old lies from other places, but finding I had been there and could head her, she stopped in shame, and wanted to know what we b lieved, for she had never known our views, only what she had been told. I should not have spent time to tell her; for I saw she was sold to the devil to work mischief; but several other mem bers of the family, and a young Christian gentleman, were present, and ready to listen. So l preached Christ and his kingdom to them, two hours. They all heard with great patience, and seemed surprised by the many Scriptures I quoted.

Next morning the woman charged me seventyfive cents for stopping on her invitation, which I cheerfully paid, for I always think it worth someget it freely.

I called at M-, where I had sold the Saints' Inheritance several months before; found the family had been greatly blessed by its contents, and had loaned it to several others, who had their faith corrected by it, and given up the false hope of a temporal millennium. They wanted more books on the subject. I sold the "Messiah's Throne," which they liked much. Called at another house in the same place. I had also and even before he read them himself, has put them sold them the Saints' Inheritance; they did not into the hands of the clergy in the circle of his like it, had not read it; would not read it. It was Millerism, &c. I talked to them for their superstition, reproved them for being among Solomon's fools, and sold them the memoir of Miss of the personal coming and reign of Christ. Such P. A. Carter, to regulate their intellectual appeare the Voice of the Church, Time of the End, and tites. Stopped at a house in A.; offered my books. H. F. Hill's World to Come, some thirty of which They soon discovered some were on the Advent, I have scattered during the past winter. and didn't want them ; would not read them.

told her I could not sell one to her.

She was surprised, and asked, "Wby?"

all. I then took the Bible and preached "the hope" and "signs;" sold it to her, and have since sold them some of our books.

Called at a house in M., where the man had become interested in our hope and convicted that the Lord was soon coming. He had been anxious to read our books, so he told me. I offered him some; he could not buy; he had so many ways for money, and beside, he had Welcome on Matt. 24th and 25th, and it had given him more light than all books or preaching he had heard, and he hoped I would sell my books in town. He wished to read them. Asked for a Bible dictionary. I had them. He looked at one, and stopped and thought it over ; looked at his money, and said, "Bro .- has one. I have borrowed it, and I guess he will lend it to me when I want it. am a Sabbath School teacher and need one," &c. Told me to call at the next house and see if I could sell some of the Advent books. "If you do, I shall get them to read."

This was a wealthy farmer, but stingy of his money. I rode on to the next house, large and elegant buildings, a noble farm. Called. Shewed my books. They seemed to have a good relish for books. Wanted several. Picked out two, and looked them over and over; thought they should like them. The man took out his money : looked at it, then at the books. I saw he had much money.

"I guess I cannot afford to take more than one now, I'll take the Treatise on Matt. 24th and 25th, at 25 cts."

The quarter was taken out, turned over and over, then the book looked at. " Have you sold any of these in the place?"

" Not to-day," I replied.

The money was looked at again. "I guess l can't spare the money, I'd like well to read that perhaps you will sell some in town, and I can porrow it.'

1 packed up to start; but thinking I was in a neighborhood of idolaters, and I might be more troubled to put up, than to sell books, I asked to stop for the night, as it was nearly dark. After much hesitation, and coaxing by the children, he consented. In the evening, I learned they were all professors of religion, backsliders two sons were worth \$14,000; the old man several thousands, and money at interest. Some ten years ago he was an Adventist, had partly given t up. I talked it all over with him. The love of money destroyed him. In the morning he took a book worth 121-2 cts. more than my keeping. It seemed to hurt him much to part with the change. Some others are like him.

LETTER FROM THOMAS SMITH,

Bro. Himes: - Just prior to the closing up of the Penobscot River, I improved the steamboat opportunity, and landed at Camden harbor, on the Penobscot Bay, at which place and the vicinity I spent some six weeks in visiting, preaching and circulating such religious books, pamphlets and tracts as I deemed in accordance with the teachings of the Bible. I am obliged to acknowledge I have not done what I could wish to have done, yet thanks be to God, while trying to do what I could, I humbly hope and trust my labor has not been in vain in the Lord. Writings on the inheritance of the saints, and the certainty and necessity of the personal coming of Christ, have been placed in the hands of numbers who heretofore knew little or nothing of the " blessed hope," indulged by those of us, who are expecting the return of the Nobleman from the far country to reckon with his servants, with whom he has deposited the talents for thing to learn human nature. I record it that the use of which he will then call them to an account. The result has been in some places several now read, and are interested, who heretofore knew and cared but little on the subject.

A brother, a physician, who some years ago read Mr. Miller's lectures on the prophecies, and who could never fully drive the sentiments from his mind, during the year past professed faith in the Savior, and was buried with him in baptism, has interested himself in procuring books and tracts, practice and acquaintance; and books, too, that are calculated to show the errors of the temporal millennium notion, and establish the Bible truth

Some six weeks ago I visited my family-found The lady asked for a Bible. I had them, but them well, and resumed my labors again abroad. I have now been five weeks ou my tour, and am still laboring in hope, remembering who has said, You have said you would not have a Miller "In the morning sow the seed, and in the evening

book in the house, and the Bible is the greatest of | withhold not thy hand : for thou knowest not whe- | sought pardon at the hand of God, and found rether shall prosper, either this or that, or whether they shall both be alike good."

I feel truly to rejoice in the Lord, in consideration of his past loving-kindness and present mercies, with hopes of the future which the blessed Lord has conferred upon me; and while I contrast my present views with those entertained both before and after my conversion to God, the gold of California could not buy me back to my former positions. I am probably on the rapid decline of life, being past threescore and five; yet, praise the Lord, while I rise early, wash often, exercise a plenty, and live temperately, I feel no sensible decline, but I am vigorous in hope-contending ear nestly for the faith once delivered to the saints.

I wish to say to my friends on Cape Cod, whom I strongly desire to see, that I am still looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, still believing it possible that these eyes may witness the coming of the Just One, and unworthy I be found among the number, who may be changed in a moment, in the twinkling of an eye, at the last trump. I am now at Round Pond, Me. where, and in the vicinity, I have spent the last three weeks, doing what I can. The few, some 20, who are looking for the King in his beauty, have come into gospel order, and have chosen Bro. Stephen Harding deacon, who is a humble, hopeful, decided brother. May the Lord lead forward this and every other band of the sacramental host, to victory, and give them an entrance into his everlasting kingdom, is the prayer of him who hopes, through grace, for a lot among the blest, in that blessed world.

PS. 1 very much regret the injustice practised by many of the subscribers of the Herald. I often think, Can it be possible that about 1000 of the readers of that paper who are indebted can believe that the coming of the Lord draweth nigh ? Common honesty, one would suppose, would be enough, independent of the thoughts of the judgment near, to prompt such persons to pay their debts. But alas, so it is! May they find sleepless hours until they discharge their moral obligations,

Round Pond, Me, April 4th, 1857.

LETTER FROM D. CAMPBELL.

BRO. HIMES :- Elder J. Litch of Philadelphia, Pa., has recently by our request made us a visit in Canada West.

He commenced his labors Feb. 15th, and continued until March 29th, and visited twelve different places, in which he preached the gospel of the Kingdom. I accompanied him, and the time was faithfully spent. Much predndice was removed, God's people were revived, and some souls were saved. Eight were baptised, while Bro. L. more will go forward soon. To God be all the glory, through Jesus Christ our Lord.

Considerable opposition was raised against us but we fought with the weapons that are not carnal, but mighty through God, to the pulling down of the strong holds of Satan, and we triumphed

The people would be glad to hear Bro. Litch again. And if they had a proper sense of their obligation to give as they should, in support of his mission, he would do us much good by another visit. How shall they preach except they be sent, good will be done, where the Lord has given me faor sustained by the church.

We sent Bro. Pearce, to the Providence conferrence, by which we secured the labors of Bro. Litch. He bore a liberal part of the expenses, and I shared with him the balance. My whole time is the Lord's and all I have is his: I am poor, and need assistance in my missionary work nong the poor and destitute. My carriage is sion service.

hand in this work. The Adventists should put shoulder to shoulder. We should love and support this blessed cause. As a people our strength lies in purity, and union with God's plan of preparing his church for the kingdom. We should attend upon the ordinances of the house of God, in which we shall find comfort and support, and adhere to the truth in righteousness, that we may have the power of his Spirit and love in our souls. May we realise that we are near the judgment.

Fingal, C. W., April 1, 1857.

Letter from W. S. Cutting.

DEAR SIR :- When I commenced taking the Herald I was in the gall of bitterness and the bonds of iniquity, without God or hope in the world, being in a backslidden state and a wanderer from

At an early age I saw myself a lost sinner and

mission of my sins through the blood of Jesus Christ: but not understanding the word, when temptation and trials came, I went back, lost my religion and became a wanderer from God and a hardened sinner. Since that time I, like a drowning man, have been catching at many things, and trying to justify myself in my course, until I heard the coming of the Lord preached, which I hated more than anything else I ever heard; and the men that preached it I hated with a perfect hatred; but thanks be to God forever, who was able to open the blind eyes and show me that the events that are now transpiring in the world agree with the Word, which proclaim the coming of the Just One near at hand! I can say with Peter, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away." The things that I so much hated are now my delight, and I now am willing to suffer afflictions with the people of God, have my name cast out as evil, and let the world know that I am looking for the blessed hope and the coming of the fanner, with his fan in his hand to thoroughly purge his floor. O that God would keep me by his own power, and preserve me blameless even unto his coming, that I may not be burned up with the chaff, but be found with the wedding garment on, my loins girt about with truth, my lamp trimmed and burning, that I may be gathered with all the redeemed family of God to praise him on the new earth, where sickness, sorrow, pain and death will forever be done away, and God wipe all tears from our eyes, and the weary be at rest, and the wicked cease from troubling. It is then that we shall be clothed upon with immortality and eternal life.

O that God would call and send more laborers into his vineyard, that are willing to take their lives in their hands and go before a guilty world declaring that the kingdoms of this world are to become the kingdom of the Lord and his Christ ; that we may yet see many of our fellowmen saved from their sins here, and saved with an everlasting salvation in the kingdom of our God. May all God's believing children have grace, that they may endure through the perils of these last days, and ever be found doing the commands of God, that they may have a right to the tree of life and enter through the gates into the city. May this be the happy lot of us all.

North Brome, C. E., Feb. 12, 1857.

Letter from L. Scott.

BRO. HIMES :- I am still in the land of the dying, looking forward for the better land, where the inhabitants shall not say, I am sick, and God will wipe away all tears; and the best of all is, we are was with us, and I have baptised one since, and almost there. Let us not get into the dumps, though we have the fever and ague; though I know how to sympathize with you with that miserable disease. Let us not faint just at the reaping-time. May the Lord restore you to health, that you may still go forward, bearing the last proclamation to the world, warning a wicked world and luke-warm church to prepare to meet Him who is to judge the quick and dead at his appearing and kingdom. I am still trying to do what I can.

I have many calls, more than I can attend to. 1 am opening some new fields of labor, where 1 hope vor with the people. One place I will mention .-Big Neck, Adams Co., where Elder Chapman gave a few lectures some years ago. I found some that say they intended searching to see if these things were so, they seemed gladly to receive me, and in-

vited me to their homes.

We have had a very disagreeable winter here .-We have had much rain, and great floods of water, out of repair, having long been used in the mis- sweeping off bridges of the highway and railway, our region of country sustaining a great loss, there-The time has arrived when we ought to do by we have had the most and deepest mud for the more in this field. Let our friends give a helping last two months that I ever saw. I have not hitched on to my buggy this year, therefore I have not been able to carry your books with me to my appointments to dispose of them, but the roads will get better soon, I hope, so that we can go on top. Brother Slater's health is poor. He is not able to sit up or walk alone. I visited him a few days ago and found him hoping in God, expecting soon to praise him in the kingdom. I had a pleasant visit with the family; prayed with them. 1 now firmly think the next meeting with you and Bro. Slater will be in the kingdom. 1 remain your brother, praying for the kingdom to come.

Rough and Ready, Ill., March 26th, 1857.

Retrospective Statements.

As I feel that a new era has arrived with me, if not in my state of health, at least in my pur-

brief retrospect of the ten years during which I have been able to labor but comparatively little in the cause of Christ.

Immediately after my return from England, my health failed, especially as to myvocal organs. Not wishing to be dependent, I entered a profession to which I had previously given some atten-

About the same, time however, I had some offers of an ecclesiastial character, rather suitable to my enfeebled state of health One of these was in the church of England. A new Episcopal Church was, at that time built in Waterloo, C. E. There was a wish among some of the leading members of the Episcopal Society in the place, that I should become their Minister. The matter was laid before me by the late H. Robinson Esq. How far he acted under the sanction of the Bishop I cannot say. As the opening looked plausible, considering my circumstances, I told him I would think about the matter. In a few days I gave my reply, which was about in the following terms. Though all my early training was calculated to produce in me a predilection for the Church of England, being baptised and confirmed in her, yet I feel that Providence has placed me with another people, and I cannot leave them."

Some time after the above proposal, three of my former Brethren in the Methodist Ministry cal- from them. led upon me. Their ostensible object was to induce me to return to my place among them. How far they were authorised by the conference I cannot tell. But they assured me that I should be cordially received. My reply was, " I view my separation as Providential, and I have no desires or intentions to return."

For several years after the failure of my health I sustained the relation of Pastor to the Advent Church in this town. As I received no salary for temporal advantage to me, but rather the contrary, as its duties often interfered with that by which I obtained a livelihood. In this relation it was my lot to pass through some trying scenes, which I feel sure greatly aggravated the disease under which I was laboring, and thus I think gave it a more chronic and permanent character. But God 1 trust will make all right in due time.

More anon. R. HUTCHINSON.

Waterloo, Shefford, C. E.

Behold the Morning Cometh.

Yes, the long expected morn of eternity is soon to dawn upon this dark and sinful world. The midnight shadows are fast fleeing away, the day begins to break, every moment hastens on the glorious morn; soon it will burst upon us in all its resplendent beauty, radiant with light and glory. O the glories of that bright morning! What tongue can describe, what pen portray the beauty, grandeur, and glory of the resurrection morning when all the saints of God will be robed with immortality and rise to meet their Saviour! And now the solemn inquiry should come home to every heart, Am I in readiness for that bright morning? Have 1 my lamp trimmed and burning! Have I on the wedding garment, the robe in his atoning blood !

If we can answer these questions in the affirmif we cannot, then we stand on dangerous ground, " While fiery billows roll below."

O ye who profess to look for the morning, arise, be ready! It is near.

"The night is nearing fast away, A gleam of light is dawning."

Lowell, Mass.

" Henceforth I call you not . servants but 1 have called you friends."

the affairs of Him who is higher than the highest ing all that mortals could expect, is the assurance, " I have called you friends."

How can we grasp the idea, when even an incannot attain unto it."

Do we seek to understand it by "human friendship?" Earthly friends die: "He ever liveth." Earthly friends change; "He is the same, yesterday, to-day, and forever."

Sweet as the friendship of those we love may be; (and who has yet fully understood its power to cheer and support in this vale of tears,) still the uncertainty of earthly blessings, makes the heart sad in its brightest moments : and while we feel that " human hearts and looks " may " deceive us," we know that-" He is faithful, He is true." Desponding disciple-look up. Think what it

"1 have called you friends."

Think of it, till the phantoms of earth float away in your distant vision, like the smallest speck, and you can say with the Apostle, " What shall separate us from the love of Jesus?" and feel the persuasion which he felt; that there was nothing on earth or in Heaven which was able to effect it.

Extracts from Letters.

Bro. Elijah Sprague writes from Coal Run, O., March 25th, 1857 :-

"There is a lot of Advent tracts and sermons here that belong to you. They were in Bro. Butts' care when he died. They were doing no good, and I concluded it was time they were in the field at work, and so I have been giving them away and spreading them broadcast. I will endeavor to send you something during the season in lieu of them. I wish some Advent minister, a true yoke-fellow, would call on us in their missionary tours in the West, and stir up our minds on the dootrine of the second advent of our blessed Saviour once more; for I trust there are a few of the tried ones left here yet. Yours in hope of eternal life."

Note .- We thank bro. S for the distribution of the tracts. We hope he will hear a good report

Bro. C. Churchill writes from Swanton, Iowa, Feb. 18, 1857 :-

The Lord has met us at the Horse Neck, and over twenty young people have embraced the Saviour. We commenced a protracted meeting with the P. Methodist Class in this place. We had the fellowship and united labors of Brn. Brown and Wright, ministers of that denomination. The meetings were continued day and evening for two weeks, (except one day and evening.) We closed my feeble services, the office was not of any great last evening. I introduced the Advent Herald, as a paper worthy of their patronage and got a club of nine subscribers."

> Note.-We thank our brother for his efforts in the behalf of the Herald; and wish him and his fellow-laborers all success in their work of bringing souls to Christ.

> Sister Sarah Cook writes from Swanzey, N. H. April 15th, 1857.

> Brother Himes :- 1 wish to tell you how highly 1 value the Herald. 1 had rather be deprived of a part of my food than to be deprived the privilege of reading your paper. It is all the preaching I have. It is astonishing to me that those people that can pay and do not, can have a clear conscience. 'How dwelleth the love of God in their hearts.' 1 am almost seventy-six years of age, and do not expect to need the Herald much longer. One of your poor, but paying subscribers."

Bro. H. Russell writes from Johnson's Creek, N. Y. April 5, 1857 :-

"Bro. Himes:-For the last fourteen years the weekly receipt of the Advent Herald, has been enjoyment and instruction to me. Feeling much interest in its continuance in an age like the present, I feel bound to do all I can for its support, with of Christ's righteousness? Have I been washed hope and desire that every brother and sister will feel the importance of fully sustaining this paper, and doing all that can be done in sending forth affive, we may hail with joy the coming morn; but light and truth in the world; for its day must be near to close; the shadows of evening are stretchout ; soon the Great Trumpet's blast will call the laborers from the vinevard to their reward. Then the sufferings of the present will not compare with the revealed glory."

> Bro. S. Sharer writes from Pine Grove Mills, Pa., April 20th, 1857:

"Dear Bro. Himes :- I still feel like doing what I can for the good of the cause. The Herald is the How honourable the position, to be even a ser- only Advent preaching that I have, and I would vant of the King of Kings! To be entrusted with not like to do without it, I am still well pleased with its contents, and with the manner in which of earthly dignitaries! But Oh, how far surpass- it is conducted, and with your straight-forward course amid all the trials and afflictions through which you have been called to pass. I hope that the " Herald" will be continued and sustained spired writer was led to exclaim, " It is high, 1 until the King of kings comes to reward his faithful servants and to reign on the new earth."



Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John 11:25, 26.

FELL asleep in Jesus, at Newark, N. J., April

es, it seems appropriate that I should give a is to be the friend of Jesus. Oh glorious thought: 18th, Sister NANCY CHRISTY, widow of Thomas Christy, deceased.

Our Sister gave her heart to the Lord about 40 years ago, and lived a true Christian, as her life and conversation have shown, in the M. E. Church and it can truly be said of her, She was a mother in Israel, a sister in Christ and all temporal as well as spiritual good, was her theme for every one .-When the doctrine of the coming of Jesus was preclaimed, she embraced it with all her heart .-Then she could no longer remain a member of the M. E. Church, but she remained steadfast in looking for the Lord to return and set up his everlasting kingdom here on earth, and her house was open for prayer and conference meetings; also female prayer meetings. She would often say, Have 1 done all that I could for the Lord? The Advent cause has lost a friend. She had been declining for a year past, she went to visit one of her daughters in the morning, and, at 8 o'clock P. M. she fell asleep in Christ, without a struggle or a groan. I talked with her on the morning previous to her going to her daughter's, and she told me that the Lord was precious, and was preparing her for himself. She has leftsix children, with other relatives, to mourn their loss; but they need not mourn as those without hope, for our sister will rise again at the resurrection of the just. She chose for her text the 7th and 8th verses of the 4th chapter of 2 Timothy, and also a hymn from the M. E. Hymn Book for her funeral service.

MARY A. LUM.

Bro. HIMES :- l am called to announce the death of my aged and much respected mother. She died at St. Johnsbury Vt., March 17th, in the 85th year of her age. She professed religion when young, and joined the Baptists, in whose communion she continued until she heard the proclamation of the speedy coming of the Lord, when she received the word of the coming kingdom with all readiness of mind, and became a happy and consistent believer in the advent doctrine, as taught by Brother Miller and others. In this faith she died a peaceful death. We trust she sleeps in Jesus having died in the Lord, and that she will have part in the first resurrection and receive the gift of immortality at the coming of Christ. She has been a kind and faithful mother, a good neighbor, and a lover of God's holy word. May her numerous surviving children and grand-children imitate her example, and meet her in the Kingdom.

Eden, Vt., May 2nd, 1857.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have rer found for coughs, hoarseness, influenza, and the concomitant mptoms of a cold, is your Cherry Pectoral. Its constant use in y practice and my family for the last ten years has shown it to ossess superior virtues for the treatment of these complaints Eben Knight, M. D.

Eben Knight, M. D.

B. Mortley, Esq., of Utica, N. Y., writes: "I have used rectoral myself and in my family ever since you invented it, believe it the best medicine for its purpose ever put out.—h a bad cold I should sooner pay twenty-five dollars for a bothan do without it, or take any other remedy."

Croup, Whooping Cough, Influenza.

Springheld, Miss., Feb. 7, 1856.

Brother Ayer: I will cheerfully certify your Pectoral is the best camedy we possess for the cure of Whopping Cough, Croup, and the chest diseases of children. We of your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Asthma or Phthisic, and Bronchitis.

West-Manchester, Pa, Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri at.

Probably no one remedy has ever been known which has cured to many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—

She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Consumptives, do not despair till you have tried Aver's Cherry

Orianto Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry
Pectoral. It is made by one of the best medical chemists in the
world, and its cures all round us bespeak the high merits of its
virtues.—Phila. Ledger.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their utmost to produce this best, most perfect purgative which is known to man. Innumerable proofs are shown that these Pills have vir tues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the esteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body. remove the obstructions of its organs, purify the blood, and exped disease, They purge out the foul humors which breed and grow distemper, scimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not

Prepared by Dr. J. C. Ayer, Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

> DR LITCH'S MESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Feverand Ague Remedy.—This invaluable remedy for all bilious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Eim street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who used it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as 1 have proved it for Fever and Ague it rarely falls to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Peruvian Bark in any form used in it. A persevering use seldom fails to cure billions fever in a few days. That which is prepared for Fever and Ague districts. Is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

DR. LITCH'S RESTORATIVE, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CUREN. This article, which has during the last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as headache, toothache, rheumatism, choice, howel complaints, burns, scalds, chibbains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

A Chance te Make Money!

PROFITABLE AND HONORABLE EMPLOYMENT !

The subscriber is desirous of having an agent in each county and town of the Union. A capital of from 5 to \$10 only will be required, and anything like an efficient, energetic man can make from three to five dollars per day.—Every information will be given by addressing, with a stamp to pay return letter, WM. A. KINSLER, my 2 3w Box 1228 Philadelphia, Pa., P.O.

ALBANY, N.Y.

AZENTS

BURLINGTON, IOWA
BASCOK, HARICCCK COUNTY, III.

BRISTOL, VT.

D. BOSWOTTH,
BALTIMORS, MD.

CABOT, (Lower Branch.) Vt.

D. M. P. Wailace
CORDOVA, Rock Island Co., III.

CINCINNATI, O.

DUNHAM, O.E.

D. BOSTON, O.

D.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association."

overn Hudson and Tyler-streets—a few steps west from

the Station of the Boston and Worcester Railroad."

BY JOSHUA V. HIMES.

ollar for six months, or 2 dollars per year, in advance-13 do., or \$2.25 per year, at its close. Ollars in advance will pay for six copies for six months

to one person; and 10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CAMADA SUBSCRIBERS have to pre-pay the postage on their papers. 26 cents a year, in addition to the above; i e, 1 dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. Essterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Postage.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one centout of it.

Contents of this No.

ADVENT HERALD.

BOSTON, MAY 23, 1857.

GENERAL CONFERENCE OF ADVENTISTS.

The Eighteenth Annual Conference of Adventists in the United States and Canadas will be holden in Boston, Mass., commencing Anniversary week, May 26th, and continuing several days. The first meeting will be held on Monday evening, at 7 1-2 o'clock.

It is hoped that an unusual interest will be manifested to come to this "feast of the Lord," by our brethren in all sections of the country. Those who usually attend the anniversary from year to year, greatly desire this; and the church in Boston, where the Conference is to be held, hoping to receive benefit from the gathering, will do all in their power to accommodate and make it pleasant for the brethren and sisters from abroad. All interested want to see a full, large and respectable attendance, bespeaking an interest worthy of the glorious cause of our Redeemer and King, who, we believe, will soon come to reign.

Our Annual Conferences can, and should be made seasons of great spiritual profit to all who attend them, and to the churches and brethren scattered abroad who shall hear and read of this heavenly "sitting together." Such were the Jewish festivals; such are the Christian anniversaries of the present day; and certainly none have a more worthy cause than we. By our coming together from all parts, far and near, we can consult together for the best interest of the general cause; encourage one another in the good work in which we are engaged of spreading "the gospel of the kingdom;" and our hearts as a people will be more fervently knit together in the hope of the gospel; and thus shall we be prepared for the Master's return, who will call us from labor to reward; from toil and diligence to rest and eternal praise in his heavenly kingdom.

We do anticipate, therefore, a large attendance of devoted and spiritual brethren and sisters at this Conference, and may the King our Saviour, bless His people with peace and prosperity throughout the land and world, till He shall come and save us.

Friends will call at 464-2 Kneeland street, or at the chapel entrance, corner of Hudson and Kneeland streets.

THE GENERAL CONVENTION .- By a vote of the General Convention at Providence, R. I., in November last, it was adjourned to meet at the same time and place of the General Conference in the spring of 1857, which has been called at Boston, at the chapel corner of Hudson and Kneeland sts., on the 26th inst.

CONFERENCE IN CANADA WEST .- The Annual Conference of Adventists in Canada West will be held in Westminster, C. W. ten miles east of London, to commence on Thursday June the fourth, and continue over the Sabbath. The dedication services of the new chapel in Westminster will take place on the Sabbath. ELDER J. LITCH and other brethren are expected to be present. D. CAMPBELL.

CANADA EAST AND VERMONT CONFERENCE. - This annual conference of Adventists will be held at Derby Line, Vt., commencing Wednesday, June 10th, at 2 o'clock P. M., and continue over the Sabbath. We hope there will be a general gathering of the friends of the cause. Our brethren and sisters at Derby Line will do what they can to accommodate those from abroad, and make them feel at home. Let this be the best annual gathering we ever had. Come with warm hearts and " a mind to work;" then something can be accomplished that will tell on the future. We expect some good preaching, a full attendance, and a great blessing. Let us not be disappointed.

S. W. THURBER, J. M. ORROCK, Sec'y of Conf.

THE Rock Island and Eastern Iowa Semi-annual Conference, stands adjourned to meet in Cordova, Ill. Friday, June 5th. A good representation is desired. Service at the Chapel Thursday evening. Brethren from abroad are cordially invited to at-P. B. MORGAN.

TENT NOTICE.—The brethren in the West will not forget that the New England mission Tent is at their service during the coming summer. Rrethren wishing the Tent can write to either myself or Bro. M. Chandler. P. B. MORGAN. Cordova, Rock Island Co., Ill.

WANTED .- About five hundred dollars. Any of our friends who would like to let one hundred dollars or more to make up the above sum will do us a favor at this time. It will be a safe investment connected with the Chapel Association, and will be paid at the pleasure of the party. Write to J.

To Delinquent Subscribers.

Prompt payment on the part of the subscribers of the Herald is now absolutely necessary to its unembarrassed existence. Of those to whom bills were sent the first of the year a large No. have made no response of any kind. Some have paid in full, some in part, some have stopped without paying, some have plead their inability to pay, and some have promised payment soon. Leaving out all of those there remains a class much larger than all others, from whom nothing has been heard. Now we want each one of those persons to write us immediately what they can do, or what they purpose doing, respecting the Herald. Let those who can, send the pay. Let those who will pay by the first of July send their obligations to pay then. And let those unable to pay frankly say so that we may have some data on which to predicate future action.

Below will be found a list of those to whom the paper is now sent, from whom nothing has been heard, since sending them bills, with the amounts they will owe up to the 1st of July next-which is SI more to each than the amount of the bill sent them. In this first publication of the list, we omit the names, and, only give post-offices and amounts due. We wish for persons in each place to volunteer as agents for the settlement of these, where the parties will not themselves settle, and where the person not paying is poor and worthy, we want the friends in such places to supply their own poor, and not throw the burden on this office. And where they are unworthy, we wish to be notified, that we may not be subjected to imposition, and take proper means to protect our just rights.

MA STA	S raid me	dradury 77, Sterna 150.	of Gen
a north		Continued from our last. IN PENNSYLVANIA.	A 7001, 20
One i	in	Morrisville	\$7.
**	the real	gader, tend six le hence	2.50
00 001	60 7 1	the molantianime wh	6,50
66	65 MINISTERNIE	St longgand a named by	5.40
15 To	diosit v	Yardleysville	13.28
· ·	10 6016	Bristol and all sending	14.
de gri	sed and	Oxford Valley	5.50
66	St Trung	Milesburg	6.
Two	in mi	3 each	6.
Te ber	AL IL HOS	ing of Charing. She had a	4.64
CENTO	te boy	mother, a good neighbon	10.
Two	** Then	6 each	12.
One	44	thing contributions	4.66 5.66
**	44	" - man hand, my or says w	2.81
46	"	Pine Swamp	5.66
"	**	" County of the Asset Print	14.50
46	**	Snow Shoe	12.
46	"	Fleming	7.
	·	Philadelphia Germantown	5.50
44	**	Schuylkill Falls	3.50
**	66	Lancaster	3.81
66	46	Montrose Pine Grove	13.
66	10	Campbell	8.50 5.
66	44	*	6.
46	66	Carbondale Shiremanstown	2. 7.
	**	Mechanicsburg	3.81
66	66 11.3	Carlisle	11.
66	66	Harrisburg Middletown	6.
66	46	et all discount	6. 3.81
	"	* **	4.50
**	to and my	Wharton 2 each	5.
46	"	Shippen	4.
440 00	66	AS A BOOK SHOW THE REAL PROPERTY.	6.
66	16		3.
	46	Fort Alleghany	4. 3.68
66	66	Canton	3.
66	46	Pike Clearfield	10.
44	46	Clearneid	8.
10000	46	Kylertown	10.
66	"	Buttermilk Falls	6.
66	**	Karthaus Luthersburg	6.
66	66	Warrinsville	14.
66	66	Sinnamahoning Millmont	6.
**	44	Millport 5 each Little Pine Creek	10. 5.25
	45	Williamsport	5.
66	44	Daisour	5.
-6	66	First Fork Caledonia	5. 3.
66	"	Grant and a see the second	12.25
Two	46	Discontinue	4.75
One	46	Pinestreet	6. 2.40
4.6	**	Second Fork	6.
	**	Pitts Grove	3.25
One	in	IN MARYLAND. Baltimore	05
er One	**	Butler	\$5.
		Married Supplement of the san	THE PARTY OF

IN DELAWARE.

IN THE DISTRICT OF COLUMBIA.

IN SOUTH CAROLINA.

IN ALABAMA.

\$2.55

\$3.66

\$5.

Port Penn

Washington

Charleston

Pine Apple

	The second second second	
or life went him	Start of Joseph Ob Storie	7.50
	IN TENNESSEE.	
46 46	Chesnut Grove	\$7.
. 66 66	Memphis	2.
7 85 kapps, 5/4	IN OHIO.	OR HE TANK
Rep 77 Harris	DOLA OUR BUTTO THE ROOM IN CO.	har show
ben Shearly	Cleaveland	7.
the residence	Marietta	Managa. Handy
outer dunger on	Chardon	14.
ur jelde waw	Moscow Mills	8.
County .	Finley	10.50
	Jacksonboro Ravenna	10.50
	The second secon	9.50 14.
11 11	Centreville, Demos Mansfield	4.
	A STATE OF THE PARTY OF THE PAR	August and
	IN INDIANA.	street street
	Bigelows Mills	15.
and wringer	Fairbanks	2.30
offert Hell of	Noble, C. H.	to Z
46 46	Rinder	2.
Two in	Cumberland 2each	4.
One in	Kingsbury	2.001
Date yards mad	New Holland	2.500
function of ployed	IN ILLINOIS.	
44 144	Springfield	4.30
66 66	The state of the s	14.
16 16	St. Albans	6.
10 to 10 (445 (1))	Rough and Ready	2.40
sake in unferland	Moline Moline	5.657
. 45 mm	White Rock	2.
66 66	Ugle	6.
44	MANUAL WAS IN A SAIL WHOLE	2.
ge 46	Washington	3.00
loss giros stail	Flint Creek	14.
saffine belon a	Mendon	9.
16 11	Chicago	4.
4 .46	Burlington	5.
estel, deline	Batavia	3.18
16 16	Cottage Hill	2.
16 16	Ottawa	Total Terr
	Vermilionville	4.
	Lamoille	10.
LITTLE STATES LINE	Roscoe	14.
with building		April 74 ods
o. Keren you	Kishwaukee	12.
offi witten	Lena	12.50
ontonel thing	Mazon	12.50
	Dixon	5.50
16 66	Henderson	7.50
and the last	Empire Erie	4.66
Two in	Sycamore 2.30 each	5. 4 60
TWO 111	De Kalb Centre 2 each	
	Do Raio Centre 2 eac	T. T.
429 persons	s, owing	\$2584.15
and bear the	of the flow of the wife of	2302.10
	THE RESERVE TO SERVE THE PARTY OF THE PARTY	

Boston, Monday, May 18th, 1857. Of the List thus far published, we have received

pay of that due July 1st, 11 persons have paid One in Claremont N. H. is cancelled to Jan 1st, by \$1 of 3 due. One in Massena N. Y. is cancelled to July 1st, 4.

"Auburn "May 1st 6.

"Upton Mass paid 5.25

"Albany N.Y. stopped PM. owing 4. 2.81 " Bristol R. I. paid " Montgomery Centre Vt. moved away " Bridgeport Ct. pd. of 9 due. 2.25 " 3.25. " Kingston N. H. 66 No. Bergen, N. Y. Rockland, R. I. 66 2. " 2.58" " Brooklyn, N. Y.,

An old negro, near Victoria, Texas, who was the only Baptist in the neighborhood, always "stuck up for his own faith," and was ready with a reason for it, although he was unable to read a word. This was the way he "put 'em down." "You can read now, keant you?' "Yes." "Well, I suppose you've read the Bible, haint you?" "Yes."---"You've read about John the Baptist, haint you?" "Yes." "Well, you never read about John de

Methodist, did you? You see I has the Bible on

To be continued.

24 persons have paid

\$84.51 by them due.

my side."

\$55.12, out of

THE FINAL JUDGMENT .- "We must all appear," as now it is generally admitted the w a slight variation should be rendered, "we must all be manifested before the judgment-seat of Christ"-a far more searching thought. If we were to employ a homely expression, and say, "turned inside out," it would, I believe, exactly express the intention of St. Paul; all that is inward now, and thus hidden, becoming outward then; every mask stripped off; every disguise torn away; whatever any man's work has been, that

LITHOGRAPHS .- The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

varnish, but its inward substance .-- Trench.

day declaring it; and not according to its outward

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

"Labor to keep alive in your breast that little spark of celestial fire called conscience."

Appointments, &c.

Elder Edwin Burnham will preach in Endicott st. chapel at Salem, on Sabbath, June 7. G. W. BURNHAM

Providence permitting, I will meet with the brethren in Sutton Sunday, May 24, as Bro. West may appoint; Tuesday, at Laraway school-house, Dunham; Wednesday, Or. cutt Neighborhood; Thursday, Friday, Farnham, as Bro. Hasting may appoint; Sunday, Dunham, Laraway school-house. Week-day appointments at 5 o'clock.

Elder D. T. Taylor will preach in the Advent chapel, Boston, on the evenings of May 20th and 21st; also on Sabbath, May 24th. O. R. FASSETT.

Boston, on the evenings of Sas,
Sabbath, May 24th.

Providence permitting, I will preach at Densmore hill,
Yt. Sab. the 2.th, Tanbridge, as Elder Cleaveland shall arrange, 27th and 28th, Waterbury, Sabbath, 31st, South
Troy June 2d, and Sabbath, 7th, North Troy 3d and 4th.
N. BILLINGS.
N. BILLINGS.

PS. My Post-office address is Westboro', Mass. I have appointments to preach at Loudon Ridge the first Sabbath in June; and at West Boscawen, Pond sch. house, the second Sabbath. T. M. PNEBLE.

Elder D. I. Robinson will commence a series of meetings in Westboro', on Thursday evening, 21st inst., to continue over the following Sabbath. Brethren in adjoining towns are invited to attend.

C. Cunningham.

are invited to attend.

Dr. Cutter and others may expect me to comply with their request by preaching on Sutton Flat, C. E., Sabbath, 31st May, at 10 1-2 o'clock.

R. HUTCHINSON.

A Grove Meeting will commence May 29th on the Bainbridge road, one mile from Maytown, Ohio, on my land.—Persons from a distance can reach it by stopping at Schock Station, on the R. R. It is about one mile from that point.

MARTIN PECK.

Elder Himes will preach in Haverhill, Sunday the 24th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Bacon—The \$2 were red'd, and pd to No. 763. There has been published no later edition of the old Harp; but a new one is issued without notes, price 70 or 80 cts., according to size.

a new one is issued without notes, price 70 or 80 cts., according to size.

Wm. Paul—The bundle was rec'd.

A. Leighton, \$10—Have cr. the am't you named to H. Leighton to Jan. 1, 1858; and to you to Jan. 1, 1859.

J. C. Noe—Will do so. As we have a sub. at "Lane," will hereafter thus direct your paper, as we presume that "Lane" and "Lane Station" are the same, and a single seal is less certain of going regularly than a bundle.

J. L. Clapp—D. Carver is scr. \$2 to No. 872.

J. M. Orrock—Cr. M. H. Hyatt, A. Shepherd and L. A. Lincoln 31 cts each to No 132 on G. Have sent yon No. 8 of Her. and W. Wood the G. When I. Ives paid Bro. H. he gave his address as Georgeville, C. E. Not finding his name there, we of course entered it there. It seems, however, that he was already receiving it at Georgeville, Derby Line, Vt. Have now stopped the former. It is very important when money is paid that there be a full statement of the whole of the direction to which it is sent; for otherwise, we know not where to look for the name. Sent bundle to S. Foster the 18th.

J. Litch—Sent Harps the 19th.

A. Andrews—Have balanced your book acc't, and cr. \$2 on Her. to 880, and 21 cts on G. to 126.

M. Peck—Sent books by mail, May 19th.

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of arrearages, is prima facie evidence of fraud, and is a criminal offence.

Norg.—No one is put into this list who pleads inability to pay when the paper is discontinued, or who promises to pay at some future time.

Our accounts against delinquents are for sale at aliberal discount to those who will collect them.

The PM. of Albany, N. Y., returns the Herald sent to R. KRITCHARD, who owes \$4.00

The PM. of San Francisco, Cal., stops the paper sent to H. GAMP, who owes \$3.00

RECEIPTS, **UP TO MAY 19тн, 1857.**

The No. appended to each name is that of the Health to which the money credited pays. No. 816 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 861 is to the close of 1857.

Those mailing, or sending money to the office by other persons, and the stuck in a reasonable time, to notify the office by other persons, and they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many substrets of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the his paper is directed. An omission of some of those, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which his paper is directed. An omission of some of those, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the some fail to give even their town. Sometimes they live in one town and date their in that, when their paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot, find the name. And sometimes those who write, forget even to sign with the same in the same in the same family will write respecting it, without stating that fact, and we cannot, find the name. And sometimes those who write, forget even to sign with the same in the same family will be a same family wi

INFORMATION WANTED

Rec'd May 19th, 1857, one dollar in a letter dated Bat-tersea, and signed "William." As we have many of that name, and two in that place, we need to have the remain-der of the name commenced, so as to credit it.

J Kendall 841, E F Gould (cr. you \$3 to) 815, 4 G's to P. M. Prairie Du Sac to No. 130; S Geer 849, Mrs O Shirley 841, S Carmont 793, S Hurlburt 867, L F Allen will so credit, M Wilson 4 Gs to 130, Wm Seth 861, J A Pike 854, J Jewell of Bristol 860—each \$1. Geo Tilley 875, J Cunard 885, L L Tuttle 862, J Dean 867, Geo Wilson 872, L S Schelling 846, A F Fuller 879, J Sanders 809—26 ets due for postage last year, N Stevens 835, Wm Shepherd 818, Dr Parmalee 883, Wm Dampier 880 and 25 on G to 132, N Luther 826—each \$2. J Gray 846, A Haskell 887 and G to 132, L Butler 841, L C Webster 841, S B Turner 867—each \$3. J G Meder 815, G Locke (6 cops.) 554, W H Gibbs 737, \$4 due, J Sargent 841, Job Chadsey Her. to 919, and G. to 150—each \$3.

Mrs D B Pearson 815—\$2.15.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library
Andrews University
4190 Administration Drive
Berrien Springs, MI 49104-1440 USA
+001 269 471 3209
www.andrews.edu/library/car
car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).









J. V. HIMES, Proprietor.

WHOLE NO. 837

BOSTON, SATURDAY, MAY 30, 1857.

22 VOLUME XVIII. NO.

INFANT SALVATION.

All children dying in infancy, or before the years of responsibility, are, without one exception or limitation as to the character or the conduct of the parents, saved .- Dr. Cumming.

Weep, weep not o'er thy children's tomb, O Rachel, weep not so; The bud is cropt by martyrdom, The flower in heaven shall blow.

Firstlings of faith! the murderer's knife
Hath missed its deadly aim;
The God for whom they gave their life For them to suffer ca

Though evil were their days and few, Baptized in blood and pain, He knows them, whom they never knew, And they shall live again.

Then weep not o'er thy children's tomb, O Rachel, weep not so; The bud is crapt by martyrdom, The flower in heaven shall blow.

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

It is worth while correcting the false impression which possesses many as to the desert,if it were one vast monotony of level sand. 1t is not so. There is, no doubt, abundance of sand everywhere, sometimes softer, sometimes harder, sometimes larger in grain, and sometimes smaller. But the desert, and especially the Sinaitic peninsula, is quite a mountainous region; altogether a contrast to Egypt, which in general is level and tame.

We are now passing through Wady-Budrah, where we see a few stunted tarfas; but all else is dreariness, like "the valley of the shadow of death." We are climbing the horrid defile that leads into the lower part of the wady. It is called Nakb-el-Budrah, that is the pass of Budrah. A succession of precipices meets the eye on each side. Up to this time my aneroid has fallen two inches since we turned in from the sea. As we get down to the foot of the wady, five dark-red peaks, like the tombs of giants, rise to greet us, at least a thousand feet high. They overhang our path. Here there is nothing but dreariness and death, save the little lizards that are shooting from bush to bush, and the large black ants that are running about and throwing up, in a concave circle round their hole, small heaps of sand, which they have dug from beneath,-gluing the grains together by some process of their own, and then rolling up those balls of sand (which crumble at our touch) so as to form concave mounds or circlets in thousands over the desert.

We enter Wady-es-Sidreh, which begins at the foot of these five peaks, which my camel driver tells me, are called Jebel Walakhah. In this wady all is sepulchral desolation. We see small boulders of red granite, then larger blocks of the same. But where can these have come from ? This is a hollow far from the primitive rocks,walled in by immense cliffs of porphyry and sandstone. Our shiekh calls this Sihah Sidreh, which I suppose means the burnt or arid place of Sidreh. Were these crags but wooded, and were but a lake, however snall, in this hollow, what a scene? The Trossachs magnified sevenfold!

As it must have been somewhere in this neighborhood that the manna was first given (Numb. 33:12; Exod. 16:1,4), it may be well to notice the theory which makes it a mere natural growth, -the produce of the tarfa-tree.

It is impossible that it could be so for such | reasons as the following :- (1.) The tarfa exudes only small quantities of what is called manna. The Arabs could not exist upon it for a week. A whole wady full of tarfas would not exude enough to support half-a-dozen travellers. Will those who adopt this theory put it to the test by going to Wady Ghurandel without provisions and trust to the tarfa for food? They will get water there, and if their hypothesis be the correct one, they will find enough upon the tarfas to sustain them. If these trees fed two or three millions, they will surely feed two or three individuals, especially as Ghurandel seems more productive now than in past ages. The theory is absurd; and its absurdity is easily shewn. Suppose the desert were planted with-apple trees, would these feed two millions? Now a goodsized apple-tree will contain a hundred times more food than the largest tarfa of the desert. (2.) The tarfa only exudes at certain seasons, March and April (Seetzen says June.) When we passed through the desert there was no exudation. Every branch was bare and dry. 1srael required manna constantly in all seasons. Grant that they entered the desert just at the proper season, that would not supply them for the rest of the year. The manna was not confined to any month or season, but was found at all times. (3.) The tarfa does not yield its exudations regularly, even once a year. It sometimes omits four or five years, and cannot be reckoned on. But Israel was fed for forty years apon the manna, as it is written, " the children of Israel did eat manna forty years" (Exodus 16: 35). Two millions of people fed for forty years upon the exudations of the tarfa! He who believes this need stumble at no miracle. (4.) The exudations of the tarfa come out from the branches of the tree, they do not come down from the air or sky. But Israel's manna is several times over said to fall from heaven. "He commanded the clouds from above, and opened the doors of heaven, and rained down manna upon them to eat, and gave them of the corn of heaven." (Psa. 78:24.) Each of the narratives implies that it was something which came down like rain. " I will rain bread from heaven for you." (Exod, 16:4.) Is this like an exudation? (5.) The tarfa-exudations are in composition and consistency somewhat like honey. They are quite unfit for grinding, or pounding, or baking, or boiling. Who could grind honey ? Yet we read of the manna that the people "ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it' (Numb. 11:8), nay boiled it (Exod. 16:23). We brought home several little pots of the tarfamanna, and we are willing to give a handsome reward to any German or English rationalist who will undertake to grind it, or beat it in a mortar, or bake it in a pan. They would find it easier to believe the miracle; for certainly it is less difficult to believe a miracle than to work one. (6.) The taste of the ancient manna was "as the taste of fresh oil" (Numb. 11:8). No one who has tasted the tarfa-manna would compare it to oil. While we are writing this a pot of it stands before us, and we have tasted it again for the twentieth time, but can find no resemblance to oil in its flavor. It is like brown sugar mixed with water. (7.) The tarfa-manna does not

stink nor breed worms in a single night. Our

manna which we brought from the desert is as

By them as they could do by you.

fresh and good this day as it was ten months ago, when we bought it from the monks. There is not a worm in it. Nor had it the slightest tendency to corrupt. It is remarkable too that the ancient manna, though it would not keep over night on the week-days, yet did so on the Sabbath. This is surely something supernatural. (8.) The ancient manna evaporated as soon as the sun rose. (Exod. 16:21.) The tarfa produce does not evaporate. It gets soft in the sun, or when exposed to heat, but that is all. I am willing to let any sceptic expose my pot of manna to the sun,-the sun of Egypt or the sun of the descrt,-as long as he likes, and see whether it will evaporate. (9.) The tarfamanna does not fall in double quantity on Fridays and cease to fall entirely on Saturday. This, however, was the case with the ancient manna. (Exod. 16:29.) On the sixth day, God " gave them the bread of two days," and on the seventh day "there was none." (Exod. 16:26.) Was this natural or supernatural? Did Moses write the truth, or is his narrative a fiction (10.) The tarfa-manna is medicine, not food. No Arab would think of feeding on it. It is moreover purgative, and it would hardly do to feed a man upon purgative medicine,-and nothing else,-all the days of his life. If he grew fat upon it, or even lived under it, there would be as great a miracle as any that philosophers try to escape from. Will any rationalistic believer in the fattening virtues of the tarfa-exudation, make the experiment of living upon it alone for a few weeks? It would test his credulity. (11.) The ancient manna was a thing quite unknown to the Israelites. " He fed thee with manna, which thou knowest not, neither did thy fathers know." Deut. 8:3.) "They wist not what it was." (Exod. 16:15.) Surely they would know what the exudation of a desert-tree was. Surely Moses could have told them its proper name, for he had been forty years in this very desert. Or if he did not know it, Jethro could have told them. And besides, the mixed multitude that came out of Egypt with them, knew the tarfa well, for it is an Egyptian tree, and must often have tasted its manna. Nay, every Israelite in the camp knew the tarfa as well as he knew a palm, and had tasted tarfa manna as often as he had done a date. Will any neologist say that an Israelite or an Egyptian could possibly have been ignorant of the tarfa or its produce? Every day that we were in Egypt, we saw rows of tarfas on every side of us, and doubtless have seen them exuding. Nothing can thinks, yet I do not doubt that Abraham, Isaac, and Jacob had seen the tree and tasted its fruit, both in Egypt and in the desert.

that no one can feed long on one single substance

been necessary, one to render the tarfas about ten thousand times more productive than they are (and this all the year through), and then another to keep the children of Israel in bodily health while living on that one article. Without the first miracle they could not have been fed at all, and without the second they would have died in a few weeks. If Israel's manna were really a new created thing from God, there is no difficulty either to its amount or its quality. The God who made and sent it would see that it was right. Just one miracle was needed, no more,-a great one, I admit, and a continuous one; -but what is that to God who made all the processes of nature, and who can work without them as easily as with them ? Is it not better, -nay much more philosophical and rational to admit that on this occasion he took another way of producing food than we know anything of, than to hold all the absurdities which we have enumerated above, and to believe that the God of truth has written a narrative for his creatures in such treacherous language as to make them suppose that he was working a miracle when he was doing nothing,-that he was showering down food from heaven in abundance ("angels' food," "the corn of heaven," Psa. 78:24), when he was making them feed upon worse than a prison-fare, and sustaining them on what was never intended to be nutriment of man or beast? Credulity beyond all credulities! Denial of God's character as the God of truth and love! Maligning the Scriptures as not meaning what they seem! Why this dread and dislike of a miracle? Why this wish either to evade it or to reduce it to its minimum? Is it so terrible a thing that God should come nigh to bless us? Is the naked arm of God a thing so dreadful to be behold, that rather than admit of its having been seen by the sons of men, God's true words must be made void, and all manner of human fancies substituted for the simple facts which the plainly interpreted narrative makes known?

Mr Stanley twice alludes to the manna (pp. 22 end 28); but whether he believes in its miraculous production I am far from being sure. The note of p. 28 would almost imply that he did, or at least that he was quite aware of the difficulties of not believing it; but the statement at p. 22 indicates willingness to have recourse to the tarfa for the supply of Israel's desert food.

"The tarfa or tamarisk, is not mentioned by name in the history of the Exodus; yet if the the tradition of the Greek Church and of the had we been there in March and April, should Arabs be adopted, it is inseparably connected with the wanderings, by the manna which distils be more unlikely than that Israel did not know from it." How much or how little this statethese trees and their fruit. Both "they and ment implies, I do not know. The weight of their fathers" knew them perfectly. Though I Greek tradition may be pretty accurately ascerdo not believe that it was a tarfa-grove that tained by the nature and credibility of the Abraham planted at Beersheba. as Mr. Stanley legends which have clustered round Mount Sinai, such as the story of the rock indented by the body of Moses. Arab tradition may be taken for what it is worth; which in matters of Scrip-(12.) It is an established physiological fact ture history is absolutely nothing. The authority of Josephus might be of more value, if it at with impunity. If one had only wheat to eat he all indicated ancient Jewish tradition; but there could not live; for it does not contain all the ele- is no need for reckoning the value of his testiments needful for the nourishment of the body. mony, as he does not make the statement imput-Much more is this true of fruit, -and especially ed to him. He alludes to the manna three times so of fruit which is not in itself at all nourish- (Antiq, 111 1.6. . . . 5, 3. . . 1v. 3,2), and in ing, which is rather medicinal than nutrimental. all these places indicates his belief of its coming So that if Israel had first lived upon the man- direct from heaven. Only in the first of these na of the tarfa-tree, two miracles would have places he speaks of its still falling down

in rain, but makes no mention of its connection with any tree, nor does he name the tamarisk. It does not appear that the manna he refers to was the same as the tarfa-distillation; at least, his allusion is so vague that it might as well mean what is usually called " honey dew." That Josephus believed this identity is very doubtful indeed; as any may see who will read the passage (Antiq. III. 1.6, and not III. 2, as Mr. Stanley gives it,) and it would have been better if Mr. S. had not written so decidedly about Josephus's belief, and on the strength of it called the non-miraculous hypothesis the " ancient view." Josephus is not responsible for this view, -and as to its being Greek tradition,-this would require proof, as the Greek fathers are ignorant of it. Sinaitic tradition it may be, not Greek; and a profitable tradition it has been to the convent of St. Katharin. As to the antiquity of the tradition, that ought not to weigh much,-still if it does, we have the testimony of one who wrote before Josephus, Philo Judæus, who, mystic as he was, understands quite literally the miracle of the manna, narrating it at considerable length, without any hint that it was was either tamarisk-exudation or Arabian hon-

The writers of the Old and New Teatament evidently believed in the miraculous and celestial origin of the manna. Their words in many places are too explicit to leave any doubt as to this. Nor are we aware that any sceptic has denied that such was their belief. What weight, then, are we to attach to their belief? Ought it to influence us, or ought it not? Is it authoritative, or is it not ? Is Lepsius entitled to say, such was their belief, but it need not be mine? They were deceived, they exaggerated, rhey indulged in orientalism. He might say so, if the Scriptures are not of God, and if " holy men of old" did not "speak as they were moved by the Holy Ghost." But if Moses and David wrote the mind of God, and expressed his meaning aright, then it is clear that their belief ought to rule ours. If they have said that the manna was supernatural and divine, then God has said it; and what is Greek tradition, or Arabian fables, or philosophical incredulity, in comparison with their clear words? "What is the chaff to the wheat ?" What is man's fond invention in comparison with God's authentic record?

The Unfailing Presence.

BY REV. JOHN CUMMING, D. D.

The extracts from the writings of Dr. Cumming which we give in our columns, are taken from works of his not published in America.-The following is from Dr. Cumming's " Readings

"I will not fail thee, nor forsake thee."-Joshua 1: 5.

Often had Israel forsaken God: never has he, from the first beginning of his dealings with that strange and intractable race, forgotten or forsaken them. These words, which were addressed to Joshua, are more fully stated in the previous book, in Deuteronomy 31:6. "Be strong, and of a good conrage, fear not nor be afraid of them for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."-And to show that this promise wa to an age, or restricted to an individual, however exalted or worthy he was, we find it prolonged along the ages of the world, and repeated with increased emphasis and expressiveness in the Epistle to the Hebrews, 13:5, where, speaking to Christians in general, of every name, and age, and century, and country, Paul quotes the promise of God, as then, and in reference to these, immutably true: "Let your conversation be without covetousness; and be content with such things as ye have; for he bath said, I will never leave thee, nor forsake thee." So that we see the promise was not confined to an age, or restricted to an individual; but is the common property of Christendom, and may be pleaded, and the stress of our hopes laid upon it, and inspiration to our souls drawn from it, now and always. 1 wish 1 could express to you the condensed thought and remarkable language in that

simple and seemingly naked promise,-" 1 will by appealing in the tenderest and most touching not fail thee nor forsake thee." It is literally language; "Can a mother forget her infant that translated word for word from the original, " I she should not have compassion upon the son of will not never leave thee; no, never, never for- her womb? So will not God forget thee. I sake thee." Our translation is excessively mea- have engraven thee upon the palms of my hands, gre, and not at all equal to the language of the I will never leave thee; I will no never, never original. The original is intensely expressive, torsake thee." All that man loves may forsake and evidently conveys how earnest God is in him; all that man dreads may overtake him; giving expression to that promise, and how desi- but it is true, for God hath said it, "I will nevrous he is that we should draw from it the rich er leave thee; I will never forsake thee." You and abiding consolation that it contains. "I may be plunged in the midst of severe spiritual will not never leave thee." It is one of the temptations. Satan always assails the holiest; very richest promises contained in the whole just as the wasp fastens on the ripest fruit, Satan Word of God. It is not the expression of what is sure to attack the maturest and the best of God will do; it is rather a declaration that there Christians. If you were without those temptais nothing that he will not do. It is not the tions, you would be without humanity; you pledge of his bestowing some great and precious gift; but it is the pledge of a perpetual, near, dear, and ceaseless presence of himself. It is not the promise of the stream, but the possession of the fountain. It is a pledge that he will supply from the riches of his goodness from the resources of his strength, from the stores of his wisdom, all that you can need, desire, or demand, in the worst of circumstances. always and anywhere in the history of his church and people in this present world. Can there be a better warrant for casting all our care upon him? Is it true, that the humblest Christian can say, " God will never leave me; no never, never forsake me ?" If not applicable to the least Christian upon earth, it is not applicable to any. It is not a promise of something to the great, or the mature saint; but to every one that calls upon the name of Christ, and looks for everlasting joy through his mediation, and seeks in all his ways to honor and acknowledge God as his God. In this promise, however, there is no pledge that the Christian, with whom God is to be, shall never be in trouble or tribulation. Such a state would be incompatible with what is stated in the Scriptures. "In the world ye have tribulation." And again, "Through much tribulation we must enter the kingdom of heaven." It is a promise of God's presence with you in trouble, and in spite of trouble; till you are emancipated from it, purified, and made fit for the kingdom of heaven. In the case of the Christian still, as of old, your fig tree may not blossom, there may be no fruit on your vine, the labour of your olive may fail, your flock may be cut off from the fold, but God will be present when all these are taken away, and his promise will be as applicable, and real, and as rich in consolation, "I will never leave thee; I will never forsake thee."-And, therefore, like the prophet of old, you may rejoice in the Lord, and joy in the God of your salvation. You may be in the midst of trouble, you may have no taper on earth shining below to cheer you, and no star sparkling in the sky above you, and no spot in the horizon round, bright with promise; yet then and there this promise may be pleaded, its sweetness may be tasted by you, and from it alone you may draw strength, inspiration, encouragement, that will enable you, by the blessing of Him that gave it, to be more than conquerors through him that loved you. You may be in affliction, in sorrow, in bitterness of heart; but you never can be anywhere where God is not with you. In the depths, on the heights, on the broad sea, in strange and distant lands : " I will never leave thee; I will never forsake thee." In all time of your wealth, in all time of your tribulation, in the hour of death, and in the day of judgment: "1 will not never leave thee; I will no never, never, forsake thee." Forsake you who may, God will not; forget you who please, he will not. He is the faithful and the promise-keeping God; whether we taste it or not, if we be Christians it is true; whether we enjoy its sweetness or not, his presence is there; for he abideth in us. You may be exposed to great persecutions; you may be in danger of bonds, imprisonment, and death. yet God will not leave you, he will not forsake you. You may be so oppressed and so bewildered that you will exclaim in the bitterness of your heart, "God hath forgotten me, and my God hath forsaken me;" but he will still be with you; he will bring into your hearts the joyous rebuke of the scepticism that doubts his word,

would be a stranger to the experience of God's people. Ambition, covetousness, pride, the lust of the eye, the love of this present world-all the passions within us that have been generated by the Fall, that have been let loose, and are inspired by evil from beneath, may tempt you to do wrongly, urge you to what is forbidden; but in the midst of all, and in spite of all, recollect "There hath no temptation overtaken you even the worst, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way of escape, so that ye may be able to bear it." That is, should the worse temptation assail you; should your passions clamour for indulgence; yet the ordeal is what others have gone through; the apostle tells you it is common to man; and the promise of your God is that he will not leave you, that he will not suffer you to be tempted above that you are able: but will perfect his strength in your weakness, and make his grace sufficient for you. He sees you; he knows your trial; he has gauged your strength; he has committed himself to this glorious promise : "Even then, and in such trials, forsake you who may, I will never leave you; I will never forsake you." You may be exposed to very bitter and painful bereavements, you may have lost those you love; you may anticipate worse than has yet happened; but if God be with his people, and not with them in the bulk, but with each individually as closely, as truly, as if that individual and God were the only twain in the whole universe,- then those you lost were taken when it was best that they should be. It was not accident, for God was there; it was not chance, for he suffers not the sparrow to fall to the ground without his fatherly permission; and therefore comfort one another with this thought; " I will not leave you orphans. Let not your hearts be troubled. 1 will never leave thee; 1 will never forsake thee." To be continued to his out

The Way to Find out Pride.

Pride, ugly pride, sometimes is seen, In haughty looks and lofty mien; But often'r it is found that pride Loves deep within the heart to hide; And while looks are mild and fair, And white looks are mild and fair,
It sits and does its mischief there.

Now if you really wish to find
If pride be lurking in your mind,
Inquire if you can bear a slight,
Or patiently give up your right.
Can you submissively consent
To take reproof or punishment,
And feel no angry passion start. And feel no angry passion start In any corner of your heart? Can you with frankness own a crime. And promise for another time? Nor say you've been in a mistake, and add Nor try some poor excuse to make But freely own that it was wrong Nor argue for your side so long? Flat contradiction can you bear, when I When you are right and know you are? Nor flatly contradict again, But wait and modestly explain, And tell your reasons, one by one, Nor think of triumph when you've done? Can you in business or in play, G.ve up your wishes or your way? Or do a thing against your will, For some one who is younger still, And never try to overbear, Or say a word that is not fair? Does laughing at you in a joke, No anger or revenge provoke; But can you laugh yourself and be As merry as the company?

Cr when you find that you could do
By them as they could do by you,

Can you keep down the wicked thought And do exactly as you ought?
Put all these questions to your heart,
And make it act an honest part; And when they've each been fairly tried I think you'll own that you have pride; Some one will suit you as you go, And force your heart to tell you so; But if the whole should be denied, Then you're too proud to own your pride.

THE WAY TO CURE PRIDE.

Now I suppose that having tried And found the secret of your pride, You wish to drive it from your heart, And learn to act an honest part. Well are you sorry and sincere?
I'll try to help you then, my dear,
And first the best and surest way, Is to kneel down at once and pray; The lovely Saviour will attend, And strengthen you and be your friend Tell bim the mischief that you find Forever working in your mind, And beg his pardon for the past, And strength to overcome at last. But do not go in your own way And think it quite enough to pray: This is but doing half the task, For you must watch as well as ask, You pray for strength, and that is right, But then it must be strength to fight; For where's the use of being strong Unless you conquer what is wrong?
Then look within—ask every thought
If it be humble as it ought, Put out the smallest spark of pride The very moment 'tis descried; And do not stay to think it o'er. For while you wait it blazes more. If it should take you by surprise, And beg you just to let it rise And promise not to keep you long, Say 'No, the smallest pride is wrong.' And when there's something so amiss, That pride says, take offence at this,' Then if you feel at all inclined To brood upon it in your mind And think revengeful thoughts within And wish it were not wrong to sin—
O stop at once! for if you dare
To wish for sin, that sin is there!
It will then be best to go and pray That God would take your pride away; Or if just then you cannot go Pray in your heart, and God will know; And beg his mercy to impart
The best of gifts—a humble heart. Remember, too, that you must pray
And watch and labor every day; Nor think it wearisome or hard,
To be forever on your guard,
No—every morning must begin
With resolutions not to sin; And every evening recollect How much you've failed in this respect. Ask whether such a guilty heart
Should act a proud or humble part,
Or since the Saviour was so mild, Inquire if pride becomes a child?

And when all other things are tried Be humble that you've so much pride.

The Pastor's Daughter.

The Influence of Comets on our Earth.

(Continued from our last)

In the reign of Nero occurred the next pestilential period. Two comets are noted, one A. D. 62 and a second in 66. In the yr. 62 Laodicea was overwhelmed by an earthquake. In the year 68, occurred a most violent tempest in Campania which destroyed villages, trees and grain; and a violent earthquake. At the same time, raged a mortal plague in Rome, which is said to have carried off 30,000 people; but by the description of its ravages, it is probable the number was much greater. Tacitus remarks that the "houses were filled with dead bodies and the streets with funerals; neither age or sex was was exempt; slaves and ingenuous plebians were suddenly taken off, amidst the lamentations of their wives and children, who, while they assisted the sick, or mourned over the dead, were seized with the disease, and perishing, were burnt on the same funeral pile."

In the year 79 (some authors say a year later, but the difference is of no moment, as they agree. in the order of the events related) just before the death of Vespasian, appeared a comet with a long coma in the month of June. On the first of November following, a most tremendous ebullition of fire and lava issued from Vesuvius and laid waste the neighboring country. At the same time, happened a violent earthquake,

Pompeium; and so sudden was the shock, that the people, who were attending a play, had not time to quit the theatre, and were all buried in came thin and pale; the skin was hardened and Bishop has anathematised the Bible and common

In the reign of Trajan, the city of Antioch was almost totally demolished by an earthquake. This emperor was in the city at the time, and narrowly escaped with his life. Some authors place this event in the year 114; others in 115; but Baronius has proved by an ancient inscription, that it happened under the consulate of P. Vipstanus and M. Virgilianus Pedo; which brings the event to the year 117. A comet was visible the same year.

In 137 appeared a comet followed by a plague -In this year or the subsequent one the Thames was almost dry.

In the reign of Antoninus Pius, A. D. 154 occurred an earthquake which prostrated some towns in Asia and Rhodes. A comet appeared nearly at the same time, and a pestilence in Arabia, together with an inundation of the Tyber.

The plague prevailed in London in 211, and a comet appeared in the same year. In 214, there was a most dreadful inundation of the river Trent in England, which spread over 20 miles of country, and destroyed many lives.

In the year 218 two comets appeared, and a severe frost of five months is related to have happened in England in 220.

We have now arrived to one of the most calamitous periods recorded in history-a period of mortal plagues, which commenced about the year 250, or 252, in the reign of the Emperor Decius, and continued fifteen or twenty years through the administration of Gallus and Volusian, Valerian and Gallienus. This period was ushered in by a comet in 260, the winter of which in England was so severe, that the Thames half the inhabitants. This was attended with weight was thrown by a Catholic at the Court, was frozen for nine weeks-An eruption of Etna famine. is noted under the year 253 and an earthquake in Cornwall in 251.

In the year 289 was visible a large comet and in 290 the winter in England was very severe, all the rivers being closed for six weeks. Bufiris and Coptis, two cities of Egypt, were overthrown by an earthquake. In 292 famine, pestilence, and drought prevailed-the bodies of men were covered with carbuncles and ulcers.

In 298 also appeared a comet and earthquakes soon followed, which in Syria, destroyed several thousand lives.

A comet appeared in 383, and the plague ra ged in Rome and in Syria in 383 and 4 .- This star however is described by Nicephorus and others as of a singular figure resembling a burning column; its motions differed from those of other stars-it was visible 30 days.

In 499 appeared a comet, which was soon followed by an earthquake which destroyed Neo Cesarea, in Pontus, and an eruption of Vesuvius laid waste all the adjacent country.

In 518 a comet; and in Dardania now Mæsia, a series of earthquakes demolished twenty-four castles, divided mountains and in one place opened a fissure of thirty paces in length and twelve in breadth.

In the 7th year of the Emperor Justin A. D. 525. appeared a comet, and the same year Antioch was again overwhelmed in ruin by an earthquake. Some authors relate that 300,000 per sons perished in this catastrophe, and among them Euprasius, the bishop .- This event happened on the 29th of May, about 12 o'clock. A conflagration followed and consumed what was left of the city.

In 531 appeared the resplendent comet, whose revolution is fixed at 575 years, supposed to be the same which was visible in the year before Christ 44, after the death of Julius Cesar-This was the fifth year of the reign of Justinian. - Famine, and a slight plague prevailed in Wales.

In 539 appeared another comet, and the famine now raged with double horror. The country of Italy had been ravaged, the year before by the Goths and Burgundians, and the lands left untilled. This might have contributed towards the dearth which followed. It is recorded that

in Picenum, and greater numbers in other districts. The bodies of the famished people be-

lowed and universal plague, especially in Con stantinople, where the living could not bury the dead. This year the Danube was covered with

deluges of rain, overspread Rome, covering the the Government; and boasted that they could walls of the city, and lodging innumerable ser- make or unmake Governments at pleasure-vipents on the plains. In the next summer, hap- per-like stinging the men who nursed into them pened the severest drough ever known; it lasted civil privileges and life. That nursery, however ly plague ravaged all Italy. In this pestilence, the wounded. died Pope Pelagius.

preceding the sun, visible in the morning, the few of the Council, have issued to the country a

arisen from excessive rains and a humid air.

drouth, which cut short the grain.

lowing year is noted as pestilential.

vulsed in November, and a plague speedily fol- tist, and hence the junction with Papists. lowed, which, authors affirm, swept away one

that of the moon, visible 40 days, were succeed- on fire by an incendiary for its freedom of ed by famine. The country in England from speech. A city missionary preaching to sailors Durham to York was depopulated. Men sub- on the wharfs was assaulted and silenced; and to sisted on dogs, cats and every unclean thing; cap the whole, the Legislative Council, by a or perished and their bodies were left to putrefy large majority, headed by the Hon. Mr. Fairon the earth. The winters were unusually se- banks, voted down a resolution, claiming for

winter. The winter of 1076 was excessively not bury the dead. An earthquake was experi- Protestant Nova Scotia,-London Christian enced in England. Shocks were also felt in Times. 1081 and 1082.

The reader cannot fail to remark how regularly the mention of comets is accompanied with a failure of crops, meteors, and tempests. We have proof in modern times that these were not the fictions of imagination.

To be continued.

Affairs in Nova Scotia.

It is not long since the States from Maine to California, were agitated, almost to phrensy, by Rajah Brook's authority—which were garrisonthe Catholic question; and out of that agitation arose good, the half of which cannot be told. The storm has fairly burst, and in every province it is felt in the deep recesses of the forest home of the solitary dweller in the wood. Not in popish Canada and Newfoundland alone, but in all the British American provinces, is playing the same game of priestly aggression. Eastern Canada is a great Romanist ecclesiastical corporation, and Western Canada, with its large Protestant population, is terribly hampered. In Newfoundland the struggle, with existing odds, is fearful; and, humanly speaking, hopeless. In Canada East nothing like opposition is tolerated. School houses are burned; editors threatened by Catholic bishops, and their papers denounced; murderers, if Catholics, go unpunished; colporteurs and missionaries are beaten, and there is no redress; and converts go in fear of their lives. Separate schools under an irresponsible priestmany persons fed on human flesh, some districts hood, is the watch-cry everywhere; and unfor-

which buried the cities of Herculaneum and of Italy were deserted, 50,000 people perished tunately quasi Protestants-political partizans ised, that all communication between the differ--are but too willing to buy Popish votes upon those terms. In Prince Edward's Island, the dry like leather, and clave to the bones; the schools, and has been met by the organization flesh assumed a dark appearance like charcoal, of the whole of the Protestant clergy. The war the countenance was senseless and stern, the bile rages with intense violence. In Nova Scotia, holding the balance of power in the Legislature In 558 a comet appeared, a severe winter fol- between equally divided parties, they have oustted the liberal party for refusing the demands which even time-serving politicians felt to be intolerable. In their press they denounced every Popish member, and every member representing In 590 appeared a comet; an inundation, from a Popish constituency, who dared to vote with from January to September; and the most dead- was for party objects, and few feel sympathy for

It is evident that the Papists moved too soon. In 729 appeared two comets in January; one Twenty-two members of the Assembly, and a other following it, was seen in the evening .- Protestant manifesto, calling for the formation The same year the plague prevailed in Nor- of an independent Protestant party; and this has been responded to by the formation of a De-In 817 was a comet, and a pestilence soon af- fence Association, to which, with one or two exter commenced, which authors relate to have ceptions, all the clergy of Halifax adhere. Branches will be organized throughout the prov-In 872 a comet, and a most excessive heat and ince, and then we shall have Knownothingism, open, public, avowed, to keep Papists in their In 1015 appeared a comet, attended with vio- places. It is intended to apply to Lord Shaftslent tempests, and followed by famine in 1016. bury for admission as a provincial branch of the In 1017 another comet, was seen, and the fol- British Defence Association. As a body, the Baptists join the Papists, declaring themselves In 1066 a comet was seen in May and a cold not Protestants, but descendants of the Waldenwinter succeeded. Egypt and Arabia, countries ses. So says their organ, The Christian Messennot subject to earthquakes, were violently con- ger. The leader of the old Tory party is a Bap-

At the trial of the railway rioters, a lead designed for the benefit of either the Attorney-The north of Europe speedily felt similar cal- General or judge. The life of the Hon. Mr. amities. Violent earthquakes in 1068, and a Howe was openly threatened for opposing their comet in May, of apparent diameter equal to aggressions. The office of the Chronicle was set Protestants, equally with Catholics. " the free-In 1074 another comet appeared and a hard dom of the press." But so deep and loud has been the execration, that they have hastily excold from Nov. to March, so that the roots of punged the vote from the journals, and absolutevines were killed. In April 1077 appeared a ly refused to the minority the privilege and omet, and famine and plague raged in Canstan- right of entering their protest on the records of tinople with such mortality, that the living could the Council. All this by Protestants, and in

The Insurrection at Sarawak.

The Straits Times gives the following account of the insurrection at Sarawak :-

" A large body, numbering about 200 Chinese, came down the river at Sarawak, on and before the 17th of February, and at midnight commenced a most determined attack on the Government people and property. They first secured possession of the two forts, one below and the other above the town of Kuchin-the seat of ed by only twelve men, and, having furnished themselves with all the arms and ammunition in the forts, they proceeded to the work of destruction upon which they had ventured. This was at midnight, when all were asleep. One party made an attack on the residence of Sir James Brooke, whilst the remainder assaulted the houses of Mr. Crookshank, the magistrate, and Mr. Middleton, also a government official. For some days previous Sir James Brooke was unwell, and was about to proceed to Simunjank, on the Sadong river, the seat of the Borneo Company's operations-for change of air. On the night in question his servant was sleeping in an adjoining room, and under the same roof was residing a young and very promising gentleman, named Nicolets, who had joined the Rajah's circle as a guest within the last twelve months. The surprise and consternation were so great, and the measures of the attacking party so well organ-

ent European members of the community was impossible. While the Chinese attacked the front of the house, Sir James Brooke succeeded in effecting an extraordinary escape; he passed down the bath room and swam across a creek near his house, by which means he succeeded in gaining the Malay village; thither also others of the European residents happily reached shortly afterwards. The assailants fired into Sir James Brooke's residence, killed Mr. Nicolets-whose body was buried in the ruins-plundered the place of everything of value in their estimation, and then set fire to the building, ruthlessly destroyed Sir James Brooke's excellent library, and the valuable collections of his whole life. At the house of Mr Crookshank the assailants met with a firm resistance, but that gentleman was overpowered; he defended his amiable and recently married lady with the utmost gallantry. Mrs. Crookshank was brutally wounded before his eyes, and dragged away, when he was no longer able to defend her. Mrs. Crookshank was believed to have been killed, but happily next morning she was found in the jungle. Her wounded body was covered with cocoa-nut leaves. She was removed to the Mission-house, where under the skilful treatment of the Bishop, the Right Rev. Dr. M'Dougall, she was, at the date of the latest advices, doing well. Mr. Crookshank, after passing the night in the jungle, by some means reached the Mission-house next morning in an almost insensible state. The house of Mr. Middleton-also in the service of Sir James Brooke-was attacked; his house was fired, and two of his children unhappily perished in the flames. Mr. Wellington, a metallurgist in the service of the Borneo Company, who had only lately arrived, a guest of Mr. Middleton's, was killed and his head cut off, probably under the mistaken supposition that he also was in the service of the Sarawak Government, as the head was given upon the following day. The Government treasury was plundered of everything it contained, which we regret to hear, was considerable; nearly every European had placed his money there as the most secure place. About 10,000 dols. belonging to the Borneo Company were carried off. In the course of a few hours a large amount of Government property was destroyed.

" Next day the Chinese Kungsi stated that they had no hostile intention against any one but persons connected with the Government; and it was arranged that they should depart, unmolested by the Malays, with the plunder they had obtained; at 4 p.m. they started up the river in their boats.

"The immediate cause of this frightful attempt to destroy the whole of the Government European authorities at Sarawak is stated to be the stringent measures which Sir James Brooke has found it expedient to adopt to prevent opium smuggling. On Sunday, February 22, Sir James Brooke received intelligence of the retirement of the Chinese, whereupon he returned from the Sadong to the Sarawak river, but before he could land, the Chinese Kungsi had a second time ventured down the river in great force-between five and six hundred-and with feelings whetted, as it were, by their late partial success, and yet chagrined at their failure to overturn the Rajah's authority. The return of the Chinese with so large a force somewhat surprised the Rajah, and compelled him to retire or venture a collision with an inadequate force. In the meantime the Kungsi people availed themselves of the time to commit further depredations on the Government property. Sir James Brooke and his party at once proceeded in the steamer to Kuchin, and soon succeeded in driving the miscreants out of the town. The body or main force of the Chinese driven from the town were finally either cut off by the Dyaks, or were starved in the jungle. At the outset about one hundred of he Chinese were killed. The warfare assumed a mode of a regular attack. The Dyaks were let loose, who, from a large circuit, battue-like, drove the Chinese into their fastnesses, accompanied by a great loss to the retreaters, where they were hemmed in; in other words, there took place a kind of guerilla warfare of the most harassing character, grievously thinning the

undaunted; from their stronghold they ventured as his eyes unto heaven, but smote upon his breast, would be determined by his obedience. For that an attack in five prabus, and commenced ravaging the banks of the river. This was on the 9th March. The Datoo Bandar was stationed in a single prahu at Tangah Lidah—the junction of two rivers-about fifteen miles above Kuchin; meeting the Kungsi in their boats, the Datoo, in his single prahu, offered battle, which the Kungsi declined. Thinking this to be an excellent site, the Kungsi landed, and constructed a stockade, which they armed with four guns, and garrisoned by about 250 men with muskets, &c. Believing themselves to be secure, the Chinese very foolishly neglected to secure their boats, which were captured by their opponents. Leaving his war prahu near the stockade, the Datoo chivalrously proceeded to Kuchin in a small cance-boat for assistance. The Datoo hastened to Kuchin to secure reinforcements, and on the 10th March he returned to the stockades with two prahus, and some Dyak bangkongs as a reserve. Thus strengthened, the Datoo, with his three prahus, made a dash at the Chinese stockade, where he landed with his party, and carried the place without a repulse. The Chinese in the stockade were cut to pieces; in half an hour they lost from 100 to 120 men; the rest in the stockade having lost their boats, took to the jungle. We may remark that the defeated party in the stockade consisted of picked men; their principal chiefs were killed in the result. The effect of this signal attack was complete. A panic seized the Kungsi people, which was eagerly availed of; the Chinese successively fled from Dalaida, Siniawan, and Bau. By the night of the 11th March, the Kungsi people were in full retreat towards Sambas, closely followed by bands of Malays, who availed themselves of every opportunity to cut off the stragglers. The Chinese retired in a close body-so close, indeed, that their assailants failed to cause disorder-and made a desperate resistance in the presence of their wives and children.

" Had time permitted to have organised concentrated attack, not an individual would have escaped. As it is, the wretched fugitives are driven into the jungle, where a vast number of them must perish from want and exposure before they can reach a place of security.

" According to the most moderate estimate, at least 1,000 Chinese have been killed at the various places, while all the flourishing settlements of the Chinese (except at Kuchin) have been destroyed. The exact number of Chinese who have perished during the retreat it is impossible to say; it must be censiderable, since, out of a population of 4,000 to 5,000 Chinese belonging to the Kungsi, not more then 2,000 of them escaped the late retribution, including woman and children. On inquiry amongst the chieftians who acted against the Chinese, it was found that their loss did not exceed twelve Malays and Dyaks. The loss by the late outrages chiefly falls on Sir James Brooke and the Government people."



The Advent Gerald.

BOSTON, MAY 30, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discerament of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

19. THE PHARISEE AND PUBLICAN.

"And he spake this parable unto certain which I give tithes of all that I possess. And the publi- ple of alteration or corruption, and therefore im-

number of the rebels. Still the Chinese were | can, standing afar off, would not lift up so much | mortal, but how long he would thus continue, | saying, God be merciful to me a sinner."-Luke 18:9-14.

> The design of this parable was to rebuke selfthemselves on their outward conformity to the law, and despised those less strict in its obserapprobation than those they regard so contempt-

> The doctrine of it is that God looks at the heart. and not at outward acts; that ostentation and religious boasting are offensive to him; and that penitence and humility are pre-requisite to pardon and justification. The question is not how wicked the sinner has been, but how humble and self-condemned he is,-without which, with faith and trust in Christ, there can be no forgiveness.

NOTES AND QUERIES,

ON THE MIDST OF HEAVEN.

"In an exposition of a certain prophecy not long since, I noticed the writer came to the conclusion that the angel in Rev. 14:6,7 must have commenced his flight at an early day, as early as from the 6th to the 13th century, indicated by his flight in the midst of heaven. Now I wanted to ask if that chronological period is indicated by an angel flying through mid-heaven-what is the chronology of an angel coming down from heaven? nology of an angel coming down from heaven !-

Ans .- If " mid-heaven " chronologically marked the middle of the gospel dispensation, it would immortality and incorruptibility is certain. follow that " coming down from heaven " would mark its close. There is, however, nothing in the position in heaven of symbolic angels to indicate their respective chronoloical periods; and it is a mere fancy, and not a logical deduction. to attempt a chronological hypothesis upon such a basis. The flight of an angel being in mid-heaven, indicates that the agency which it symbolizes was to be conspicuous, so that all would be cognizant of its existence and action, as they are of the sun in heaven-heaven being symbolic of elevated station. Thus when the dragon is cast to the earth from the heaven in which it warred with Michael, the Pagan hierarchy is deposed from its place in the Roman state to an inferior position. An angel, however, coming down to the earth, would indicate that the action of the agency symbolized is to be on this earth.

ON THE WORD " IMMORTAL."

1. "If Adam was created immortal, and therefore not subject to death, how could he sin and become mortal and therefore subject to death? or in other words, how could an immortal, deathless being die !

2. "How can any one who has ever studied the use of words claim that an immortal being can become mortal? Or what kind of immortali-ty is that which can be lost?

3. "If man was originally created immortal, and sinning became subject to death by thus for-feiting his immortality, what proof have we that man will not again fall from a state of immortal-ity? for if immortality may be forfeited and lost, may not man again lose it? T. M. PREBLE."

Ans.-These are the substance of questions asked in another column, to which we reply;

Ist. Adam could not die while he was immortal, or while he was deathless, but could when he ceased to be immortal and deathless. His ability to sin was not predicated either on his being immortal, or on his not being so, but on his being a free moral agent; and his liability to it, was dependent on his being tempted, which temptation he had ability to resist. His liabilty to become mortal was dependent solely on his becoming apostate in his allegiance to his Maker.

2. There are but two Greek words rendered "immortality" in the New Testament—that thus rendered in 1 Cor. 15: 53 and 54, and in 1 Tim. 6: 16; and that so rendered in Rom. 2: 7, and in 2 Tim. 1: 10, but which is more properly rendered "incorruption," as in 1 Cor. 15: 42, 50, 53, and 54, and which is also rendered "sincerity " in Eph. 6: 24 and Tit. 2: 7. To the same import is the adjective rendered "un "or "incor. ruptible," as in Rom. 1: 23, 1 Cor. 7:25; 15:52; 1 Pet. 1: 4, 23, and 3:4. By the use of either of these terms we understand a condition of being, irrespective of the duration of that condition. The term immortal is very clearly and satisfactorily defined by Webster, in the first definition that he gives of it, as having no principle of alteration or corruption," in which sense only do we use it when we apply it to Man's primitive condition. trusted in themselves that they were righteous, Gold. glass, mercury, the diamond &c. are incorand despised others; Two men went up into the ruptible, and would continue unchanged forever, temple to pray; the one a Pharisee, and the other by any principle of alteration that is contained a publican. The Pharisee stood and prayed thus within themselves; and yet they may be made with himself, God, I thank thee, that I am not as subject to change, so as no longer to be in their other men are, extortioners, unjust, adulterers, or present condition. In like manner, man was creaeven as this publican. I fast twice in the week, ted without possessing within himself any princi-

condition of being was a gift, which might be continued or revoked at the pleasure of the Giver.

Had man's original immortal or incorruptible righteousness; and to show that those who prided condition been inherent in himself, then he could never have lost it. But he possessed no such immortality; but God who can create or uncreate as vance, might be much farther removed from God's he pleases, could make continuance in that condition subject to what He pleased; and as He was pleased to make it subject to sin, it was forfeited and lost by sin.

> 3. Our assurance that the redeemed will never fall in their future state of being, and consequently will never again become mortal, rests simply on two immutable things, viz., the promise and the oath of God. As God cannot lie, His confirmation of His promise with an oath, furnishes an immutable assurance that His saints shall inherit His kingdom forever. He will preserve them from all temptations to sin, and keep their hearts perfect: so that there will be no liablity of their again lapsing into apostacy or alienation from Him. And thus, never forfeiting their immortality, they will never lose it. Let no one suppose that men can retain the gift of immortality which God shall give them, independent of Him. It is in Him that they will ever live and move and have their being then as now. The continuance of their immortality will be dependent on God's pleasure, but God has revealed to us His will respecting the redeemed, and therefore the eternity of their

"MILLENARIANISM AND SPIRITUALISM."

In the Herald of April 25th under the heading of. "It is not a Question of Power," was given the closing paragraph of an article from the Hartford Religious Herald of April 17, signed N. E., which had the heading of the present article, and which was a comparison between the two systems. In giving that paragraph, we did not purpose to give the main part of the article; but subsequent thought has induced its insertion. N. E. says:

" Millenarians are not to be confounded with Millerites; and yet both these classes of persons hold certain doctrines in common.

"Opposed in sentiment to Millenarians and Millerites, are those whom they denominate Spirit-

To this it may be sufficient to reply that Spiritualists are not to be confounded with Spirit Rapites, the latter of which hold to personal conversation with the dead; and yet both these classes of persons hold certain doctrines in common. Opposed in sentiment to Spiritualists and Spirit-Rapites are Millenarians, and Adventists, the latter of whom N. E. denominate "Millerites."

N. E. continues 14 Monal of wolf con 1

" From Number Fifth of the Presbyterian Quarterly Review, and from other sources, we havemaking no pretensions to originality, compiled the present article, on the main points of difference between Millenarians and Spiritualists.

" 1. They differ as to the appropriate rule or standard of interpreting the Scripture :-Millenarians adopting what may be designated the literal system or method, and Spiritualists the Spiritual. " By the literal, is to be understood that system which assumes the literality, or historical reality, of the events predicted, and resort to the

grammatical interpretation of the language of prohecy to determine its meaning. By the spiritual s to be understood that system which assumes the spirituality of the events predicted. Ernesti in his treatise on ' the Interpretation of the Scriptures,' denominates the literal, the grammatical or verbal; and the spiritual,-the metaphysical, or

By this it will be seen that the Spiritualisers give up any pretensions to the grammatical meaning of the language of inspiration-assuming that its " real meaning" is not to be arrived at by the ordinary laws of language; while Millenarians claim that its " real meaning" can be ascertained in no other manner. I the to the owner owner add no

N. E. proceeds :-

"Starting thus, with systems of interpretation so antagonistical, it would be strange indeed, if Millenarians and Spiritualists, arrived at the same results. Hence :

" 2dly. They differ as to the nature of Christ's kingdom. Spiritualists believe that the kingdom which Christ came to set up, is purely a spiritual kingdom, that it is in the hearts of men, ' is righteousness, and peace, and joy in the Holy Ghost,' " cometh not with observation," and is established, extended, and built up by the word and the spirit of God.

Millenarians, on the other hand, while they

may admit this idea of an inward dominion over the soul, further believe this kingdom to be a literal personal reign of Christ on our earth for a thousand years. Instead of being merely an invisible, spiritual dominion over the heart, they moreover regard it as a kind of outward, visible, personal reign, a political empire, in which the Son of man will sit on the throne of David at Jerusa-

" The phrase the kingdom of heaven, savs Dr. Duffield, * never denotes an organized spiritual society, either in union with, or opposition to, or in contradistinction from the kingdoms of this world; but denotes the glorious dominion of Jesus Christ to be established on earth at his coming, comprising the saints on earth with the saints in heaven.' - Duffield on the Prophecies p. 93."

With such opposite systems of interpretation, it is not strange that they diverge widely in their results. Taking the Bible as it reads, Millenarians believe that " the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." That " the kingdoms of this world shall become our Lord's and his Christ's "; and that " the meek shall inherit the earth." But spiritualists, by some refinement of logic, empty these Scriptures of all grammatical significance, and limit these glorious promises to the state of mind, merely, that fits the subject for their enjoyment.

We again quote :-- war observe to swort over

" 3dly. They differ as to the period and mode of the setting up of this kingdom.

"Spiritualists believe that this kingdom was set up when Christ came; that it was that 'kingdom of God,' and 'kingdom of heaven,' which he so frequently spake of ; that kingdom which he said was 'not of this world,' and the nature of which he illustrated in various ways, by similes and by parables ;--a kingdom into which he affirmed men were brought by regeneration, being by that divine renewal, "translated from the power of darkness into the kingdom of God's dear Son.' They believe that this kingdom set up 18 centuries ago by the preaching of Christ himself, and by the preaching of his apostles, has been enlarging and is destined to enlarge, until its boundaries are coextensive with the boundaries of the habitable globe, and that it is then to extend into an immeasurable

" Millenarians on the other hand, believe that this kingdom is not yet set up, nor will be, until Christ appears again, --- his second advent; and that then it will be set up, not by the ordinary means of grace, through the instrumentality of ministers, Bibles, and evangelical tracts, but the personal presence and glory of Christ, and by miracles, by miraculous power exerted in the form of judgments, or punishments."

Yes, Millenarians do believe that the consummation of Christ's Kingdom, is in the future-that "he will judge the quick and the dead at his appearing and kingdom"; that the kingdon will be given to One like the Son of man, when the kingdoms of this world end, as symbolized by the giving of the beast's body to the burning flame--that the little horn of the papacy will war against the saints until the Ancient of Days shall come to that judgment, "and the time come that the saints possess the kingdom"; and that we are in duty bound still to pray, "Thy kingdom come," and not to change the Lord's prayer so that it shall read, Thy kingdom be advanced.

N. E. continues, " Hence :

" 4. Again they differ as to the Millennium : Spiritualists believe that the millennium is but the perfection of the gospel dispensation, but a long and prosperous period of the church brought about through the agency of the truth and copious outpourings of the Holy Spirit; during which season pure and undefiled religion shall be in the ascendant, the greater portion of the dwellers upon the globe be Christians, and devoted Christians. But with Millenarians, the Millennium is not that gospel dispensation in its perfection which was introduced by Christ and his apostles, but is an entirely new order of things, a new development of Jehovah's power, grace, and justice. It is the introduction of another dispensation, the establishment and sway of another kingdom; in which saints of all ages who have died in Christ and been with Christ, shall return with him to the earth, and receive their bodies raised from the dead and made like to his most glorious body; and when those who love the Lord and his appearing, alive on the earth at the period of his coming, shall undergo an instantaneous change in their mortal bodies, assimilating them to the saints of the resurrection, kings and priests, his subordinate agents and officers, to administer under him the government to be then established over the nations that shall yet remain in the flesh. During this millennium the saints reign with Christ; they are the rulers and not the ruled, having been prepared by the discipline through which they have passed, to have vested in them this authority and power for the government of the nations."---Duffield on the Propheor that day, is my sincere pro

Yes, Millenarians do believe that " flesh and blood cannot inherit the kingdom of God," and therefore, that " we shall all be changed, in a moment in the twinkling of an eye at the last trump, and the dead shall be raised incorruptible ' .-- that as Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," and that the resurrected saints will unite in the new song, " Thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth."

(Tobe continued.) an end

The Lie Again Repeated.

The Bridgeport (Conn.,) Standard of May 13th says of the comet :-

"Rev. Dr. Cumming, who has been known as one of the most distinguished and popular Evangelical preachers in London, believes that this world is to come to an end in about thirty days. He says :

" On the 13th of June, 1857, the sun will rise for the last time upon this earth of ours, or will rise only to brighten by its rays a chaotic and uninhabited lump of matter. The comet whose approach has been announced by the astronomers, will with one blow of its tail, sweep from existence the whole human race. Mountains will be leveled; the gates of the sea be opened; earth, air and water be mingled in fearful confusion."

" Early in the last century a celebrated English clergyman named Whiston made a similiar prediction in reference to the comet of 1703. Great alarm was occasioned in all ranks of society, and churches were kept open night and day. The prediction was that the comet would certainly strike the earth, but the entire destruction of the globe might not occur. Probably there would be a partial conflagration .- On the strength of this announce ment the Bank of England caused the building of a subterranean vault to protect its treasures.

" Dr. Cumming's prediction will hardly occa sion as much consternation in this age. The chance of a collision of a comet with our planet is about one in two hundred and eighty millions-so says Arago. The odds, of course, are in our favor. If such a collision should take place, the consequences might or might not be destructive to animal life. It is certain that the tail or train of a comet must be composed of some kind of vapor, as it does not prevent a view of the stars. They can be distinctly seen through the train. And so the danger of being brushed away cannot be very imminent. What the effect might be on our atmosphere-that can be better determined after the occurrence of such a collision.

" Speculations and predictions as to the end of all things are not likely to be particularly beneficial. Dr. Cumming would do well to preach from a certain text intimating that of that day and hour ' knoweth no man.' '' land Tolla most

This editor would do well to study more attentive ly a certain text which prohibits bearing false witness against his neighbor. Dr. C., has made no prediction of the kind in any of his published writings; but on the contrary holds that this earth vill not be annihilated, but will be regenerated at comet. M. BABINET, is the name of the author of Littrow, the great German astronomer, writes to Satan delighted to represent them. the Vienna Gazette that there is a possibility that the great comet of 1556 may return this year, but that its " orbit is so situated that it cannot approach the earth within some five millions of miles." He rates M. Babinet severely for exciting an alarm on the subject, and adds :

"From facts which fortunately render the vacillating arguments of the physicist Babinet quite superfluous, it is irrefutably certain that the matter of which comets consist forms an extremely loose texture ; that comets are in reality not coherent masses, but mere agglomerations of small corpuscules, which are separated from one another by large interstices.

" Highly improbable as it is, because it could only take place by a concurrence of circumstances hardely conceivable, that a collision of the earth

and shall all be employed by Jesus Christ as his event, far from entailing destruction on this world, could only be compared at the most with the fall of a meteor, and its effects would barely equal those produced by our thunder-storms and hurricanes. A mere passing of the earth through the luminous appendages of one of these bodies, which it is true might more easily happen, would be unattended by any injurious consequences, since the matter of which comets consists is not coherent substance, nor is it even an atmosphere such as we could not inhale."

The comet now visible through a telescope returns once in ten years, and is an entirely different body from the comet of I556. It was nearest the earth on the 8th inst., being then about twenty millions of miles distant. It is now receding from is, and will not be visible to the naked eye during its present apparition.

The expectation of the comet has given occasion to no small amount of scoffing. The following is

going current in the papers :-"Stand from under. A writer in the St. Louis Republican says he has made astronomical calculations which warrant the prediction that the comet (which one ?) will touch the earth on the 16th of June next, about twenty minutes after 10 o'clock, and that the point of contact will be some where in the vicinity of Vide Poche or Carondelet, for the nucleus of this comet according to the above authority, 'is very large, and composed of bisulphuretted carbonate of the protoxide of manganese. The tail is chlorine, and although you cannot see stars through it, they will probably be seen by many individuals at the time of the collis-

elge a sall an BOOKS, BOOKS. I lo surling sall

The attention of our readers is requested to our list of Tracts, books &c., which we have revised in another column. We will here merely refer to some of them .- viz.,

TRACTS .- Under this head will be found tracts singly, by the set, or by the hundred. Among

1. The Kelso Tracts by H. Bonar, D. D., of Kelso, Eng. These are cheap and simple, and are designed merely to elicit a thought, or to suggest an idea. They are 6 in number and come at the low price of 6 cts. per set.

2. Tracts of the Second Advent Library, in sets of 8, or singly, or by the hundred. These are mostly republications from the choicest of the English tracts on the prophecies-though some of them are original. The letter to Dr. Raffles by an English lay gentlemen is worthy of presentation to the most logical, refined or cultivated intellect. In the tracts of Mourant Brock, on "glorification" and the "Lord's Coming a great Practical Doctrine," as well as that of James Haldane Stewart on "the duty of Prayer and Watchfulness" are of a like character.

3. "The Tracts for the Times," six in No., are also a valuable set of tracts, and may be circulated with great profit. a talward var al tags

4. The two volumes of bound tracts-vol 2. comprising those under the second head, are also valuable works.

Books .-- Among these we have now quite a variety, and of varied value.

1. The Time of the End. The design of this volume is to show the great attention which the study of prophecy has received since the epoch of the reformation, -- showing that many have truly run to and fro in the study of the prophetic word and that knowledge has thereby been increased.

2. The Voice of the Church. This is a valuable work, similar to, but differing from, the above and being a very appropriate companion for it.

3. Miller's Memoirs. The circulation of this book would remove from the subject of it a vast unt of unmerited obloquy and reproach which the coming of Christ, and not at the coning of a has been unjustly heaped upon him. It presents his character, his views, and his labors as they were. this prediction-a German astronomer. Thus Von and not as the scoffing and scornful subjects of

4. Hill's Inheritance of the Saints is a sweetly written and devotional work. It is not controversial, but is a plain, unstudied, scriptural presentation of the great subjects connected with our

5. The Kingdom not to be Destroyed, by Mr. Oswald; and The Last Times by Mr. Seiss, are both valuable works, and are more particularly referred to in this week's notice of new books.

6. Daniels on Spiritualism is the best book out on that subject -- meeting it on Scriptural ground, and meeting it in the only manner, that the supporters of it cannot successfully oppose.

The World's Jubilee, by Mrs. Silliman, is from the pen of an educated lady, and is a timely acquisition to Millenarian literature.

8. Miss Johnson's Poems have only to be read and the nucleus of a comet should ensue, such an to be appreciated. She writes with a vigorous the Jews, the partial conflagration of the earth in-

really poetical work.

Laws of Figurative Language, we wish could be cents. generally studied. They could not but result in a more enlarged ability to see the force and bearing of language.

10. The several Expositions of the Apocalypse noticed in our list, are all valuable and may be all

read with profit.

11. Litch's Messiah's Throne, cuts the knot of the Jew question, and relieves that subject of the various difficulties which beset the differing positions taken on it.

12. The Expositions of Haggai, Zechariah and Malachi, is a good work, though not particularly connected with the Advent question.

13. Yahveh-Christ is a work that should be studied by every one who desires correct thoughts of Christ, so as to answer correctly the question What think ye of Christ ?"

14. The various smaller works are too well known to need here a more particular enumera-

d .wiragal .NEW BOOKS, omos bus rallille

"The Congregational Hymn Book, for the service of the Sanctuary. Boston; John P. Jewett and Co. Cleveland, O.: H. P. B. Jewett. 1857."

This book has a magnificent look about it, being printed with elegant type, on splendid paper with an ample margin. Being designed for the pew, size is no objection to it. The hymns selected appear to be generally correct in sentiment, elevated in style, and harmonious in language, and among them we notice---

"The Lord will come, the earth shall quake;"

"That day of wrath, that dreadful day," "Lo, He cometh! countless trumpets,"

"The chariot, the chariot, its wheels roll in fire"

"And will the Judge descend!" " Hark! that shout of rapturous joy !"

"In expectation sweet."

"Lo, the seal of death is breaking,"

"Lo, what a glorious sight appears," &c &c. There is one feature in this selection, which should be imitated by every compiler of sacred lyrics, viz., that of permitting every author to peak his own language. This altering of ancient hymns, so as to make them speak a language congenial to the sentiments of the compiler, or with the design to improve the phraseology, is a species of literary vandalism that cannot be too severely reprobated. The names of the writers of the several hymns is always, when known, given in their connection. Whenever we read a piece of prose or poetry, if we take any interest in its sentiment or style, we always like to know its author; and it is always due to every writer, whose thoughts are worth being copied, to give him credit for the same, and to permit him to speak his own sentiments in the words of his own choice .--If either of these are faulty, then let him go uncopied. On the whole, this is the best Hymn

"Hymns of Faith and Hope. By Horatius Bonar, D. D. New York: Robert Carter and Brothers No. 530 Broadway, 1857."

book out, with one exception.

This is a collection of Dr. Bonar's poetical pieces, which have appeared in different journals, or in other shapes, during the last twelve pears, and many of which have been copied into the Herald. They are now collected for the first time in a small volume and will furnish very interesting reading. We purpose to enrich our columns by selecting from its pages. and and brown

The kingdom which shall not be Destroyed, etc. Daniel chapter 7. By Rev. J. Oswald A. M. York, Pa. Philadelphia : J. B. Lippincott and Co. 1856.

This work has already been noticed in the Herald. The author takes the common Protestant view of the four kingdoms, and then argues that the fifth kingdom, the one to come, will be set up on earth, renewed, purified, consecrated," and that it will continue forever as the Inheritance of the Saints. Its positions, so far as we have noticed, are the same that the Herald advocates, and we bespeak for it an extensive circulation. For sale at this office. Price \$1; and postage 18 cts.

"The Last Times. An Earnest Discussion of Momentous Themes. By Rev. J. A. Seiss, A. M. Baltimore: Published by J. Newton Kurtz 151 W. Pratt st. 1856."

This volume has also been noticed before in the Herald. It is a work of great ability, and vigorously written, and in the main we endorse its teachings. It, however, takes the Mixed Millenarian view of probation after the advent, the return of

pen and from the heart, in a manner that com- stead of its entire dissolution, and some other mends her productions both to the head and heart. points in which we believe him to be in error. It Every body among us should possess a copy of this is a valuable book, and we should be pleased to see it generally circulated. It is for sale at this of-Winthrop's laws of symbolization and Lord's fice. Price \$1, and postage when sent by mail 16

CORRESPONDENCE

"Memories of Bethany. By the author of Morning and Night Watches, &c. New York:---Robert Carter and Brothers, No 530 Broadway.

This is an admirable little volume, and partakes of all the devotional simplicity of the author's former writings. Bethany! What thoughts cluster around that locality! and these thoughts are here all gathered up, and presented to the reader in chaste and devotional reading.

"Gaut Gurley; or The Trappers of Umbagog. A Tale of Border Life. By D. P. Thompson. Boston: Published by John P. Jewett and co. Cleveland O.: H. P. B. Jewett. 1857."

This is a well written story, the scene of which s laid near the waters of lake Umbagog. It both illustrates life in the border settlements and the downward path of the gambler.

The Happiness of the Blessed, &c, by Richard Munt D. D. New York; Stanford and Swords, 137 Broadway.'

There is much that is of value in this volume and much that is merely speculative. Had the author a more scriptural view of the locality of the final abode of the blest, he would have written more intelligibly on some points than he has done. W

"The Historical Magazine, and Notes and Queries, concerning the Antiquities, History, and Biography of America."

The May number of this excellent periodical, which is published monthly in this city by C. Benjamin Richardson, has come to hand, and is filled as usual with interesting historical and kindred

AN APPROPRIATE PRAYER .- At the institution of a new orthodox Congregational church in this neighborhood on the 6th of April last, the one who offered the consecratory prayer, said; "O Lord, may this church continue a living church, with its candlestick not removed out of its place even until the end; and when the Son of Man shall come in his glory, with all the holy angels, may the members of this church be found with their loins girt about and their lamps trimmed and burning, and they be like unto men that wait for their Lord; so that with those of their number, who have fal-len asleep and shall then be raised, they may be caught up together to meet the Lord."

PLAN OF LABOR FOR THE SUMMER. - I am desirous of making arrangements for the Summer, and in order to this, I will state to our friends who desire my labors, that I shall attend the Conference in Derby Line, June 10th, and will spend the balance of the month in Canada East and Northern Vermont, as Elders Orrock and Hutchinson shall arrange. After this I intend to visit their fields of labor, in July and the first part of August, as the Cause may most demand, in New England and in Western New York.

The last of August, I shall visit Pennsylvania, and attend the Camp-meetings in Centre and Elk Counties, with Brn. Boyer and Jackson. Elder I. Pearson jr. thinks to accompany me to these atter meetings. I specially request that Bro. Boyer will, without delay, give the time of the meetings in Elk and Centre Counties, so that I may arrange for other meetings.

After conference I shall preach in Boston, Sabbath May 31.

New Bedford in the Advent chapel, Wednesday and Thursday evenings June 3 and 4.

Portland, Me. as Bro. Edmond may appoint, Sabbath, June 7th all day, perhaps in the City Hall. to add at ... read to seemilad rol

TENT NOTICE.—The brethren in the West will not forget that the New England mission Tent is at their service during the coming summer. Brethren wishing the Tent can write to either myself or Bro. M. Chandler.

Cordova, Rock Island Co., Ill. P. B. MORGAN.

To Our English Agent .- Since our note in the Herald of May 16th, we have received No. 58 of Dr. Cumming on the Book of Joshua.

LITHOGRAPHS .- The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each ; or the three together for \$2.

THE ADVENT HERALD.



CORRESPONDENCE

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR.

It may be that some of my narrations will remind some who read them of their own doings and sayings. If so, it will show them the appear ance they make to others. I notice some things on purpose to admonish others. I mention other things to encourage the good.

Passing through W. once, I called on a family and offered to sell the man the "Saints' Inheritance, or World to come." He did not know any thing about the world to come; did not think any body else did : but the lady bought it, and has since said. " I never knew how to understand my Bible before. This book has given me more light than all the preaching I ever heard."

At another time I was canvassing in the village

of R., and called on Eld-, offered him the "World to Come ;" he looked scornfully at me and asked, "Who knows anything about the world to come?" Treplied, "Those who believe in Christ and study his word." This brought him to his senses, and he replied, "Well, we don't any of us know as much as we should :' and here commenced a discussion whether books were of any service to man, he being in great doubt about it. I told him a teacher ought to be familiar with the doctrine of the "World to Come." He did not think he should be interested in the book; so'I left him.

Being in F., one day I canvassed the place and sold four Saints' Inheritance, four Treatises on Matt. 24th and 25th, and one Time of the End, where they had never heard preaching on these things. May the Lord bless the word in them and produce fruit unto eternal life.

Found one man who had just bought Pilgrim's Progress, and was much displeased with it, because it was visionary. He wanted something real, on religious doctrine, (he was an English reformed Roman Catholic.) So I exchanged, and let him have Welcome's Treatise on Matt. 24th and 25th, for his book of dreams, hoping he might

find " something real "

Went to W and it began to rain powerfully. Called at two places to get put up. "Not convenient." So I rode to the tavern and put up. The place looked suspiciously. Made several in-quiries; found they were much opposed to Christ and his people; they talked much against Campmeetings. I told them I had attended thirty-one, and staid through. "Well, the most we dislike them for, they talk against dancing schools and liquor selling." I then gave my experience in dancing, and assured them that I had been there, and it was not the worst place in the world, but it led directly to it, and was the gate to hell. then related many disgraceful drunken scenes at such places, and the wicked character of rumsellers generally. Kept the landlord and lady up until 10 o'clock to hear it. They treated me kindly, and I hoped God had a hand in those Christian folks turning me away, that I might give these tavern-keepers some doctrine. I learned next day that it had been a great place for dancing and drunkenness. Christianity was at a low here. Sold some good books, and went to another part of the town, where I had once put up with a class-leader of good repute, found a class meeting in progress; or rather they were all praying offer. earnestly for holiness of heart. At the close of the meeting I was recognized and invited to stop for the night, the brother saying, "this is the man I bought that book of two years ago." I asked if it was the Saints' Inheritance? He replied it was. A lady burst out, "I don't think much of that "Ab," said I, "I am sorry you cannot like so good a book." "I'm a Methodist, and don't believe such stuff as that." " But a Methodist wrote it, madam, and many Methodists like it much," said I. "Well, I don't care, they had the tide of evil passion was rising, and I began to call her to reason, when a man spoke and said, " She is not so much to blame as you think; her minister told one family to whom you sold one, that he had rather have a Universalist book in his

house." "Yes your minister (referring to the | and by divine grace I will do it. I purpose man who had interposed, he being of another or-der) said he would not have such a book in his house," said the pious lady.

Such, dear readers are some of the elders who teach the people, and whose influence we have to

The class-leader liked the book much, he said, but his minister had told him it was a dangerous book. The door was now opened to talk, and as it was just candle-lighting, spent the evening in giving several who stopped, the nature of our hope. Next morning, in prayer around the family altar, I felt to plead specially for the waiting saints, that they might be kept from evil, and be sustained in these evil times, of sectarian prejudice and pride. At breakfast table the brother opened a conversation on the mischief done by Miller, and the false prophecy of his, and the infidelity occasioned by him; and practised by Millerites; the ascension robes, forest camps, and all sorts were laid at Miller's charge—and those who followed him. I informed him he was not acquainted with the man, nor those that associated with him, and admitted all the errors and evils I knew we were guilty of, but denied the false charges and distinguished between those who sympathised with Mr. Miller and some who had become fanatics. But he grew worse, and was so impudent, I admonished him of the practical duties of Christians, and told him I was at a loss to see how he could claim to be a Christian and abuse his absent brethren for he had either wickedly belied them, or was ignorant of their character. He said it did not injure him to talk so. I told him it injured me, and I should defend the character of those I knew were belied, and reprove him for his unchristian conduct. I did so until he cried for quarters, and owned his ignorance and wrong. I then gave him the Treatise on Matt. 24th and 25th, and left him to learn. The night before he shouted much, but he did not feel just so in the morning. I can but think my prayer stirred up his sectarianism. I think him a good man, but very ignorant of any religion but what comes from his church.

Retrospective Statements.

I wish to say a little more by way of retrospect I have before stated, that when my health failed, I engaged in a profession for which I had studied some in former years. Whether I did right in so doing may be a question. My wish not to be de pendent might be more of nature than of grace Or it might be that I distrusted Him in whose ser vice I had spent my health and strength. However as to that matter I feel no condemnation.

But secular employment was a new thing with me; and of course I had a very limited acquaintance with human nature as developed in daily life. My friend Dr. Parmelee of Waterloo, re marked when I began the practice of medicine. that I had always seen human nature the best side out; but that now I should see it every side out. And the statement has proved true to an extent of which I had no conception. Though I have met with some redeeming specimens, yet my observation has convinced me that on the whole, too little cannot be expected from man. " Cease ye from man," is a lesson which I think I have learned.

The above relates to people in general. I must add that I have met with some very extraordinary specimens of selfishness and malice, -person possessing these dispositions, under the garb of religion, in a degree of which I had never dreamed. And it had been my lot to be a special object of bigofed and malicious treatment. However I have consoled myself with the sentiment,-

When wicked men against me join, by They are the sword, the hand is thine.

And therefore I can forgive with all my heart.

As it regards those professedly of the same fait with myself, some of them have ever manifested a fraternal spirit; and of those who may have been otherwise minded, I have no complaint to

A word by way of confession. Not being aware of the influence of temporal business, I have been too much taken up with the cares of this life, and, therefore, too much like other men. My bark, alas, has been imperceptibly drifted to points of danger. In short God has let me feel how weak I am without him; and that I must keep near to him if I would be kept in the hour of temptation, and be preserved to his heavenly kingdom. I have learned wisdom, though at a great price. But I hope to use it for the good of others and the glory of not ought to be kept in the church. I won't read God. In the mean time I would ask forgiveness it, nor have it in my house," she said. I now saw of God wherein I may have come short of duty, and of man to whom I may not always have displayed the holy and meek spirit of Christ. Il

I will close by stating my present purpose Though my health is poor, and my strength fe yet I feel that I have a corresponding work to do ;

To be a Christian,-to be the Lord's fully and forever. This is of course is not a new purpose; but I hope to carry it out more constantly and perseveringly than I have previously done.

2. To do what I can in writing for the press, and especially if I find that my labors in this way are appreciated and useful.

3. To preach the word so far as I am able,

where my services may be desired, and may be likely to do good.

4. And to attend to temporal affairs only as need or occasion may require.

R. HUTCHINSON.

owt suoda and onie Confidence di po direa od

Our confidence is in the holy One of Israel. We cannot be disappointed, in our hope and expectation, while we confide in Him. Human friends may promise, and not be able to fulfill their promises; but our God holds all circumstances and elements in His hands, and will conduct them all in such a manner that all the items of His pledged Word shall be fulfilled, both as to manner and time, Human friends, when they have made promises frequently change their minds and never propose to fulfill them; but our God "is of one aind, and who can turn Him ?" He is " without variableness or shadow of turning !" Human friends make promises, and forget to fulfill them; but our God is not a man, that He should forget, or the son of man that He should be weary with remembering. A woman may " forget her sucking child, that she should have compassion on the son of her womb," but our God cannot forget the children of His love. They are as if graven on the palms of His hands : they are as the apple of His eye! The heavens may pass away, and the vasty earth dissolve sooner than the Word of God, even in one jot or tittle of it, shall fail. Well, then, may we sing,

"How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word!"

Let friends forsake-God is ours. Let friends forget-God remembers. Let foes multiply-God is for us. Let come affliction-God will give us grace to endure it. Let come sickness, pain and death-the gates of hell shall not prevail against us while we trust in Him. He holds up our goings now-He promises us the same care through all our days-why not believe, and cease our perplexing carefulness? Let us act the confiding child toward our holy Father. He knows all of our wants and weaknesses, and can and will, if we will not prevent Him, temper the elements of every kind to our highest interest. How sublime and blessed to reflect, that we confide in the Maker, Upholder and Controller of all things, visible and invisible, which are!

EDWIN BURNHAM.

Letter from J. A. Varney and odd

BRO. HIMES :- 1 always have considered the religious matter in the Herald superior to that of any paper in my knowledge; but I thought that I had rather see it go down in a good cause than for it to enter into party questions, like many of the sostyled religious Journals, and poison its readers with politics. But you may depend upon it, Bro Himes, so long as you keep the Herald as strictly religious as you do now, and continue to herald forth the doctrine of the speedy coming of Christ, I never shall forsake you, nor discontinue the Herald so long as I can get money to pay for it. To one situated like me, where I am deprived of the privileges of meeting with advent brethren, and of hearing advent preaching, the Herald is a welcome messenger, and its contents sweet to the soul

It is really cheering and refreshing to read sial questions that lead to strife, and more love and union and power of the Holy Ghost in many of the advent churches. O when will men learn to be wise, and when will Christians learn to be meek and lowly like Jesus, forgiving one another their short-sighted errors, and cease striving for the mastery ? When will they cease to be selfish, and learn that their opinions and understanding is no more infallible than others?

Some say the Herald is not so interesting as it was once, because there is not so many interesting letters in it. Is the editor to blame for this! No, unless he refuses to publish the letters of corres pondents. Who, then, is to blame ! I think that if any one, it is those that can write good letters and neglect to do it. I fear that there are some such that do not do what they might I love good letters written in the spirit of the gospel, and letters of good revivals, but I don't expect to read them unless they are printed, and I do not expect orogiv a dilw with a viguro

and I cannot expect a Christian to give an account of a revival in a letter unless there is a revival to give an account of. May the good Lord lead me and all that are striving to serve him, to seek for our own duty, and willingly do what we can in the good cause, instead of wanting others to do it all. When we all do this, I think we shall all have less cause to complain of others. Lord hasten the day when thy kingdom shall be under the whole heav-ens, and thy will be done on earth as it is done in heaven. May I and others be ready and watching for that day, is my sincere prayer.

East Alton, N. H., April 12, 1857.

Letter from L. S. Phares, add

BROTHER H: MES :-- I have many anxious thoughts about those whom God has entrusted with great responsibility connected with the welfare of his church on earth. And I regard the conductors of the Herald, as occupying a very important position in the field of labor, -they being the principal medium through which the church of Christ has the strong motive to faithfulness held up. Namely, the closing up of this dispensation-the ending of the present instrumentalites, whatever they may be, for the good of man. Situated as I am, away from those who are engaged in holding up before a sleeping church the important truth that prophecy has nearly all become history, and therefore the remaining time should be occupied with a proper zeal as stewards in their masters employ. And not being permitted to hear, as we once were, from a living ministry, 1 prize the Herald as a disseminator of light on the most important subject that ever claimed the attention of the Christian world. Nothing could so effectually cure the church of her worldly-mindedness as the reception of this truth. Much is being done to penetrate the dark corners of the earth with the gospel of the Son of God; and in my humble opinion a becoming zeal has characterized many in the church in showing forth their love to Christ and his cause. But I fear the church is too sanguine in the expectations as to the fruit of their labor. and should be reminded, that although this gospel shall be preached in all the world for a witness, we are no where promised the conversion of the world. I could only wish that more light might be elicited from able writers bearing on this subject, and that more effort might be put forth to circulate the Herald by all believers in the speedy coming of Christ

I believe the Herald is the best religious paper that is published, but its pages do not contain as much matter bearing on the main point at issue as they might. The Herald has cheered and encouraged many who are deprived of preaching on this subject. And may it still continue to be the Herald of that bright morning to the church, which shall never be succeeded by night, and a faithful admonisher of those who are far from God, and who are not even interested in their own sal-

P. S. Before sending off this letter, I feel constrained to say a few words about the prosperity of the cause, in this relinquished field of labor. Only yesterday I had my heart made sad, by the Pastor of the church where I hold a membership. Christ's second coming was referred to as an event far off in the future, in his opinion, from the fact that several events of importance had to transpire before, namely,-the fullness of the Gentiles in order to the conversion of the Jews .- The fall of Babylon. Then after that, the binding of Satan. The resurrection of the spirits of martyrs, when great achievments would be made for Christ .- And then at the close of the thousand years, Satan's influence would be greater than ever before.-Then Father Chapman's letters, I would to God that in the destruction of the living wicked .- The next there were more Father Chapmans in the field; if event would be the resurrection of the dead, small there were I think there would be less controver- and great .- The passing away of the present heavens and earth, no place being found for them. The introduction of the new, &c

Now I was not made sad because this might be true, but because I fear that error is being held up instead of truth. I wish these subjects might claim more attention from our brethren who write for the Herald, for I have no one to help me correct what I believe to be errors on these subjects. Nothing is more needed at this time, than the truth on this subject, especially here. Hamilton, O., April 20, 1857 of western

Babinet quile s allem of Letter from L. R. Gilman! , spoulting

DEAR BRETHREN AND SISTERS :- I shall not be able to write to all, so I conclude to say a word through the Herald. We started from Connecticut March 24th and arrived in Illinois the 27th .-I feel, I trust, to thank the Lord for his watchful care, and his kind protection over us. I felt solemn when we came to the bridge in Canada, where you to print them unless some one writes them, so many lately found a watery grave. Some con-

car where I was looked very solemn; some wept, and to be longed for ? I conversed some time with one man that just escaped; saving his life by being in the hind car .-The bridge was judged to be sixty feet high.

After crossing the Illinois river we came where the banks forty or fifty feet. When we passed cussion was on the following proposition: they were trying to dig out the engine. I think I Do the Scriptures teach the coming of Christ creased! Could we once have believed that man ford was used up, and truth triumphed. could invent what he has? I will close by copying a few verses of poetry to my dear brethren and

My Christian friends in bonds of love, Whose hearts in sweetest union prove Your friendship, like the drawing band; Yet we must take the parting hand.

Your company sweet, your union dear, Your words delightful to my ear; And when I see that we must part, You draw like cords around my heart.

How sweet the hours have passed away, When we have met to sing and pray! How loth we've been to leave the place Where Jesus shows his smiling face!

O could I stay with friends so kind, How would it cheer my struggling mind! But duty makes me understand That we must take the parting hand.

Then since it is God's holy will. We should be parted for a while; For sweet submission all as one. We'll say Our Father's will be done.

Dear fellow youth in Christian ties, Who seek for mansions in the skies, Fight on; you'll gain that happy shore, Where parting hands are known no more!

Ye mourning souls, in sore surprise, Jesus remembers all your cries; O trust his grace, and in that land We'll take no more the parting hand!

Here oft I've seen your falling tears! Have heard you tell your griefs and fears! Your hearts with love have seemed to flame, Which makes me hope we'll meet again!

My Christian friends, both old and young, Have faith in Christ and you'll be strong, And if on earth we meet no more, O may we meet on Canaan's shore!

I hope you'll all remember me, If here my face you no more see; An interest in your prayers I crave, That we may meet beyond the grave.

O glorious day, O blessed hope! My heart leaps forward at the thought, When in that happy, happy, land, We'll no more take the parting hand!

I hope to praise Him when I rise, And shout salvation through the skies; Sing glory, glory, in the air— Meet all my father's children there!

New Rutland Ill., April 4th.

Letter from H. Wheeler.

Bro. Himes:-We have had quite a refreshing time here for the last two weeks, and those preclous and glorious truths that were given to the Church have been held forth to large and anxious audiences; and many are convinced that they are ig Kingdom. Bro. I. R. Gates has been laboring here. The Congregational Minister in this town, let us have his Church for a course of lectures. And he and many of his members became deeply interested in the first discourse and have continued so all through the meeting so will find a warm and cordial welcome from Bro. Pearce, the Pastor of the Congregational Church here. They will also find many of the members that are rejoicing in the personal coming of our Lord and Saviour. I have held to the most of those views, as taught in the Sacred Scripture, for several years, and have been frequently ridicaled for holding to them. But now, thank God, the time has come that I shall not be alone in this most precious faith. But I shall have the privilege of meeting and worshipping with those that are looking for a glorious redemption from all that

Bro. Gates came out here at the request of Bro. Woodsworth, Bro. Overturf and myself, to hold a public discussion with Rev. Mr. Manford, of St. Louis, a Universalist preacher and editor of the three men were killed the day before. The heavy Herald and Era, a Universalist paper. He is derains had washed the clay and gravel away so that cidedly the best man that they have in the West, the road gave way and they were precipitated down and an experienced and shrewd debater. The dis-

can truly say I never rode in such an awful look- in judgment is future! The discussion lasted ing place before. For three or four miles the cars three days and 4 nights. Bro. G. met him on every moved slowly, they being crowded with people go- point and exposed the fallacy of his argument, and ing West. Fifty in one company, men women and also got him out beyond his depth on the prophechildren started for Kansas, others for Iowa. I cies of Daniel and Revelations. He got among found but few striving for that better land, or rea- the horns of the beasts, and got badly gored ; but dy to converse on the subject. One gentleman ask- he still hung on with a good deal of tenacity. ed me for the Herald, to which I gladly consented. But Bro. G. finally let him into the 24th chapter One lady I conversed with on the prophecies of of Math., and there he showed all of the subtlety Daniel. She said she thought they were being of the fox; but all his twisting and turning would fulfilled. All things seem to speak the closing up not save him; for Bro. G. showed in his last speech of this world's history. How knowledge has in- that Titus was not Christ, and the great Mr. Man-

Bro. Gates has completely stripped off the sugar coating of the bitter pill that Mr. Manford has been administering to the people, and showed up Universalism in all its soul-destroying, and Goddishonoring tendencies. Mr. Manford professes to believe in a resurrection; but when he was brought to the test, he said it was a resurrection of the spirit, and not of the body. But Bro. G., showed that the spirit does not die, and consequently is not to be resurrected. Bro. Pierce was one of the committee of Moderators, and at the close of the discussion he advised Mr. Manford to go and preach repentance for sins to man as a better doctrine than to preach that all shall be saved, whether they repented or not.

To night Bro. Gates is preaching in the school house in the village of Vernon, on the opposite side of the river, by request of the citizens of that flourishing place. I will give you the result of his labors there, as far as I can learn them, before I finish this letter. On next Thursday, the 16th, Bro. Gates will start to Oskalosa, to fill an appointment there. I shall accompany him on his tour through the State, and I will give you in my next a full account of the prospect of the cause in this part of the vineyard.

1 notice in one of my late Heralds an account of a new laborer that wants information from the brethren of a good field where his labor may be useful to the cause. I would just say, that in my humble judgment, this place and the country around would be a good field to labor in, and that he would find the people friendly and liberal in furnishing both places to preach in and in supporting a faithful proclaimer of the truth.

April 15th. Bro. Gates' labors here are now brought to a close, and the results are most glorious to the cause of truth; both in this place and Vernon, he will leave many warm and sympathising friends, who have been very liberal in contributing of material aid to help forward in the good work. May the Lord bless them, and preserve us all blameless unto the coming of our Lord Jesus Christ, and an inheritance eternal and incorruptible. Yours in the hope of the Gospel.) my H.w.

Bentonsport, lowa, April 15th.

Letter from M. E. Swartz.

DEAR BRO. HIMES :- We are happy to hear that ou have again been restored to your field of labor, in which, it appears, your delight to be. Although we have sometimes to suffer affliction, yet, we have the consoling promise of our heavenly Father, that he does not afflict his children willingly, nor grieve them, but for their good; these afflictrue, and are now rejoicing in the prospect of the soon coming of our blessed Lord, to set up his evfor us, a far more exceeding and eternal weight of glory. Were it not for these promises, our spirits would, sometimes, languish and die. And may you Bro. Himes, still be supported by the grace of God.

It is sometimes painful to see so much negligence much so that all sound and consistent Adventists of the Rerald. There has already been enough said on this subject; yet I do not see how any person can read so valuable a paper, and not pay for it. I have never spoken to any person, who has read the Herald, for any length of time, that wishes to do without it. Those who are deprived of attending church regularly, know best how to prize its weekly visit. The Youth's Guide is also an interesting little paper, which ought to he in every Advent family. There are a number of publications at your office that ought to be more extensively circulated. The "Life of William Miller" is are looking for a glorious redemption from all that is impure and unholy, and the restitution of all things spoken by all of the hely prophets since the world beg in; and then we shall be made equal works are also important and valuable. Miss

sidered the bridge still dangerous; those in the to the angels of God. Is not this a glorious event Johnson's Poems is an excellent volume, and in we can buy, and we esteem you, doctor, and your remedies, as the leavest feet they are all good; and I think no one who poor man's friend." fact they are all good; and I think no one who cherishes the blessed hope can ever be sorry to lay out money for these works.

We are now living in perilous times; men's nearts and interests seem to be more engrossed in the pleasures and vanities of this world, than in those which pertain to their everlasting happiness. May we all trust in the Lord, and be enabled to overcome the trials and afflictions of this life, and at length receive a part in that inheritance which is incorruptible; where the inhabitant shall never

We wish Bro. H., if you visit Elk county, you could arrange to visit us also. I doubt not but your visit would be of interest and profit. May the Lord direct your steps, and prosper you in every good word and work. There is still an interest here. Yours in the blessed hope.

Coopers, Pa., May 4th.

ON IMMORTALITY .- In the Herald of last week, in answer to N. W. Spencer's inquiry ;-What evidence have you that man was created immortal? you say that " Death is the consequence of sin," . . . " Hence it follows, that had not man sinned, man would never have died."

"Had man been created subject to death, it would have been a solecism to have held out death as the consequence of transgression. It follows, therefore, that he was created immortal, and became mortal in consequence of sin.

"Some persons argue-no, they claim-that man was created neither mortal nor immortal, but merely a canditate for immortality. No person, however thus argues who has ever studied the use of words. Every being is either immortal or mortal-is either subject to the death, or is not subect to it. If he is not immortal he is mortal, and must die unless made immortal. The race, now being mortal, must die, until made immortal by the resurrection at Christ's appearing. 'As man would not die without he sinned, he was not then mortal, but became so, and thus subject to death, by forfeiting his immortality. He was not originally a candidate for the receipt of immortality, for that he had, but for continuance in it. Having lost it, he is now a candidate, not for its continuance, but for its reception.

Unless I misuuderstand you, there is a " solecism" in your answer to N. W. Spencer. For information please answer the following questions:

1. If -Adam "was created immortal," and therefore " not subject to death," how could he sin, and become "mortal," and therefore subject to death. Or in other words, how could an immortal, deathless being die ?"

2. How is it that any one "who has ever studied the use of words," can " claim," that an immortal being can become mortal ? or what kind of immortality is that which can be lost?

3. If man " was created immortal," " originally," and then by sin became subject to death, " by forfeiting his immortality;" what proof have we that man will not again fall from a state of immortality! For if immortality is a thing that can be "forfeited," and "lost," may not man lose it again ? T. M. PREBLE.

East Weare, N. H. May 20, 1857.

[See answer to the above under Notes and Queries.]

PROFESSIONAL HOWLING .- The Jewish Chronicle nentions that a curious branch of business has been established at Lyons. It appears that an association of howlers has been formed, which engages to supply at each funeral a number of prossional weepers. The charge made is five francs per head. They have adopted a peculiar costume, and follow the hearse weeping and sobbing. This recalls to memory the mourning women mentioned in the Bible, who, on mournful occasions likewise let themselves out on hire, wringing their hands, and crying and lamenting aloud.

to paiver Aver's Cherry Pectoral, 08 at a 0800

Ayer's Cheffy Pectorn,

FOR THE RAPID CUR OF

COUGHS, COLDS, AND HOARSENESS.

Dr. J. C. Ayer: I do not hesitate to say the best remedy I have everlound for coughs, hoarseness, influenza, and the concomitant symptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to possess superior virtues for the treatment of these complaints.

Eben Knight, M. D.

Eben Knight, M. D.

A. B. Mordey, Esq., of Utica, N. Y., writes; "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best, medicine for its purpose ever put out. With a bad cold I should somer pay twenty-five dellars for a hottle than do without it, or take any other remedy."

Group, Whooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1356.

Brother Ayer: I will cheerfully certify your Pectoral is the best remedy we possess for the cure of Whooping Cough, Croup, and the chest diseases of children. West your fraternity in the south appreciate your skill, and commend your medicine to our people.

Hiram Conklin, M. D.

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from alarming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept.
6, 1855; "During my practice of many years I have found notating equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or caring such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri at.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; but even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms or consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard.

Consumptives, do not despair till you have fried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila, Ledger.

Dr. Ayer's Cathartic Pills.

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20.3 m

E. D. Spenr, the Indian Doctor, having removed to No. 28 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from S. A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician tent in answer to all letters containing a postage stamp.

Jan, 4-1 year

ALBANY, N.Y.

ALBANY, N.Y.

W. Nicholis, 185 Lydius-street.
BURLINGTON, IOWA.

James S. Brandaburg.
BASCOE, Hancock county, Ill.

With S. Moore.
BUFFALO, N.Y.

D. BOSWOTTH.
BRISTOL, V.Y.

D. BOSWOTTH.
BRITTHOME, M.D.

C. N. Whitford.
DE KALB CENTER, I.L.

C. Charles E. Needham.
CINCINNATI, O.

JOSEPH WIISON
DOMBAN, C. E.

D. W. SOTTDEFFET
DURHAM, C. E.

D. W. SOTTDEFFET
DURHAM, C. E.

J. M. OTTOCK
DERBY LINR, V.

EIGHT J. P. FATTAT.
HALLOWELL, Me.

HALLOWELL, Me.

HALTFORD, G.T.

HAVERHILL, MASS.

Edmund E. Chase.
LOCKPORT, N. T.

JOHNSON'S CREEK, N. Y.

HITAM RUSSELL
LOWELL, MASS.

MOLINR, Island county, Ill.

EIGHT John Cummings. J.

MORRISVILLE, P.

NEW YORK CITY.

F. GUMER, A. Y.

WITH ARM RUSSELL

NEW YORK CITY.

F. GUMER, A. Y.

PORTLAND, Me.

PORTLAND, Me.

PORTLAND, Me.

A PEARCE.

PHILIPSBURG, ST. ARMANDS WEST, C.E.

Q. P. Dow.
PRINCESS ANNE, MD.

ROMINSTER, N. Y.

WITH BURDY AND ALEX Edmonds.

PROVIDENCE, R. I.

A. PEARCE.

PHILIPSBURG, ST. ARMANDS WEST, C.E.

Q. P. Dow.
PRINCESS ANNE, MD.

SALEM, MASS.

MASS.

WILLE, P.

WILLE, P.

SALEM, MASS.

MASS.

WILLE, MASS.

WILLE, MASS.

WILLE, MASS.

SALEMANS, HANCOCK CO. Ill.

WATERLOO, Shefford, C. E.

R. Hutchinson, M. D.

WORGESEER, MASS.

BENJAMIN FREISCOLL

WORGESEER, MASS.

BENJAMIN FREISCOLL

WORGESEER, MASS.

BENJAMIN FREISCOLL

WORGESEER, MASS.

BENJAMIN FREISCOLL

BERGALL

WILLE, MASS.

BENJAMIN FREISCOLL

WORGESEER, MASS.

BENJAMIN FREISCOLL

WORGESEER, MASS.

BENJAMIN FREISCOLL

BERGALL

WILLE, MASS.

BENJAMIN FREISCOLL

BERGALL

WILLE, MASS.

BENJAMIN FREISCOLL

BERGER, M. D.

BOSWOTTON, C. W.

D. C. N. Whitford.

D. C. N.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association." ween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Wordester Raitroad.

BY JOSHUA V. HIMES.

THRMS —I dollar for six months, or 2 dollars per year, in advance—\$1.13 do., or \$2.25 per year, at its close.
5 dollars in advance will pay for six copies for six months to one person; and
10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CAMADA SUBSCRIBERS have to pre-pay the postage on their papers, 28 cents a year, in addition to the above; i.e. I dollar will pay for eventy-three numbers, or \$2.25 a year. The same to all the Provinces.

Contents of this No.
Infant salvation
ADVENT HERALD

ADVENT HERALD

BOSTON, MAY 30, 1857.

CONFERENCE IN CANADA WEST .- The Annual Con ference of Adventists in Canada West will be held in Westminster, C. W. ten miles east of London. to commence on Thursday June the fourth, and continue over the Sabbath. The dedication services of the new chapel in Westminster will take place on the Sabbath. ELDER J. LITCH and other brethren are expected to be present. D. CAMPBELL.

CANADA EAST AND VERMONT CONFERENCE. - This annual conference of Adventists will be held at Derby Line, Vt., commencing Wednesday, June 10th, at 2 o'clock P. M., and continue over the Sabbath. We hope there will be a general gathering of the friends of the cause. Our brethren and sisters at Derby Line will do what they can to accommodate those from abroad, and make them feel at home. Let this be the best annual gathering we ever had. Come with warm hearts and " a mind to work:" then something can be accomplished that will tell on the future. We expect some good preaching, a full attendance, and a great blessing. Let us not be disappointed.

S. W. THURBER, J. M. ORROCK, Sec'y of Conf.

THE Rock Island and Eastern Iowa Semi-annual Conference, stands adjourned to meet in Cordova. Ill. Friday, July 3d. A good representation is desired. Service at the Chapel Tuesday evening previous. Brethren from abroad are cordially invit-P. B. MORGAN. ed to attend.

To Correspondents.

John H. Rowse. We have no Library of books for the young that illustrate and sustain the doctrine of the Advent. But we procure libraries of the Sunday School Society, this is the best we can do at present. Our schools thus far have been supplied in this way ; and we have taken pains to select the best and most useful books.

To instruct our children in great questions of Bible truth, we have prepared several question books. One for infant classes, and others for those farther advanced, that they may be fully instructed in the first principles of the oracles of God.

Every attention will be given to this subject. Geo. Locke-We have no knowledge of the person you refer to.

reads " and as some know have strangely." For strangely read strenuously.

S. H. WITHINGTON.

To Delinquent Subscribers.

Concluded. In the list previously published there were 429 \$2584.15 persons, owing IN MICHIGAN.

One in	Romeo	3.
Exchange stress	Trough and	V. in Programon
Minderna W or	Jackson	son 3 80 and
1965098, W. X.3	Clayton anonala of an	7.75
- 44	Port Huron	4 50
After the County of the county	Kalamo	IA S NAMED IN COLUMN
D. Campings		W. D. OSHORO
atteblaton, Mr. D .	H. H. MISCONSIN.D, Brott	MR. OGJERAT
A MARTIN COLUMN TO A STATE OF THE PARTY OF T	She boygan Falls	2.50
	Plymouth	15.
44 46	Kenosha Z	11.
ii Gilli	Racine	2.
66 16	Milwaukie	3.
- Maria Charles	THE REAL PROPERTY AND ADDRESS OF THE PARTY.	2.32
124	Oshkosh	2.81
distributions.	Beloit	2.50
46 46 46	Waupun when sales of	3.
44 44	De Pere ATTRICT YE	4.50
11 11	Bridgeport	2000
sempeter of perch	Mindoro	2.75
carried the conser-	E CONTRACTOR OF THE PROPERTY O	2.75
With Spirit with John Ster.	CONTRACTOR OF THE PARTY OF THE	
A. S. KINSKINS	aridas gacIN IOWA	
and with a re-	National	4.66
W. Charles		3.74
-me though of open	Maguoketta	MINTERSTRATE
Allerentle by Kanal	Vinton Toleda	Company of the
Die 47 wante 2017	Toleda	4.75
Market and Street	Richmond	
	Wonkand	2 80
- wash mit and to	Marshfield	5
TANK THE PARTY	Mason City	had 85 miles
	IN MISSOURI	- makes
na chartrang him	THE R. P. LEWIS CO., LANSING, MICH.	10 TO
DESIGNATION OF SECTION 2		8.50
marita maritaness	TWO OF STREET,	10 B 95

at pan-lample	IN LOUISIANA BE BOREN'S W	design of
k no one who	New Orleans	401000
THE RESERVE OF THE PARTY OF THE		
And on states an	Lake Providence	Asses Marrie
66 66	Carrolton store mends vol. vo	8.50
tiones amon's	IN MINNESOTA WORLD	0 -71
2 000011	IN MINNESOTA	0
ni bientinas s	Central Point	
or nade bles	Minneapolis	3.50
** **	Monticello	4.
researchistration	IN CALIFORNIA	
Ten in	Coloma 2.50 each	25 887/
PRODUCT OF THE PARTY OF THE PAR	Jackson 2.50 each	PERMITATO
Two in	Jackson 2.50 each	0.
One in	Murphy's Diggins	
turne Heda tre	Ureka att seedw ; afdingu	2.50
AL TEL		2.50
44 44 5	Mormon Island	4.
Meet within it	San Francisco	3.28
Three in		
THE PARTY OF THE P	ic is	2
One in	the service of blace to	Se anos
vieve ni pov s	net your stant, and prosper	offi dread
A CONTRACTOR OF THE PARTY OF TH		
Preponings Ilii	Waterloo	5.13
66 3 66	lours in the blessed Mapa.	2.25100
	Hatley And wall , b9 , 81	
4 44	Track The Anna 1 D. J. Ser.	
	Danville	6.13
W. Sansa Santa	Danville	3.13
-1460 2015611:	o N. W. Spencer a inquiry	9.13
T Statonhai ha	Melbourne manda mor ave	2.0001
- 46	that it Death is the copres-	
this physica	husing our ar distart digwill	3.25
-rest marge lost I	Cowinsville lot 1 secolt	2.25
	a would never bave dies.	
	The state of the s	
ti dienth it	Compton ory need name	2.25
diash any Med	Dunham Joseph and ava	5.63
	Shattiald Mountain	3.63
secollol 11 1	New Glasgow	3.13
-off banesherror	No. Elv 19 asw ad dads	5.88
of bas date	No. Ely 19 sam and and a	5.88
off bracklattor	Knowlton Falls	2.13
velage-tiget	Knowlton Falls Sawyer's Mills	2.13
u " u"it—u"itale y	Knowlton Falls Sawyer's Mills	2.13 3.63 4.13
y clajyu—tjat immastal, lat	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook	2.13 3.63 4.13 2.25
u " u"it—u"itale y	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge	2.13 3.63 4.13
y clajyu—tjat immastal, lat	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge	2.13 3.63 4.13 2.25
y claffu—thet immercal, but No perom, tudied the use	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST	2.13 3.63 4.13 2.25 2.25
y classy - tight immasted, but Net person, tudied the use toy tall or mer-	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto	2.13 3.63 4.13 2.25 2.25
y claffu—thet immercal, but No perom, tudied the use	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg	2.13 3.63 4.13 2.25 2.25 5.63 2.25
y cisim—tiget immuscul, but Mar perant, tudied the use borus or mar- or tighet eith	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton	2.13 3.63 4.13 2.25 2.25
y cisju-tjet immoreal, bat Mar perant, bat all the nec bat all the nec or land all the or land all the or land all the or land all the	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 8.75
y cisim—tiget immuscul, but Mar perant, tudied the use borus or mar- or tighet eith	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25
y cisju-tjet immareal, bat Mar perant, bat all the nec bat all the nec or land all the or land all the or land all the or land all the	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25
y cicipu-tigat y cicipu-tigat immoreal, bar harded the necessary or the necessary in regret, and immoreally	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbrig	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63
y clajur 1300 in margarit bar	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.63 3.70
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbrig Cummingsville Brighton Springford	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.63 3.70 2.63 3.13
the terminal property of terminal property of the terminal property of	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbrig Cummingsville Brighton Springford	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.63 3.70 2.63 3.13
y chapter 130 in managed, but he can be come of the can be	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbrig Cummingsville Radersville Brighton Springford	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.63 3.70 2.63 3.13
y chapter 130 in managed, but he can be come of the can be	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbrig Cummingsville Radersville Brighton Springford	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.63 3.70 2.63 3.13
y cicipa - 130 in managent, but the managent, but the managent with the managent with the managent to the mana	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colburg Cummingsville Brighton Springford Boston Brantford Battarsea	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.43 3.13 2.43 3.88 3.88 3.68
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colburg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 3.88 3.88 3.88 3.88 3.88 3.88 3
the state of the s	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colburg Cummingsville Brighton Springford Boston Brantford Battarsea	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 3.88 3.88 3.88 3.88 3.88 3.88 3
to to the control of	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbarg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 3.88
to the property of the propert	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton	2.13 3.63 4.13 2.25 2.25 6.13 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 3.63 3.70 2.63 3.13 2.43 3.88 9.63 3.88
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colburg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 9.63 5.38 9.63 5.38
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 9.63 5.38 3.38
and the second s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown	2.13 3.63 4.13 2.25 2.25 6.13 2.25 6.13 2.25 4.13 9.13 8.63 3.70 3.70 2.68 3.13 2.43 3.88 9.63 3.88 9.63 3.88 9.63 5.68 5.68 5.68 5.68 5.68 5.68 5.68 5.68
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbarg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENCLAND	2.13 3.63 4.13 2.25 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 9.63 5.38 3.38
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbarg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENGLAND Leeds	2.13 3.63 4.13 2.25 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 9.63 3.88 9.63 3.88 9.63 5.38 5.63 5.63
the state of the s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbarg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENGLAND Leeds	2.13 3.63 4.13 2.25 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.13 2.43 3.88 9.63 3.88 9.63 3.88 9.63 5.38 5.63 5.63
and the second s	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENCLAND Leeds ""	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.25 6.13 2.25 4.13 9.13 8.63 3.63 3.70 2.63 3.88 9.63 3.88 9.63 3.88 9.63 5.38 5.38 5.63 5.63 5.63 5.63 5.63
The second secon	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENCLAND Leeds "Bramley	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.25 2.25 4.13 9.13 8.63 3.70 2.63 3.73 2.43 3.88 9.63 3.88 9.63 3.88 9.63 5.38 5.38 5.63 5.63 5.63 5.63 5.63
The second secon	No. Ely Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENCLAND Leeds "Bramley	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.25 2.25 4.13 9.13 8.63 3.70 2.63 3.73 2.43 3.88 9.63 3.88 9.63 3.88 9.63 5.38 5.38 5.63 5.63 5.63 5.63 5.63
ii	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbbrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENGLAND Leeds " Bramley Bersons owing \$3	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.63 3.73 2.43 3.88 9.63 5.38 3.563 5.38 5.63 5.63 5.63 5.63 5.63 5.63 5.63 5.63
ii	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbbrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENGLAND Leeds " Bramley Bersons owing \$3	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.63 3.73 2.43 3.88 9.63 5.38 3.563 5.38 5.63 5.63 5.63 5.63 5.63 5.63 5.63 5.63
" " " " " " " " " " " " " " " " " " "	Knowlton Falls Sawyer's Mills Iron Hill Sherbrook N. Stanbridge IN CANADA WEST Toronto Cobourg Hamilton Fingal London Hampton Colbnrg Cummingsville Brighton Springford Boston Brantford Battersea Ingersoll Princeton IN NOVA SCOTIA Granville Lower Granville Brigeton IN NOVA SCOTIA Granville Lower Granville Bridgetown IN ENCLAND Leeds "" Bramley	2.13 3.63 4.13 2.25 2.25 5.63 2.25 6.13 2.75 2.25 4.13 9.13 8.63 3.70 2.63 3.70 2.63 3.13 2.43 3.88 9.63 5.38 5.63 5.63 5.63 5.63 5.63 5.63 5.63 5.63

whom we did not send bills in January last. We then sent bills to one thousand and ten subscribers, who then owed \$3856 41. Of that No. we I notice in my letter published in the Herald, of May 16th, an error. 29th line from the bottom it in the present list, whose present indebtedness is within \$800 of what was then due from the whole No. so that, deducting what has been cancelled, we have collected only about \$1000, or one-fourth of what was due.

Boston, Monday, May 25th, 1857.

Of the List of arrearages now published, we have received pay of that due July 1st, as before credited 24 persons who have paid \$55.12 out of \$84.51 due from them. Since then, One in Brighton has paid \$3.75

One in Brighton has paid \$3.75

" "Chicago, Ill., " 4:

" Union Village Vt. " 2. of \$4 due

" East Scott, N. Y., " 3.

" E. Northwood N. H." 3.

" Fort Ann, N. Y. " 1. of 3.81"

31 persons have paid 71.87 ed aid out of \$108.07 that was due from them.

This leaves 502 persons still unheard from, who owe \$2956.98. Our present purpose is to give these a reasonable time to write us, paying or giving a reason for not so doing, then to REPUBLISH the list in a more personal manner, and then to pursue a course with those unheard from, which we confess, will be very disconsonant to our feelings, but to which the circumstances will compel

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in connection with the office of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

Toronto and I of the Printers of the Parish		
the second giver medicine to one riscolar	PRICE.	POSTAGE.
The Time of the End	\$1.00	.21
Memoir of Wm. Miller	1.00	19
Hill's Saints' Inheritance	1.00	.16
Caylor's Voice of the Church	1.00	18
Daniels on Spiritualism	1.00	.16
CONTRACTOR OF THE PARTY AND ADDRESS OF THE PARTY OF THE P		

		17 1	
1	he World's Jubilee (Mrs Silliman) 1,00	173	175
1	The Kingdom not to be destroyed	Cartin	90
M	(Oswald) 100	.17	I.
7	The Last Times (Seiss)	.16	10
10	C D' LOS (Deiss)	.15	6
1			m
H	Exposition of Zechariah 200	.28	E
I	and a Um of Amoon lange	.33	ю
1	Wickes " " 1.50	.21	19
	Wickes " " 1.50"	.12	13
	Bliss' " "75		4
ш	Laws of Symbolization 1 and 1 .75 da	.11	at
I	Litch's Messiah's Throne .75	.12	19
		.10	St
1	Yahveh-Christ Miss Johnson's Poems 50	.08	da
	Bliss' Sacred Chronology .40	.08	CE
	Bliss Sacred Unronology		H
1	Orrock's Army of the Great King 4.40	.07	he
10	Preble's 200 Stories	.07	fii.
ii.	Faccatt's Discourses .33	.05	1
₩.	Memoir of P. A. Carter .33	.05	v
			ra
III)	Wellcome's 24th and 25th of Matt33	14	T
W	The New Harp (Pew Ed. gilt 1.50) .80	1.100	10
ю	6 (Pocket Ed. cilt 1.25) .70	.12	480
10	Proots in bound vols 1st vol25	.05	n
18	Traces in bound told.	.07	10
r	Tracts in bound vols., 1st vol	off top	8
1	Andrew Company of the Community of the C	100	th
	Works of Rev. Horaius Bonar,	BLANDS IT	113
ю	WOTES Of Rev. Horaitas Donar,	S 44.50	10
1	Eng. viz. ; and has gotteled the thacut ; as	10000	ti
HE.	Morning of Joy bawade . D . ord and . 40 d	.08	3
	Et and Dan 50	10	ш
III:	Eternal Day	The Control	b
12	Night of Weeping	.07	E
10	Night of Weeping	.06	18
ш	Story of Grace .30	15000	I
ш	Works of Rev. John Cumming,	wasting.	ш
16	Works of Rev. John Cumming,	Minney	16
100	D.D., Minister of the Scottish Ch.	bannbal	ш
80	Crown Court, Lundon, viz. :-		
ш		94	
ш	On Romanism 1.00	.24	5
1	" the Apocalypse (1st series) .73	.21	N.
	the state of the s	99	III Re
	(20	.44	
1	"the Apocalypse (1st series) .75	21	1
	Seven Churches	.21	1
	15) Daniel H who all he con box firing	.20	
	"Seven Churches "Daniel "Genesis "	.20	b
	Seven Churches Daniel Trades Genesis	.20 .16 .18	b
	Seven Churches Daniel Genesis Exodus Tavitiens	.20 .16 .18	b
	Seven Churches Daniel Genesis Exodus Tavitiens	.20 .16 .18	V
	Daniel Genesis	.21 .20 .16 .18 .16 .19	V
	" Seven Churches " Daniel " " Genesis " Exodus " Leviticus " Matthew " Mark	.20 .16 .18 .16 .19 .14	y
	" Seven Churches " Daniel " " Genesis " Exodus " Leviticus " Matthew " Mark	.20 .16 .18 .16 .19 .14 .20	y J
	" Seven Churches " Daniel " " Genesis " " Exodus " Leviticus " " Mark " " Luke "	.20 .16 .18 .16 .19 .14 .20	y
	" Seven Churches " Daniel " " Genesis " " Exodus " Leviticus " " Mark " " Luke "	.20 .16 .18 .16 .19 .14 .20	y J
	Consis Conesis	.20 .16 .18 .16 .19 .14 .20 .20	y J
	Consis Conesis Matthew Mark Luke John Miracles Marables	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19	V J S C C C
	Consis Conesis	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19	y J
	Consis Conesis	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 	V J S C C C
	" Seven Churches " Daniel " " Genesis " " Exodus " Leviticus " Matthew " " Mark " Luke " " John Miracles " " Parables " The Daily Life " Benedictions	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19	V J S C C C
	" Seven Churches " Daniel " " Genesis " " Exodus " Leviticus " Matthew " " Mark " Luke " " John Miracles " " Parables " The Daily Life " Benedictions	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19	V J S C C C
	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .19 .19 .10 .1	V J S C C C
	" Daniel " " Genesis " " Exodus " " Leviticus " " Mark " " Luke " " John " " Miraeles " The Daily Life Benedictions (Church before the Flood Voices of the Night " " Day " " Day " " " Day " " " " " " " " " " " " " " " " " " "	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13	J S S S S S S S S S S S S S S S S S S S
	" Daniel " " Genesis " " Exodus " " Leviticus " " Mark " " Luke " " John " " Miraeles " The Daily Life Benedictions (Church before the Flood Voices of the Night " " Day " " Day " " " Day " " " " " " " " " " " " " " " " " " "	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13	J S S S S S S S S S S S S S S S S S S S
	" Seven Churches " Daniel " " Genesis " " Exodus " " Leviticus " " Mark " " Luke " " John " " Miracles " " Parables " The Daily Life " Benedictions (Church before the Flood Voices of the Night " " Day " Dead "	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15	J S S S S S S S S S S S S S S S S S S S
	" Seven Churches " Genesis " Exodus " Leviticus " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tentand the Altar	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .18 .19 .10 	y Jan State
	" Seven Churches " Genesis " Exodus " Leviticus " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tentand the Altar	.21 .20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .18 .19 .10 	y Jan State
	" Daniel " " Genesis " " Exodus " " Leviticus " " Mark " " Luke " " John " " Miracles " " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " " Dead " Tent and the Altar Minor Works (1st series) " " " (2d ") "	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 	y Jan State
	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tent and the Altar Minor Works (lst series) " (2d ") " (2d ") " (3d ")	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .15 	y Jan State
2000	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d " (3d ")	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .16 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d " (3d ")	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .16 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d " (3d ")	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .16 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d " (3d ")	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .16 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (lst series) " (2d ") " (3d ") Evidences of Christianity Signs of the Times Family Prayers (1st series)	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (lst series) " (2d ") " (3d ") Evidences of Christianity Signs of the Times Family Prayers (1st series)	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (lst series) " " (2d ") " " (2d ") " " Signs of the Times Family Prayers (lst series) " " (2d ") " Twelve Urgent Questions	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan San San San San San San San San San S
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " " (2d ") " Signs of the Times Family Prayers (1st series) " " (2d ") Twelve Urgent Questions The End	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .16 .20 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan Barran
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Genesis " Exodus " Levitieus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tentand the Altar Minor Works (1st series) " (2d ") " (2d ") " Signs of the Times Family Prayers (1st series) " (2d ") Twelve Urgent Questions The End	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .13 .15 .17 .18 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan Barran
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Genesis " Exodus " Levitieus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tentand the Altar Minor Works (1st series) " (2d ") " (2d ") " Signs of the Times Family Prayers (1st series) " (2d ") Twelve Urgent Questions The End	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .13 .15 .17 .18 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan Barran
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Genesis " Exodus " Levitieus " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Dead Tentand the Altar Minor Works (1st series) " (2d ") " (2d ") " Signs of the Times Family Prayers (1st series) " (2d ") Twelve Urgent Questions The End	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .13 .15 .17 .18 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan Barran
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Genesis " Exodus " Levitiens " Mathew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d ") " (3d ") " Signs of the Times Family Prayers (1st series) " (2d ") Twelve Urgent Questions The End " TRACTS. The postage on a single mact is 1 cent, of	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .13 .15 .17 .18 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	Jan Barran
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Genesis " Exodus " Levitiens " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " (2d ") " (3d ") Evidences of Christianity Signs of the Times Family Prayers (1st series) " (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single tract is 1 cent, oquantity 1 cent an ounce.	.20 .16 .18 .16 .19 .14 .20 .20 .19 .14 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s
To 10 10 10 10 10 10 10 10 10 10 10 10 10	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " " (2d ") " " (3d ") " Evidences of Christianity Signs of the Times Family Prayers (1st series) " " (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, of quantity 1 cent an ounce. A * The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .15 .16 .17 .18 .19 .10 .10 .1	V J S S S S S S S S S S S S S S S S S S
The state of the state of	Daniel Genesis Exodus Levitieus Mathew Mark John Miracles Parables The Daily Life Benedictions Church before the Flood Voices of the Night Minor Works (1st series) (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, oquantity 1 cent an ounce. A. The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s o o o o o o o o o o o o o o o o o o
The state of the state of	Daniel Genesis Exodus Levitieus Mathew Mark John Miracles Parables The Daily Life Benedictions Church before the Flood Voices of the Night Minor Works (1st series) (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, oquantity 1 cent an ounce. A. The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s o o o o o o o o o o o o o o o o o o
The state of the state of	Daniel Genesis Exodus Levitieus Mathew Mark John Miracles Parables The Daily Life Benedictions Church before the Flood Voices of the Night Minor Works (1st series) (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, oquantity 1 cent an ounce. A. The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s o o o o o o o o o o o o o o o o o o
1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	Daniel Genesis Exodus Levitieus Mathew Mark John Miracles Parables The Daily Life Benedictions Church before the Flood Voices of the Night Minor Works (1st series) (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, oquantity 1 cent an ounce. A. The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s o o o o o o o o o o o o o o o o o o
The state of the state of	" Seven Churches " Daniel " Genesis " Exodus " Leviticus " Matthew " Mark " Luke " John " Miracles " Parables The Daily Life Benedictions Church before the Flood Voices of the Night " Day " Dead Tent and the Altar Minor Works (1st series) " " (2d ") " " (3d ") " Evidences of Christianity Signs of the Times Family Prayers (1st series) " " (2d ") Twelve Urgent Questions The End TRACTS. The postage on a single mact is 1 cent, of quantity 1 cent an ounce. A * The Six Kelso Tracts, at 6 cts. per s	.20 .16 .18 .16 .19 .14 .20 .20 .19 .15 .17 .13 .15 .17 .13 .15 .19 .19 .19 .19 .19 .19 .19 .19 .19 .19	v J s o o o o o o o o o o o o o o o o o o

4. Sin our enemy, &c. .50
5. The Last Time .50
6. The City of Refuge .1.00 .50 0 0

"7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851). Price, \$0.12 single. B. 1. The End, by Dr. Cumming
2. Litch's Dialogue on the Nature
of Man
6. Word of Warning, by W. W. .04 .06

W. Pym (1842) 0 od C. 1. Prophetic View of the Nations, by N. N. Whiting

" 2. The Sabbath, by D. Bosworth

" 3. The Christian Sabbath

" 4. Israel and the Holy Land. By H. D. Ward (1843) .10

D. Light 2d Adv. Library Tracts, at 25 cts pr se 1: The World's Jubilee
2: Prayer and Watchfulness
3. The Lord's Coming a Practical Doctrine .04 "
4. Glorification. By Rev. M. Brock .04 "
5. Miller's Apology and Defense .04 " E. 1. The Earth to be destroyed by fire .04 4. 2. First Principles of 2d Ad. Faith .04 4. 3. Bible a Sufficient Creed .04 4.

4. The Present Age—Delusive
5. Protestantism. Its hope of the
world's conversion fallacious
6. Churches, Church Order, &c

F. Six Tracts for the Times, 10 cts. per set. "1. The Hope of the Church
2. The Kingdom of God
3. Glory of God filling the Earth
4. Return of the Jews
5. The World's Conversion .02 single. .02 .02 at #16. Our Positioned , visaloges desudath G. 1. That Blessed Hope
2. The Saviour Nigh
3. The frue Israel
4. Time of the Advent " 5. Motive to Christian duties

H. 1. The Eternal Home .04 .04 57001 * The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

3. Letter to Everybody (1842)	bird	.04
1. Facts on Romanism 2. Promises—Second Advent 3. Declaration of Principles	asw dome	.12 " .04 " .25 pr 100

Appointments, &c.

Elder Edwin Burnham will preach in Endicott st. chapel Salem, on Sabbath, June 7. G. W. BURNHAM.

Providence permitting, I will meet with the brethren in atton Sunday, May 24, as Bro. West may appoint; Tuesay, at Laraway school-house, Dunham; Wednesday, Orat Neighborhood; Thursday, Friday, Farnham, as Bro. asting may appoint; Sunday, Dunham, Laraway school-ouse. Week-day appointments at 5 o'clock.

Providence permitting, I will preach at Densmore hill, t. Sab, the 2.th, Tunbridge, as Elder Creaveland shall arange, 27th and 28th, Waterbury, Sabbath, 31st, South Iroy June 2d, and Sabbath, 7th, North Troy 3d and 4th, N. BILLINGS.
PS. My Post-office address is Westboro', Mass. NE.

I have appointments to preach at London Ridge the first abbath in June; and at West Boscawen, Pond sch. house, he second Sabbath. T. M. PREBLE.

he second Sabbath.

T. M. PREBLE.

Dr. Cutter and others may expect me to comply with heir request by preaching on Sutton Flat, C. E., Sabbath, tlst May, at 10 1-2 o'clock.

A Grove Meeting will commence May 29th on the Bain-pridge road, one mile from Maytown, Ohio, on my land.—Persons from a distance can reach it by stopping at Schook Station, on the R. R. It is about one mile from that point.

MARTIN PECK.

I will preach in South Reading on Sabbath, June 7th. G. W. BURNHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Wendell—We have not ree'd any copies of Dr. W.'s book, but will send when out.

E. T. Gould—The last that was credited to you or J. K. was in Oct. last. We have now cr. you \$1 to July 1st, and J. Kendall \$1 to January 1, 1858, for that which you sent and which seems to be lost. You paid the postage, of course, on your letter; for if not, it is still in your office, or gone to Washington.

C. H. Shute, \$2—Sent books the 21st. Thank yon.

O. Rockwell—Sent books by ex. 21st.

J. D. Shumway—It was not ree'd, but we have now cr.

P. M'Kinley \$2 to No. \$35;

J. W. Sutton, \$1—Sent books 23d.

P. K. M'Que—Sent book the 25th, which with postage is 96 cts. Sent the back Nos. from No. 18.

S. Norcross—Your G is pd. to No. 120—to end of June.

O. Elliott—Will find Yahveh-Christ at Elder Gunner's, 241 Ninth ave., near 26th st.

E. J. C.—The paper was sent to J. C. at Mayville, not Rubicon, and stopped at No. 779, owing \$4.50.

M. S. Perkins, \$9—Cr. you \$3.30 on Her. to Jan. 1, '58, and sent for the bal. seven books in three packages per mail, and pd. 90 cts. postage.

HERALD TO THE POOR—L. F. ALLEN	\$1.00
J. S. CURTIS	1.00
A Widow	3,00
FOR THE HERALD—C. H. ROBINSON	2.00

DELINQUENT.

It has been decided by the United States Courts, that the stop-age of a newspaper without the payment of arrearages, is prima-cie evidence of fraud, and is a criminal offence.

Nore. -- No one is put into this list who pleads inability to pay then the paper is discontinued, or who promises to pay at some ture time ture time
Our accounts against delinquents are for sale at aliberal discount those who will collect them.

The PM. of N. Orleans returns the Herald sent to MRS. M. NOYES, who owes \$14.00

RECEIPTS,

UP TO MAY 26тн, 1857.

The No. appended to each name is that of the Hinkly to which the money credited pays. No. \$15 was the closing number of 1856; No. \$41 is the Middle of the present volume, extending to July 1, 1857; and No. \$67 is to the close of 1857.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by
an agent, or any third person, unless such one is coming directly to
the office. The reasons are, that any one is more likely to get his
own name and post-office right, than another person would be;
that money sent in small sums, is less likely to be lost than when
sent in larger ones, and that a third person is often subjected to
postage; merely to accommodate the one who sends.

INFORMATION WANTED Rec'd May 19th, 1867, one dollar in a letter dated Bat-tersea, and signed "William." As we have many of that name, and two in that place, we need to have the remain-der of the name commenced, so as to credit it.

Mrs E A Smith S67, J M'Chellan S57, C Neman S54, E Mason 768, S Blackman S41, Mrs E Snow 867, and \$1 as you say, D Bowles S46, J C Young S41, E W Smith S62, F Davis S87, P Page S67, J J Gaffers \$28 — is good, H Hill S72, S D Roberts S36—each \$1 H Jackman 945, D P Merritt S71, Mrs S Hayden S67, J Brooks S67, R C Stillman S72, J Clark S46, S Newcomb 789—\$2 due, J N Andrews S41—sent what Nos. we have W m Samner S87, E Ward S67, M Kellogg S67, F M Cummings S41, E Hatch S67, F W Robinson (if N. S.) 888, H B Gilbert S Gs 130, S Gilpatrick S67—each \$2.

I Bradford S93, J Porter 919, H Hazelton S81 and book, G W Randall S41, T Cartis 924—each \$3.

J S Curtis 20 Gs to 134—S4. — G W Wilson S67—S5—S H Withington S67, S1.40; N T Withington S67, 60 cts; A S Gillett 919, \$6.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).









J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 838,

BOSTON, SATURDAY, JUNE 6, 1857.

VOLUME XVIII. NO. 23.

THERE COMES A TIME.

There comes a time, or soon or late, When every word unkindly spoken, Returns with all the force of fate, To bear reproof from spirits broken, Who slumber in that tranquil rest Which waking cares no more molest.

Oh, were the wealth of worlds our own, We freely would the treasures yield,
If eyes that here their last have shone,
If lips in endless silence sealed,
One look of love o'er us might cast, Might breathe forgiveness to the past.

When anger arms the thoughtless tongue, To wound the feelings of a friend,
Oh! think ere yet his heart be wrung,
In what remorse thy wrath may end;
Withhold to-day the words of hate,
To-morrow it may be too late!

The Desert of Sinai.

BY HORATIUS BONAR, D. D.

Continued from our last.

But we have reached the entrance of Wady-Magharah, or the Wady of the Cave, for here are Pharaoh's quarries and copper-mines, older than the days of Joseph. We send on our baggage-camels, and turn the heads of our dromedaries to the left. In less than a quarter of an hour we notice inscriptions on the sand-stone rock. They are Egyptian hieroglyphics.

Into the history of these I need not enter They are amongst the oldest rock-writings in the world, as old at least as the Pharaohs, if not older, yet they are wonderfully sharp in outline and perfectly readable to this day. Of them it is that Lepsius says, "We found a stately row of rock-inscriptions, close by the side of the extensive caverns, which are of greater antiquity even than those of Sar'but-el-Khadem. Some of them contain the oldest effigies of kings in existence, without excepting the whole of Egypt and the pyramids of Ghizeh." Mr. Bartlett visited the spot, and has, at length, described the difficulty which he had in finding these inscriptions. We had no such difficulty, nor had we occasion to lose temper at our Arabs for their ignorance, as they conducted us at once to the place. Our inspection was brief; but we felt a strange awe when standing in this lonely plain and looking upon these most ancient of all ancient monuments, -- to think that this region once was peopled with Pharaoh's miners, and had been the scene of busy toiling life for ages.

It is worth the reader's while to remember that this whole region, for many a mile around, was one vast mine, and is said to have been called in hieroglyphics, Mafket, " the land." In this district are found large masses of copper mixed with iron-ore, and the ruined temple of Sar'but-el-Khadem is said to be built upon vast mounds of ore. In fact here was one of the early Egyptian colonies, which by the labor of their hands helped to supply Egypt with its wealth.

But we must not remain at the insciptions. We proceed to the quarries or mines themselves, following the guidance of our Arabs; and while one of our men remains below to watch our dromedaries, another acts as our guide. Following him, we scramble up an immense slope of debris, some of which is natural and some artificial. We reach the old quarry of Egypt, after some slips and falls. It has been an immense shelving cavity, or rather a series of cavities or chambers, formed by excavating about nine-tenths of the rock and leaving the remain-

ing tenth as pillars to support the mountain-roof. There is nothing very striking to the eye here, but it is a curious spot, as being the oldest known quarry and copper-mine in the world. We pick up some specimens of the copper-ore, -of which Job, who knew the wilderness, spoke when he said, " iron is taken out of the earth, and brass (copper) is molten out of the stone. " (Job 28:2).

But the sun is setting, so we must not tarry. We scramble down, I with a sprained ankle, and wind our way out of this valley into Wady-Mukatteb, the rusty peaks on every side brightening in the radiance of the descending sun. Salim, my camel-man, is plucking a small herb, giving it carefully to his camel. He calls it Rib'shi. About six, as the last rays of day were dying on the cliffs, we moved into the Written Valley,-Mount Serbal in the distance, still refusing to part with the sunlight from its towering spires. The valley at the mouth seems not above half a mile wide. On our left are peaks 1500 feet high,-red brown in hue, and seamed from top to bottom with black stripes as if painted by the art of man At their foot we see the smoke of a Bedaween encampment,—a poor remembrancer of the wreaths of twilight smoke ascending from the villages of our own far land. Our Arabs sing as they go. They sing to their camels to cheer them and quicken their steps. They sing to each other in responsive songs. The sun is gone from vale and mountain; but the western sky retains a silky softness of purple, which I never saw save in the desert. I cannot describe it, save by saying that it looks like a veil of shot-silk of light mild purple. It is

singularly beautiful. But the shadows are coming down, and darkness is taking away the sharp, vivid outline of the peaks around and before us. Serbal fades at last. The moon rises in splendour, and as we pass along, our Arabs point to the inscriptions on our right, just visible in the moonlight. We do not stay to examine them, as we mean to devote to-morrow to this purpose. We reach our tents about seven. After dinner we wander over the sands and among the rocks by moonlight; but it is too dark to examine the inscriptions. We dare not go too far lest we lose ourselves. The white gleam of our tents in the moonshine is quite as sufficient a guide to us as the Arab fires, which are now burning low. All around is calm. "I will both lay me down in peace and sleep, for thou, Lord, only makest me dwell in safety." (Psa. 4:8.)

Wady Mukatteb, Wednesday, Jan. 23 .before seven. Went out to survey the valley. About sixty yards from our tents I came upon an inscription, which was quite within reach, and sloped so considerably that I could rest my note-book on it. The letters at first sight are not unlike Hebrew. A closer inspection undeceives you,-at least so far as to shew you that the words do not belong to the vocabulary of that language. The letters are about two inches and a half long, not very deep, evidently cut by some rude instrument. The rock itself on which this inscription is engraved is about nine feet long by four broad, and at the foot there is the picture of a camel. On a small piece of adjoining rock, one foot and a half broad by three feet long, there is a sort of Arabic inscription, quite different from the other, in very small letters, a quarter of an inch in breadth and half an inch in length. Immediately adjoining this another ledge projects, six feet ning up and down the bare steeps. For the hills long and four broad, with an inscription in the we saw, though nobly rugged and lofty, were usual "Mukatteb" characters, but considerably wholly bare and wild. In shape and height defaced. The prevailing characters are such as they are not unlike some of our Highland ridges, the following, 2, 7, 7, the last of these oc- but the green robe has been burnt off their swarcurring very frequently. It is very difficult to thy sides. Take Glencoe as their nearest image. copy them, and I was so afraid of misrepresent- Strip off the heather from its slopes, burn up ing them that I gave up the attempt. The en- every blade of grass on which these goats are gravings of Pococke and of Forster are, gener- feeding, wash down every particle of soil from ally speaking, faithful; but they convey too the rocks, split and seam the cliffs from head to high an idea of the inscriptions, not properly foot, dry up the clear streamlet that washes their representing their rudeness and irregularity. base and gives life to the awful grandeur ;-They are not indistinct scratches by any means, this you may have some idea of these savage but they are not such deep and noble chisellings mountains. as some of Forster's engravings make them

figure of a man with outstetched hands; camels resenting goats in all manner of ludicrous posithere is a break in the continuousness of the cliff, and a small ravine runs up at right found no inscriptions on either side. It was a and the inscriptions very shallow, three thouand water would have made quite "a highland ignorance. The rocks are certainly very friable, glen." Just at the entrance to it, on the west and in our country would soon lose their cutside there is an immense rock, partly written on; tings, however deep, even in a century. But and still the same mysterious characters occur. the dry air of the desert preserves each scratch Passing the ravine, there is a most vivid picture upon the softest rock. Besides we know that of a man leading a camel, staff in hand; then these writings have at least existed since the another camel at the other end of the inscription. sixth century, when Cosmas saw them and re-The camel is about six or eight inches in height. ported them as Israelitish; and if twelve cen-Farther on there is another immense block, with turies have failed to erase them, three times that inscriptions; then another ravine in which I would be equally powerless. And then the large mass of rock quite written over. All this is on the same soft sandstone, yet it has stood occurred in a space of about one hundred and ninety yards. I then turned in the opposite direction, beyond our tents to the south, and found a large rock lying on the ground, written over, like the others; then another in a slanting position, with camels and riders. These were by themselves. I then returned to our tents between eight and nine. After breakfast and prayer, we all set out together, Mr. Wright with his photographic apparatus, and the rest of us to assist. We took our stand at first near the spot which I had first visited in the morning; and while preparations were making, I took Mr. The sandstone of Wady Mukatteb seems as little Wright's telescope and took a survey of the affected by age as the granite of Syene. lofty hills opposite, which are about two miles across, and which send down their rough slopes pearance. They are shallow, irregular, and quite into the valley. But I could discover straggling. The hand of no artist is upon these

Some excellent photographs were obtained; but it is not easy to take them of such size as Still farther to the right, the same kind of clearly to bring out the inscriptions. I walked inscriptions run on for a considerable distance; down the left side of the valley till the writings but the rocks are not above ten feet high. Once ceased, which they did in about a mile and a and again the Arabic characters occur. Per- half. I then crossed over to the other side, haps, however, they may not be Arabic, but the about half a mile, and came up. Found the cursive forms of the larger letters, and in some inscriptions on both sides very much alike. In places they certainly look like this. A little one place I saw Greek, in another English way farther is a projecting face of rock about words, and in another something that looked twenty feet high, with a very legible inscription very like Syriac. But these are very few,in the usual characters. Farther still there is quite different in style of cutting from the others. one in a more hollow rock, at the top of which and evidently more modern. About three o'clock is the figure of a man with upstretched hands, we took our dromedaries and rode up the valley The inscription is very distinct, and is surround- for a considerable way, perhaps a mile and a ed by a ring like the hieroglyphical cartouches half. We found many more inscriptions on all of Egypt. The letters are about two inches sides, and a good many pictures of animals, eslong. Next comes a mass of broken rocks, living pecially camels and wild goats. These were in all directions, and on one part of it another very triffing,-done for mere amusement,-repalso and an ass with a rider. Those on this rock tions. We returned to our tents about five, are larger in size. The rock was about ten feet having spent the whole day in examining this broad, by twenty long. On the high and reced- wady, but quite unable to come to any conclusing front of one of the rocks a little farther ion as to the meaning or authorship of the inalong, I saw similar characters. At this point scriptions. Professor Beer's theory seems untenable, Mr. Forster's unproved though by no means so improbable as some would have it. It angles. I traced it a considerable way, but has been argued that the rocks being sand-stone, striking enough ravine, and with some wood sand years would have effaced them. This is could detect nothing; but beyond this another well known Egyptian inscription at Magharah wellnigh four thousand years. The argument founded on the effacing power of time would be resistless in our own country, but it is good for nothing in Egypt or the desert. No frost splits the rock, no lingering damp crumbles it down. No moss nor lichen strikes its roots into these broad blocks to efface the slightest line once drawn upon them, and even those parts which the sun never reaches are as dry as the summit of the cliff. Masses may occasionally come down from the heights, but minute disintegration, such as occurs in this climate, seems unknown.

The inscriptions are not imposing in their apnothing save curious seams and fractures run- rocks, nor has the tool of any expert workman

in stone been lifted up upon them. They are by no means so lofty in position as we were led to believe. Indeed, except at one part, towards the south-east, where the valley widens and the cliffs rise into mountains, the ridges which wall in the wady consist of low crags, not much above a hundred or two hundred feet in height, -some sloping, others perpendicular, -some broad and flat, others round and rugged. A large number we could easily reach with the hand, and the rest with a ladder of very moderate length. Certainly no ropes nor scaffolding could be necessary in any that we saw. Their number is very great. No one who has seen them would say, as Dr. Robinson has done, that they occur "at such points as would form convenient resting-places for travellers or pilgrims during the noonday sun" (Biblical Researches, vol. i. p. 188). From nine in the morning till three or four in the afternoon the sun never left them. They lie fully exposed to his rays. They are not hieroglyphical. They are alphabetical. The camels, goats, &c. are not meant for hieroglyphics,-nor indeed perhaps for anything save amusement.

To be continued.

The Unfailing Presence.

BY REV. JOHN CUMMING, D. D.

"I will not fail thee, nor forsake thee."-Joshua 1: 5.

Continued from our last.

And just think who is here with us. Who is it who never leaves us; who never forsakes us It is God. And what has he? Omnipotent power to help, to sustain, to carry us through every trial, to make us conquerors in every conflict, and to bring us safely, and without any loss to glory. If God had wisdom to see what we need, but not power to direct us, where direction is not in man's power, it would be of no avail. Or if God had love to pity us but no power to protect us, in vain would his presence be with us. But this presence is the presence of love that pities, of wisdom, of omniscience that minutely and ceaselessly inspects, and of power to keep us from falling, and to carry us through every trial unill at last grace is lost in glory .-His love inspires his wisdom to direct us, his power to protect us: and that love that he feels to us inspiring that power which is infinite, makes all things, not some things, work, and work together; that is, in harmony, and work beneficently, that is, for good, to them that love him and are the called according to his purpose .-The bitterest cup that he presents to you, his love has mingled. The darkest cloud that overshadows your horizon is big with benedictions .-All things that betide you are from him, superintended by him, arranged, directed and controlled and made conducive to your good and to his

What a favored person, then, is that Christian who feels that God,-not only feels, but who is sure that God is with him, whether he feels it or not. The heaviest duties become light; the most arduous sacrifices become easy, when Divine strength is made perfect in weakness, and almighty grace is also sufficient for us. And, if God be with us; and if we are walking according to his word, as Enoch and Noah walked with God, and were comforted; then we need not fear what man can do; we need not be troubled by the things that are coming on the earth; we walk as sons in the sunshine of a Father's countenance, under the protecting and watchful care of one who never leaves us, who never forsakes us. Aud we are sure, therefore, that taking his word as the lamp to our feet and the light to our path, and pleading his promise in prayer at his footstool continually, we shall never, never, be forsaken. In all our ways let us take our bearings not from the meteor opinions of mankind, but from the fixed lights in the firmament of the heaven; and walking thus we shall walk sure-

Let us then, as an inference from all we have said, ever make known our wants to God in prayer; ever plead his promise, and ask him to make it actual and real in our happy rejoicing experience. The promise is given that it may be pleaded in prayer. He says, " 1 will never atmosphere.

leave thee; I will never forsake thee." pray, " O Lord, never leave me; never forsake me." And if in the past we are conscious that an unseen hand of turned us to the right when we were going to the left; that an unseen power often impelled us where we would not, and kept us from where we would; if, in taking a retrospect of our past life, we see that there depended apparently on the tiniest of incidents stupendous results; that the turning of a corner at some particular course of life would have altered our whole course, character, and probably eternity itself; can we fail to see that God has been with us; can we doubt that he has not forsaken us; can we hesitate to believe that he who has been with us in the past will be with us in the future? And shall we refuse, in the words of David, to say, "Come, all ye that fear God : and I will tell you what he has done for my soul." Do not judge of the presence of God by the heat of the trial through which you are passing; but judge of the trial by the promise; "I will never leave thee; I will never forsake thee." Do not look at God in the light of your afflictions; for if you do so, he will seem to you shrouded in clouds, in tempests, and in wrath; reverse the process, and look at your afflictions in the light of the countenance of God your Father, and the darkest ones will glow with a celestial brightness; and over all that betides you in your saddest and most sorrowful hours, you will see the rainbow, the memorial of his own pledge, the standing mark of the fulfillment of his own promise; "I will never leave; no, I will never, never, forsake thee."

The Influence of Comets on our

In 1211 appeared a comet, in May, visible for 18 days. Great tempests marked this period with inundations.

In 1222 appeared a comet of unusual magnitude and the summer was excessively dry. A frost with deep snow in April, destroyed the fruits .-In autumn the earth was deluged with rains and swept with violent winds. An earthquake shook Germany and Lombardy; in Cyprus two cities were demolished; the shocks were frequent and continued for two months, in Brixia, Venice, England, and other countries. The plague raged, for three years, with uncontrollable fury, in Germany, Hungary, France and other countries; falling on cattle as well as man.
In 1240 a comet appeared in Feb. and was

visible a month. Mortal disease prevailed, and authors relate that the fish, on the English coast had a battle, in which eleven whales and a multitude of other fish were slain and cast ashore.

In 1255 appeared a comet; tides arose to an uncommon height; rivers swelled with excessive rains and tempests-levelled buildings.

In 1268 appeared a comet, and violent tempests and rain are noted together with sterility of grain and dearth in Austria and Sicily.

In I293 a comet appeared, and a great snow storm happened in May. Italy was shaken by earthquakes. In the following year, England was distressed by severe famine, thousands of the poor perishing with hunger. A severe drouth exhausted all the springs and rivers, grass withered and cattle were fed on straw.

In 1305 appeared a comet, attended with fatal pestilence. A hard winter followed, and the Rhine was covered with ice.

In 1368 was visible in March a comet with a coma, and the crops failed. In this year commenced in England the third great plague in the reign of Edward 111.

An uncommon redness of the sun is mentioned in July of 1391, and for six weeks after, thick vapor or clouds. Perhaps these might have been occasioned by the eruption in Iceland in the preceding year; as it appears to have been a phenomenon somewhat similar to that which Europe beheld with amazement and terror in 1783 .- I have however my suspicions that while the central fires expel immense quantities of burning lava, from volcanoes, they may force through the earth in the adjoining continents, a subtle vapor, that is invisible, until it is collected and condensed in the higher regions of the

In 1426 a comet, an excessively hot summer, loss of cattle and goods was immense. and a violent earthquake which overturned twenmost parts of Europe.

In 1433 a comet was visible for three months November and lasted till the middle of Febru- sickly.

In 1455 appeared a comet and another in 1456. In this latter year, Italy was violently thousand trees in Nottingham forest, and of 50 shaken, by an earthquake, and 40,000 people houses in one village, seven only were left stand-

In I491 appeared a comet, the season was famine afflicted Ireland.

In 1500 a tempest in Rome did great injury, a comet was visible in Capricorn, an eruption of Vesuvius, and a mortal plague raged which carried off in London 30,000 people.

In 1505 appeared a comet; and another in the following year, in which also was an eruption of Vesuvius, which was succeeded by a severe winter. Pestilential diseases were universal. A fatal spotted fever overspread Europe in this hot, moist summer. The plague raged in Lisbon, and London was severely visited by the sweating disease.

In 1521 appeared a comet, followed by a cold winter. Inundations are said to have overwhelmed, in this year, 72 villages and 100,000 people. England suffered by dearth and sickness, and in 1512 the plague visited Munster in Ireland, and the continent. The winter following was distressingly severe.

In 1556 a comet; the fevers of the last season raged with augmented violence; as also the spotted fever and confluent malignant small

This year there was an eruption of Etna, and in China a large district of country was sunk by an earthquake, with all its inhabitants, and became a Lake.

In 1557 a comet; an inundation of the Tyber and a violent catarrh was almost universal .-The cough was severe, and pain in the side, difficulty of breathing and fever attended. In general bleeding the first or second day was successful; but in a small town near Madrid, bleeding was fatal, and 2000 patients died after ven-

In 1569 appeared a comet. The spotted fever in this year became epidemic in Europe, raging for three years with great destruction. The plague was in London.

In November 1577 appeared a comet of surprising magnitude, with a long coma-and most terrible tempests accompanied its approach.

In 1580 appeared a comet on the tenth of October which was visible for two months .-The preceding summer was very moist and rainy and about the rising of the dog-star, came on a cold dry north wind. In June began an epidemic catarrh in Sicily, which spread over Europe. In July, it was in Italy; in August, in three days. Venice and Constantinople; in September, it extended over Hungary, Bohemia and Saxony; in October, on the Baltie; in November, in Norway, and in December, in Sweden, Poland and deaux-and one at Brussels. The winter fol-Russia.—Its symptoms were nearly the same as lowing 1759 was excessively cold in both hemiin this country, but the disease was more violent spheres. In Leipsic, centinels froze to death; and fatal. In Rome, died of it 4000 people and in South Carolina, the snow covered the in Lubec, 8000; at Hamburg 3000; and multi- earth to the depth of nearly two feet. In Engtudes in other places.

In 1582 a remarkable tempest is mentioned, and a comet in May. A severe earthquake was ma was destroyed.

In 1596 appeared a comet. quakes shook different countries, and several cities in Japan were swallowed up.

In 1597 appeared a comet, and the same year the catarrh was again epidemic.

into the Severn, which overflowed the country, followed by excessive rains. near Bristol, to the extent of ten miles, with a flood rose above the houses, where people had tality. resorted for safety, and overwhelmed them. The In New England were shocks of earthquake

In 1620 a comet was followed by a cold winty cities in Catalonia, in Spain, and was felt in ter. In England the year was distinguished by a violent tempest, a preternatural tide, and a very wet summer. The Hungarian fever, so in the south, and the winter following was terricalled, spread along the Rhine, and in the next bly severe. The frost began in the last week in year became infectious. London became very

In 1666, appeared a comet, the summer was very hot, and a tremendous hurricane, tore up a ing. In this tempest fell hailstones, as large as hen's eggs. An earthquake occurred in Oxford. very wet, an epidemic swept away cattle, and a shire. Persia did not escape the effects of this pestilential constitution. In 1667 prevailed famine epidemic diseases, and an earthquake demolished great part of Teflis, the capital of Georgia, and four villages, with the loss of 30, 000 lives; and another city with the loss of 2.

> In 1689 appeared a comet, and both Etna and Vesuvius discharged fire. The autumn was very rainy, and the spotted fever prevailed in some parts of Germany. In Boston the small-pox was epidemic.

> In 1702 appeared a comet; Etna discharged its fires, and in Boston raged a malignant smallpox, attended in many cases, with a scarlet eruption which was mistaken for the scarlet fe-

> In 1732 appeared a comet, and in America the following winter was very severe, continuing from the middle of November to the end of March. In Europe, the winter was mild.

> In 1737 also appeared a comet; Constantinople was shaken and Smyrna half destroyed by an earthquake. A small shock was felt in Boston. In October of this year, a storm or hurricane in the East-Indies, destroyed 20,000 vessels of different sizes, and 300,000 people.

> In 1747 appeared a comet, and Etna, which had been quiet more than forty years, commenced her discharges of fire and lava. In the West-Indies, a tremendous hurricane laid waste the Islands.

> Two comets appeared in 1748; the winter was severe, and two or three excessively hot and dry summers succeeded. In England the summer of 1747 was very dry. In 1748 a fast was appointed in Massachusetts on account of the drouth.

> In 1750 appeared a comet, and the summer was excessively hot. In Philadelphia, the heat raised the mercury to 100 deg. by Farenheit .-The plague carried off 30,000 people in Fez, and one third of the inhabitants of Tangiers.

> Violent tempests marked this year in America, and an unusual swell of the Severn in England. Earthquakes happened in England, Jamaica, Peru, Leghorn, Rome, Sicily and Lap-

At Beauvais, 50 miles from Paris, broke out pestilential disease, called la Suete, resembling the sweat sickness, terminating fatally in

In 1759 appeared two or three comets; and in November a most tremendous eruption of Vesuvius. In August was an earthquake at Borland the cold was less severe.

The year 1759 was memorable for violent earthquakes, in Syria. Buildings were demolfelt in South-America, and a small city near Li- ished and Damascus was buried in ruins. The shocks were repeated for many weeks. In No-Violent earth. vember, Truxillo in Peru was swallowed up by means of an earthquake. It will be observed that this happened in the month, when Vesuvius was in eruption. These great phenomena announced a general and severe pestilence, and the The comet of 1609 produced a most remark- effects of the principles of the disease were soon ble tempest, with a swell of the ocean, that did felt over Europe, Asia and America. Annual incredible damage in England. In the latter Register, 1761. 96 and passim. The earthpart of winter, the tempest brought in a flood quakes in Syria were preceded by drouth and

In 1759 the plague began to appear in Cyprus rapidity, that left no time for the people to save and at Acre and Latakia on the Syrian coast. their effects, and many lives were lost. The In Copenhagen raged small-pox with great mor-

1759. 88. In Autumn an unusual tempest and ful responsibility. But how can he fail of fer- swelled in numbers, and the excitement was tide at Nova Scotia.

the heat and drouth exceeded what was ever is purely vocal. Another hymn is sung- spectators, taking no part in the disturbance. before known. From June to September 22d Grace, tis a charming sound, after the readforest trees appeared as if scorched.

The winter following was equally remarkable for severity, both in Europe and America. The Thames was a common highway for carriages, and the poor perished in the streets of London.

vember and continued till about the 20th of want a blessing this morning.' His opening artillery is kept, and procuring a cannon, heavi-March. These extraordinary phenomena were comment was, 'In David's time there was but ly loaded it with every description of deadly followed by an eruption of Etna in 1763, of three one tabernacle.' But nowmonths continuance.

In the extremely hot summer of 1772, the bilious plague prevailed in Philadelphia. The same disease swept away most of the troops in the expedition to Havanna. The plague raged in Constantinople and in Syria; while the yellow fever spread mortally in Bengal.

Spurgeon, the Modern Whitefield.

American visitors to London seem generally to catch the feeling of desire to hear the young pulpit orator of that city, and their letters are filled with the impressions made upon their minds by his sermons. The bold and manly enunciation of the doctrines of Calvanism by him, seems to puzzle them more than all things else. How that should be popular is a puzzle to most of them. A correspondent of the Southern Christian Advocate speaks of him:

" I have reached London and heard Mr Spurgeon. These two facts are mentioned together, not as a necessary sequence, the one to the other, nor even as an indispensable attendant, one upon the other, but as, at the least, a very desirable one. Arriving late last (Saturday) evening, the necessary instructions were eagerly sought to enable me to pilot my way to the Surrey Gardens, wherein stands a splendid Music Hall, capable of holding ten thousand persons. Being too late to secure a ticket the day previous, you must make an early start so as to be near the entrance when it is opened to the unticketed crowd. As far back from the Gardens as London Bridge, a steady current of people, generally grave, serious in demeanor, gives you assurance that you are on the right road. As you near the Gardens, it becomes a stream of people, and as they approach the place, the attraction seems to get stronger, and they start in a trot, then in a run-young men and young women, old men and old women, boys and girls, are seen now in a very fast walk or in a run, all bending in one direction. Here is a gate; a policeman cries 'Tickets here'-you ville, Ky., on the 14th ult.: press up; 'Where is your ticket?' 'Have none, but 1 am all the way from America; let me is filled to its utmost capacity; in all the vacant to be entitled to but little, if any, credit. spaces, hundreds stand patiently.

and a general taking off hats. The preacher is making his way towards the pulpit. A young man-only twenty-two-with a pale but full face, benignant, yet serious, enters and bows down over the Bible in prayer. Everything is upon the negroes who they conceived were imsilent as the grave. He rises from his knees, properly acquitted. Arriving in front of the and thousands of hymn-books over the vast jail, they were met at the gate by the Chief of assembly are opened. ' Let us sing the thirtieth Police and a body of his men, who resisted their hymn of the Watts Collection.' Come ye that attempt to enter. Foiled in their efforts, the ex-

in February, at Boston and Portsmouth, Regis. grace to aid the speaker in his position of fear- attack. By nightfall, the multitude had greatly the great and calamitous events of nations were vor after the singing of that beautiful hymn by manifestly increasing. The majority of the per-In 1762 appeared a comet, and in America ten thousand persons, for all sing and the music sons present, however, appeared to be merely there was scarcely a drop of rain, almost all ing of the lesson, the speaker makes a few sim- nature, and the indignation of the people was springs were exhausted, and the distress occa- ple and, on the whole, appropriate comments; naturally heightened. Finally a desperate onsioned by the want of water was extreme. The but listen to the voice, and observe the well- slaught was made, the prison fence was broken, chosen gesture. His voice fills the house, and and the large crowd rushed to the door. Severthough you are seated near the furthest end of al shots were fired, while the force within rethe Hall, every word is distinctly heard. His turned by the discharge of blank cartridges. prayers and his comments indicate his general This firm resistance further maddened the alstyle of speech. His sentences are short and ready infuriated mob. A party of men and boys In America the snow fell on the 8th of No. simple. His prayer opened thus: 'O! Lord we forced an entrance into the building where the

" Everywhere may grace be found,

And every spot of earth is consecrated ground." " For where two or three are met together," etc. You are now not only satisfied that you will hear the sermon but also the text. It is the eighth verse of the hundredth and sixth Psalm, Nevertheless, he saved them for his name's sake.' He proceeds announcing the divisions saved; thirdly, why are they saved; fourthly, what difficulty is understood as removed in the word 'nevertheless.' His discourse is as simple as may be; but throughout is the same silvery voice, and the same striking action. He gestures chiefly with the left hand, the hand closed, all but his forefinger. Generally he passes his right hand under his left arm; keeping it there while using the left. While he speaks, not a breath is heard; and at the close of every division, the audience cough or re-adjust themselves in their seats, or as they may otherwise place themselves at ease before he recommences. He is bold in his enumeration and denunciation of sin; holds up the cross throughout, and but for a sprinkling of Calvinism, this would have been an unexceptionable gospel sermon to the most earnest and simple-hearted Methodist. As he closes he cries Let us send up one glad, hearty note of praise to our God.' 'Praise God, from whom all blessings flow.' All sing, and you leave the house with a thankful and improved heart. Mr. Spurgeon is a remarkable instance of the power of voice and action. His sermons in composition, are surpassed by several hundred ministers, every Sabbath, in the very city in which he preaches; but while many of them fail to get a tolerable congregation, no house can be found large enough to accommodate his audiences."

The Louisville Tragedy.

We take from the Louisville Journal the annexed account of the hanging and attempted burning of three negroes, by a mob, in Louis-

"Yesterday afternoon the arguments of counsel were concluded in the case of the negroes pass ?' ' Pass on sir !' You fall into the current charged with the murder of the Joyce family, that flows on in increasing volume, towards the in this county, several months ago. Judge reception rooms of the Hall. Though an hour Bullock then charged the jury, who retired, has to pass before service begins, the lower floor and in a short time returned with a verdict is filled, the dress circle is densely crowded; so of " Not guilty." It would have been impossibetake yourself to the second gallery, and feel ble, we are told by lawyers, to render a differgrateful that you get a front seat. All has the ent verdict, considering the nature of the testibustling air of a concert room. No one takes mony introduced by the prosecution, which conhis hat off, and the buzz of hundreds of voices sisted mainly of the statements of one of the nemakes it difficult for you to feel that you have groes implicated in the crime. Besides, Judge come for the purpose of worship. But the Hall Bullock in his charge declared this evidence

Immediately after the rendition of the verdict, " Now you see towards the stage a movement the greater portion of the persons in the court room left and proceeded towards the jail, where the accused were confined. The crowd was somewhat excited, and manifested a desire to satisfy themselves with executing summary vengeance

Appeals were made of a highly inflammatory missiles. This was planted within a few feet of the prison door, which was already battered down, and the windows broken in. Threats were made to discharge the cannon into the small antechamber where Mr. Thomas, the jailor, and his deputies, Mayor Pilcher, and about twenty policemen, were stationed.

Further resistance would have been utterly futile, and at the imminent peril of the life of first, who saves them; secondly, who is it that is every one of the gentlemen who were attempting to defend the prison. It would also have resulted in demolishing the prison defenses and safeguards, and freed more than fifty prisoners. Under these circumstances the officials in charge found themselves forced to the painful measure of delivering up the negroes. These officers had during the evening conducted themselves with much manliness, and for two hours before dark had successfully kept at bay the attacking mob. Had the crowd been dispersed when it first assembled and engaged in disorderly proceedings, the terrible tragedy that ensued could have been

> Three of the prisoners being delivered up, a razor was given to the fourth in the jail, (Jack, the property of Mr. Samuels, of Bullitt country,) and he cut his throat, severing the jugular vein and wind pipe, and producing instant death. The wound was of the most horrible character, and a more ghastly spectacle was scarcely ever witnessed than the dead body when it was brought to the yard and exposed to the view of the crowd. Ropes were obtained, and the other blacks marched off to the Court House Square. At the west end, George, the slave of Mr Samuels, was hung upon a tree, amid the hootings and execrations of the multitude. The other two were then marched through the square, and near fifth street were likewise executed. One of them, the slave of Mr. Brown, protested his innocence, and pleaded piteously to be released. His agony of mind and sufferings were very intense. Mr. Pendleton's Bill, the one who was the State's evidence in the case, but the last one executed. We understand that he and one of the others confessed their guilt.

Fires were kindled under the suspended bodies, but they were not consumed. Large numbers of persons lingered about the scene of this awful tragedy until a later hour, and it was the universal topic of conversation. The excitement in some degree subsided, and the turbulence gave way to a feeling of silent horror at the terrible scenes that were witnessed. The rioters themselves, having wreaked their venawe-stricken than exultant.

Interesting History of Comets.

As the eighteenth day of June is rapidly approaching, when we are told by the French and German astronomers that a comet will come in contact with the earth, and either displace it from its orbit or consume it with fire, we have collected from such works on astronomy as are within our reach the following observations upon comets, which at this time, when two comets are visible, may not be uninteresting to our readers. The wonderful characteristic which marks the flight of comets through space-their love the Lord, is spoken in a clear, full, silvery cited crowd retired, and until night were gather- singular form and terrific appearance—rendered voice, and you have heard the voice of the 'Mo- ed in the vicinity, but made no further demon- these bodies, in the early ages, objects of terror dern Whitefield,' as he is now termed. His prayer strations. In the meantime, the police force was and dread. Superstition regarded these wonderis fervent, simple, humble. He prays most pow-erfully for the ungodly, and most touchingly for defense of the jail, in view of a contemplated as omens of war, pestilence and famine. All

ascribed to their appearance; but at the present enlightened period, the appearance of a comet is no more a prodigy, and has no more influence upon the fate of men or nations, than the appearance of the moon. As far as observation has gone they are subject to the same laws as the planets revolving about the sun's orbit or path, with this difference, that their orbits are more eccentric, or differ much more from circles than that of the planets; and thus, while they approach much nearer to the sun, they recede correspondingly further from it.

The following are among the most remarka-

ble of which we have any account-At the time of the birth of Mithridates, 130 years before Christ, we have an account of a comet whose magnitude must have been far beyond anything subsequently seen, as its splendor is said to have surpassed that of the sun. In the year 248, 324 and 399 of the Christian era, remarkable comets are recorded to have appeared; and in the year 1006 one is described as presenting a frightful aspect, exhibiting an enormous curved tail, in the form of a scythe. The appearance of the comet of 1456 spread consternation throughout Europe. The same comet returned again in 1531 and 1607; and it is recorded that, in 1680, a wonderful comet appeared, which, by its splendor and swiftness, excited the deepest interest throughout the world. Newton examined this remarkable comet with great attention, and was led, by the general laws of the motion of bodies in free space, as well as by his own particular observation, to conclude that the orbits of comets must, like those of the planets, be ellipses, having the sun in one focus, but far more eccentric, and having their aphelions, or greatest distance from the sun, far remote in the regions of space. The idea thus thrown out by Newton, as also the observations upon comets made by Tycho Brahe, were taken by Dr. Halley, who collated the observations which had been made touching the appearance and aspect of comets from the primitive ages down to his own time, and found that, with but few exceptions, they had passed within less than the earth's shortest distance from the sun, some of them within less than one-third of it, and others about one-half. He examined with much care the comet of 1682, and discovered a wonderful resemblance between it and the comets of 1456, 153I and 1607. The time of the appearance of the comets had been at nearly regular intervals, the average period being between 75 and 76 years. Their distance from the sun when in perihelion varied but little from each other. The inclinations of their orbits to that of the earth had also been nearly the same-between 17 and 18 degrees; their motions had all been retrograde. Putting these together, Dr. Bailey came to the conclusion that the comets of 1456, 1531, 1607 and 1682 were re-appearances of one and the same comet. The variation in the time of its revolution around the sun having been something like fifteen months, was accounted for by him upon the supposition that the form of its orbit had been altered by the attraction of the remote planets Jupiter and Saturn, and passed near them; and he thereupon predicted that its next appearance would be in the year 1756 or 1758; and its actual reappearance in the beginning of 1759, according to this prediction, established the fact decisively, that they were regular permanent bodies, obeying the general laws of matter. The only difficulty which remained in arriving at a greater degree of accuracy in calculating the return of comets was on account of the disturbance to which they are exposed from the other bodies of the solar system. This was overcome in a good measure, after the death of Dr. Halley, by the calculations of D'Alembert, Encke and Clairault, in regard to the length of time this comet would be retarded by the attraction of Jupiter. The latter Professor (Clairault.) read his investigations upon this point to the Academy of Science in November, 1758; and in little more than a month afterwards Halley's comet made its appearance, and it reached its perihelion on the 13th March, 1759-being thirty days earlier than he had calculated. Subsequent calculations enabled him to reduce the

error to nineteen days. The perihelion passage of the same comet on its return in 1835, was predicted within nine days of its actual occurrence-a most astonishing approximation to truth, when it is remembered that this body, far as it penetrates into space, never, even at the remotest point of its orbit, escapes from the sensible influence of the planet Jupiter.

Besides the comet of 1759, of which there have been five authenticated returns, there are several others of which a return may be traced at long intervals. One of these passed its perihelion at about 8 o'clock on the morning of 6th of July, 1264; and again at a little past 8 o'clock on the evening of the 21st of April, 1556. Thus its period is about 292 years. Another appeared in 1552, and again in 1661, having thus a period of about 129 years. The return of that comet should have been in 1790. In that year three comets made their appearance, but neither of them resembled the one of

While the periods of most of the comets examined are comparatively short, those of others have been ascertained to extend to many thousand years. The great comet of 1811 remained visible upwards of two months, and was considered one of the most brilliant of modern times. After a careful investigation M. Argelander fixes its periods of revolution at 2,888 years. The periodic time of the return of the comet of 1807 was fixed by Betsel at 1,548 years.

A comet, denominated Encke's comet, appeared in 1818, and Encke's observations upon it enabled him to identify it with that described by Messieurs Michaier and Messien in 1786; also, with the comet discovered in 1795 by Miss Herschel, and the one of 1805.

Encke predicted its re-appearance in 1822, and his prediction was realized by its being discovered on the 2d of June of that year by Thos. Brislure; and its return was noticed again in 1825 and 1828, and attracted much attention from the astronomers of that day.

Another comet was discovered by Beila on the 27th of February, 1826, which revolves around the sun in about six years and seventenths. Its return in 1846 attracted a good deal of attention, on account of its having been discovered by Lieut. Maury, of the Washington Observatory, that what had hitherto appeared as a single body was actually composed of two distinct and separate comets. In the same year one of the comets which is now visible was supposed to be identical with the third comet of 1846, discovered by Brorsen, and which is now the second which has made its appearance this year; its return perihelion is calculated to be on the 25th June next-and as the first one is now in Aunges, and receding from the sun, the second (or Brorsen's comet) is in Porseus, and is now visible in the north western part of the heavens, and will be during the whole of May.



The Advent Gerald.

BOSTON, JUNE 6, 1857.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

20. THE NOBLEMAN.

" And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to rule over us. And it came to

pass, that when he was returned, having received "MILLENARIANISM AND SPIRITUALISM." be 'preached as a witness unto all nations,' it the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant; because thou hast been faithful, in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities. And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin : for 1 feared thee, because thou art an austere man; thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest I was an austere man, taking up that I laid not down, and reaping that I did not sow : wherefore then gavest not thou my money into the bank, that at my coming 1 might have required mine own with usury? And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me."-Luke 19:11-27.

This parable has a resemblance to that of the talents, in Matt. 25:14-28; but it was spoken on a different occasion, and for an additional object That was spoken after Christ had gone from the temple for the last time, and to inculcate faithfulness in his service; but this was spoken, before his final rejection of the Jews, when he was on his way to Jerusalem; and, besides inculcating faithfulness during his absence from the earth, it was to correct the impression of the disciples that the kingdom of God would be set up on his entrance into Jerusalem. The points of analogy are,

1. The nobleman ;-corresponding to Christ.

2. His going into a far country, to receive a kingdom and to return,-corresponding with the Saviour's ascension to the Father, his being there recognized as the rightful King of this earth, and his return to it when (2 Thess. 1:7,8.) "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" and (Acts 3:21,) "Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began."

3. The ten servants ; -corresponding to his disciples and their successors in the apostolic office.

4. The talents entrusted to them ;-corresponding to the interests of Christ's cause which he entrusts to the keeping of his ministers, with the injunction to advance them according to the best of their ability until he shall again return to attend to them in person.

5. The dissatisfaction of the citizens and their message of remonstrance against the nobleman's being invested with the kingdom ;-corresponding to Christ's rejection by the majority of the inhabitants of this world, and their refusal to submit to his requirements.

6. The nobleman's return as King, and reckoning with his servants ;-corresponding to Christ's second coming in regal power and his judgment (2 Tim. 4: 1,) of "the quick and the dead at his appearing and kingdom."

7. The responses made by those entrusted with talents, and the judgment awarded them ;-corresponding to the success attending the various efforts of the Lord's ministers, and their reward if found faithful, or loss if proved to be indifferent to the cause committed to their keeping. And

8. The destruction of the nobleman's enemies : -corresponding to the destruction of the wicked at the end of this world, when (Matt. 13:41-43.) "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him

The doctrine of the parable is that all Christians are to be untiring in their efforts to advance the interests of the Redeemer's kingdom, until his actual return ; that merely doing nothing, will be punished as well as actual rebellion against him ; that results will follow corresponding to the efforts made, and the interests entrusted; and that at the second advent, all the enemies of the Saviour's kingdom will be banished from the earth.

N. E. says farther : 3) to notique ball rathe to "5. They differ as to the Resurrection and the Day of Judgment.

"Spiritualists believe that the day of judgment, s the day after probation is ended; a day of trial,-of passing sentence, and of meting out rewards and punishments; and that this day is imnediately preceded by the general resurrection, when 'all that are in the graves shall hear the voice of the Son of God and shall come forth,' to e arraigned at the divine tribunal, and render up an account for the deeds done here in the body, and have assigned them states of happiness os misry according to their characters. Hence the day f judgment in their view is post millennium, and not only post millennium, but subsequent to the post millennium apostacy, as described in the wentieth chapter of the book of Revelation.

" Millenarians, on the contrary, make the day of judgment pre-millennian. That day, denominated 'the day of the Lord,' 'the great day of God,' the great day of final retribution,' and the like, they believe to be the day when Christ comes to set up his kingdom in the world ;-that 'it is not strictly and exclusively a short season of judicial investigations or trial, but is itself a dispensation running through centuries, and commencing and embracing the whole millennial reign of Christ and his saints;' that then ' the church will be judged, faithful Christians approved and rewarded, and unfaithful ones rejected, and perish in the overthrow of the man of sin and his adherents, and in the destruction of the anti-christian nations.' And as to the Resurrection, they hold to two resurrections;—the first, 'a literal resurrection of the bodies of all devoted saints of all previous ages, to live again, in the body on the earth during the millenial period; and the second, ' the living again of the rest of the dead,' after the thousand years are ended.' "

Yes, Millenarians believe that in symbolic magery, John saw, at the commencement of the millennium, "an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be falfilled : and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand vears," H. dom a gd . 200

"The final conflagration spoken of in 2 Peter 3 chapter they likewise consider to be pre-millennial,-confining this conflagration to the seat of the Beast, the mystic Babylon, or limiting it to the combustion of the earth and its atmosphere."

Yes, they believe this conflagration to be pre-millennial, for it is the earth subsequent to that, "wherein dwelleth righteousness," according to the declaration of Peter : but not all millenarians limit this conflagration to the seat of the beast--the view of the majority, and of all Adventists, being that the entire earth is subjected to those purgatiorial fires.

" And so the Transformation of the Saints and their rapture into the clouds to meet the Lord in the air, they also regard as pre-millennial, being connected with the Advent, the Conflagration and Judgment, and immediately succeeding the resurrection of the buried saints at the commencement of the thousand years," and oder morning and o

Yes; for what else can synchronize with the Jesus ? producted or belief

N. E. continues :

"The conversion of the world to Christ, they believe is an event which will not take place until his 2d coming. Till then, though the gospel is to are those who receive and trust in Christ; and

will prove ' a savor of death unto death, rather than life unto life,' to most who hear it, and mankind will go on from bad to worse, until the personal presence of the Savior is manifested, and his miraculous agency exerted."

Yes, they hold that the world will not be converted till then ; but Adventists claim that it will not then be converted-the number of Christ's elect being then accomplished, there having been by that epoch a great multitude saved from every nation and clime, and from every age, -a number adapted to the capacity of the entire earth .- so that nothing more will then be needed, but to restore the earth to its original Edenic state, destroy the works and subjects of Satan, raise the righteous dead, immortalize the living, and give the restored earth to them in everlasting possession. N. E. says :

"The remaining point of difference, respects the New Heavens and the New Earth, depicted by the Apostle John in the 22d of the chapter of the

Apocalypse.

"This is interpreted by the Millennarians as synonymous with the millennium; it is the condition of the glorified during this period; ' the New Jerusalem which descends down from God out of heaven' being the city where they dwell for a 1000 vears and within which God is during this season to be visibly present. ' Here in Jerusalem,' they say, ' will be established the Theocracy in more than its pristine glory, with its temples rebuilt, and rites of worship adapted to the dispensation in which Jerusalem and the Jewish nation are to stand pre-eminent among the nations; and the Theocracy be made the channel of Heavenly influence for the happiness of the world.'

"Spiritualists, however, while they give no determinate locality to these new heavens and this new earth, regard them as an abode adapted to the condition of the righteous,-their abode not merely for a 1000 years but forever,-their everlasting home,-the heavenly kingdom,-where ' they will enjoy without a cloud and without a tear, all that is beautiful in the friendship of God the Father, of the Ascended Redeemer, of the Sacred Spirit ; all that is blessed in the goodly fellowship of the angels, of the apostles, of the prophets, and all that is rapturous in the reunion of those that were loved on the earth.' "

Adventists, also, regard this new heaven and new earth, as the eternal home of the righteous. On this point they agree with the view given as held by Spiritualists,-except that they believe them to be the present heavens and earth regenerated by fire, as predicted by Peter.

N. E. again says .-

" The Millenarians claim that no other belief than theirs, obtained in the Christian Church of Christ; while the belief of the Spritualist is of very recent origin, and received no countenance from the Reformers, the Fathers, the Apostles, Christ himself, or the Prophets before him: that it was not excogitated till after the introduction of the Platonic philosophy from the schools of Alexandria, by Origen, and the rise of the spiritual interpreters.

"Such, briefly are the most prominent points of difference between Millenarians and Spiritualists, in their articles of faith, as avowed by their respective advocates. From which it plainly appears, that while both believe and teach great general facts, they largely differ as to the import of these facts, and the time, order, and manner of their occurrence."

The foregoing is the statement which N. E. gives of the points of difference between the two systems, say now, that we have no fault to find. And then he gives his reason for adopting the spiritual view, which we gave, and to which we replied, under the heading that "It is not a question of power," in the Herald of April 25th, and which concluded his

NOTES AND QUERIES,

ON THE SONS OF GOD, IN GEN. 6:2. "I desire to know your opinions as to who the sons of God are, spoken of in Gen 6:2-"

Ans .- "The sons of God," under the old disliving and reigning with Christ 1000 years, of pensation, must be the same as the sons of God those who have been beheaded for the witness of under the new. When Christ came, "as many as received Him, to them gave He power to become the sons of God, even to them which believe on His name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12,13. Thus the sons of God now

were those who looked forward to a deliverer to come, in distinction from the impenitent, who were simply the children of men-their hopes and expectations being limited to the present world .-The sons of God were the Lord's party, who should not have intermarried with the daughters of the impenitent around them; but by so doing their children became apostates, as in the case of the children of Israel in later times, so that a flood was needed to wash the earth from their defile-

ON THE DESTINY OF THE EARTH.

"We have reason to believe that God will not destroy the human race until it has fully subdued and replenished the earth. But the globe could sustain a population several times as great as it is now; therefore, we have no reason to suppose that under the government of a being of Infinite Wisdom, what we may call a straggling body is to terminate its history. The election and railroad riots have done us more injury in the last year than any comet is likely to do in the next thousand.

HENRY M. HARMAN."

" Baltimore, May 9th, 1857."

Ans .- The above is copied from the Baltimore American, and would be sound reasoning were the present condition of the earth to be its final state. For if this was only designed as a nursery to furnish beings for another world, there would be no reason why it should not continue so long as it should subserve that purpose. And therefore until it should become too populous for man to live upon it, or morally too corrupt for men to be prepared for a better world in it, its continuance might be expected. But when we consider that the earth is not now in the condition that it was in when the command was given to replenish it, that man was then deathless and not liable to removal from the earth, and that it is again to be restored from its lapsed condition, then we can understand how it is necessary for the earth to remain as it is only long enough for the development of redeemed ones in number adapted to the earth in its regenerated condition; and these are to be found, not in the number of those now living, but in the number of those who shall be raised from the dead, or changed from mortality to immortality at Christ's appearing. So that the earth's not being now fully populated, is no more argument against the nearness of its final change than the same state of things before the deluge was an argument against the proximity of the flood.

ON ABRAM'S KNOWLEDGE OF THE NAME YAHVEH.

"How can be reconciled the seeming contradic-tion between Ex. 6:3 where God affirms that by his name Jehovan he was not known to Abraham, Isaac, and Jacob, and the fact that we find them frequently recognizing Him by that name?

Many persons have stumbled over this seeming contradiction, which is easily explainable. The Hebrew of the verb " was known," is the same that occurs in all the following passages :

"The dead know not anything." Eccl. 9:5
"The lad knew not anything." 1 Sam. 20:39.

"They went in their simplicity, and they knew not any thing." 2 Sam. 15:11.

"They know not the light." Job. 24:16.

"She is simple and knoweth nothing." Prov. 9

"He hath not seen the sun nor known anything." Eccl. 6:5.

"He knew not ought he had, save the bread which he did eat." Gen. 9:9. i. e. he did not interest himself about his possessions, or look after them, entrusting all to Joseph.

The difficulty which any one may have with this use of the word is not so much in its use as it is in the want of that kind of knowledge which the word

The following criticism of Mr. McWhorter fully meets the question. He says :

"The first rudiments of a knowledge of any foreign tongue, however, ought to be sufficient to suggest the explanation of this entirely superficial ference confirmed these nominations, and decided

"In translating from one language into another, everything of course depends upon accuracy in the words chosen to represent the sense of the orig-

"Thus, in almost any foreign language, a verb lowing address:having the sense of ' to comprehend,' ' to understand,' may often be translated by the English verb ' to know.' In very many instances however

"The case under consideration is an instance of tion merely. The objection disappears at once upon reference to the original. The verb there used means 'to comprehend,' 'to understand,' and ing on our future prosperity.

therefore, the sons of God in the time of Adam, is very inaccurately and inadequately rendered by 'to know.' Literally it reads: 'And by my name Yahveh, was I not comprehended, or understood by them.' It properly conveys the meaning to see with the mind,' to understand by means of explanatory circumstances.' As in the return of the Dove to the Ark with an olive-leaf, then Noah knew that the waters were abated; and in the sacrifice of Manoah, when the Angel of the Lord scended in the flame and returned not, then Manoah 'knew' he was an Angel of the Lord.

"An instance by which the sense of this word may be tested, occurs, in Isaiah 6:9. Seeing they shall see and shall not perceive,' that is, 'understand," comprehend." The word here correcty rendered 'perceive, is precisely the one, which in the case under consideration, onr Translators have given as know.

"The relative difference between 'seeing' and perceiving 'corresponds exactly to that between knowing' and 'comprehending,' as will appear by substituting in the above example the latter forms of expression, thus ' knowing they shall know but shall not comprehend.'

"This simple explanation of an apparently direct contradiction in the narrative, may suggest a solvent for similar cases throughout the sacred

"To a mind in any degree aware of the difficulty of rendering with perfect accuracy an expression of one language, by words taken from another, it would seem almost a miracle if such apparent inconsistencies did not sometimes occur in the course of the translation of a long narrative .-When we add to this the consideration of the fact that the Hebrew was but imperfectly understood in the time of our Translators, we have elements for a vindication of cases of difficulty, which, in any particular instance, ought to be enough to hold a scholarly mind in suspense, till the case has at least been subjected to the test of reference to the original."

The foregoing solution of the difficulty entirely relieves the passage from any necessary conflict with the fact that the patriarchs did address God by the name Jehovah, or Yahveh, and that He did announce himself to them by that name.

Jesus said to the Jews, " ye know not the Scriptures." With the same use of language Paul said "I determined not to know anything among you, save Jesus Christ and Him crucified." 1 Cor. 2:2 i. e. he did not interest himself in any other question. And the Saviour will say to those whom He will refuse to acknowledge as his disciples " I never knew you."

GENERAL CONFERENCE.

The religious services of this Conference commenced on Monday Evening, May 25. An inter-esting sermon was given by Elder I. H. Shipman, of Sugar Hill, N. H., from Rev. 22:14, " Blessed are they that keep his commandments, that they may have a right to the tree of life and enter through the gates into the city."

There was a respectable audience, and the season was one of refreshment and edification.

THE 18TH ANNUAL CONFERENCE.

Pursuant to the call, this body convened at the Chapel corner of Hudson and Kneeland streets, in this city, Tuesday, May 26th, at 9 A. M. 1t was opened by singing the 808th hymn in the New

Brethren in Christ, and well beloved."

After singing, Elder Thos. Smith was requested to invoke the Divine blessing.

The following ministers were appointed a committee to nominate permanent officers: J Litch of Philadelphia, J. V. Himes, of Boston, and L. Oster, of Providence. The officers acting pro tem. of Worcester, and O. R. Fassett, of Boston.

The nominating committee reported J. V. Himes for President; Philo Hawkes for Vice President; and for Secetaries, John Pearson jr. of Newburyport, and F. Gunner, of New York. The Conthat the President should pronounce the opening

ADDRESS OF THE PRESIDENT.

The President, on taking the chair, read the fol-

Beloved Brethren :- We are once more a bled in general conference, for the purpose of consulting on the best interests of the cause. It is the verb ' to know' would not give the sense of the very important in this time of our history to have correct understanding of our position and work, "The case under consideration is an instance of the folly of building an objection upon a *transla- to the interests of the cause we represent.

You will permit me to address you at this time on several important questions, which have a bear1. Our distinctive and special work.

We have in the Providence of God, been called to a special work, viz., to proclaim the personal return of the Lord Jesus Christ from heaven : and the establishment of his everlasting kingdom to call the attention of the church and world to the prophetic word; the promises of God to his church, and his threatenings to the impenitent; and thus to endeaver to make ready a people, prepared for the coming of our Lord and Master.

To doubt our call and separation to this work, would be to question our Christian experience as it is, and acknowledge that we have been led by another than the Holy Spirit; also that these years of labor and toil unprecedented in this age, have positions as may subserve the cause in future. been spent in a useless cause; and to little good to any, much less to the glory of God. We are not prepared for such a confession, for we believe it would be dishonorable to God, and his truth, while it would be doing violence to our own judg-

The practical influence of the doctrine of Christ's Advent has been most salutary on ourselves : giving us far more clear and enlarged views of the character, person, and offices of Christ, the blessed atonement and plan of redemption in respect to our fallen and lost race, and their forfeited inheritance; increasing our desire for holiness of life, and devotion to the spiritual interests of the church, and the salvation of perishing men. It has indeed quickened us to the more faithful discharge of Christian duties, and the consecration of all to God. Furthermore, we have seen that when our churches and brethren, though amid " much tribulation," have continued in the faith, with hope and love, they have "grown in grace and in the knowledge of our Lord Jesus Christ," as well as in capacity to do good, in all departments of Christian duty and responsibility. On the other hand, where there has been an apostacy from the faith, with lukewarmness, and indifference : zeal. holiness, and knowledge, with every Christian grace have died, and in too many instances, every evil work has followed. This is true both individually and collectively. To maintain our spirituality therefore, as well as our Christian integrity, zeal, and faithfulness, we must maintain our position and work, as in years past.

The influence of these doctrines, when published, as held by us, has awakened an equal interest in the minds of others. They have been stirred up to the investigation of the word of God, as never before, by prayer and study, which has resulted in the embracing of our leading views, and in some instances, their faithful proclamation.

How much has been done through our instrumentality, by our ministry, and membership, by preaching, and the press, eternity alone will unfold. Still, we are sensible that thousands have been enlightened, in all branches of the Christian church, and to thousands more, who were without God and hope in the world, it has proved the means of salvation.

This influence has been the result of our existence as a distinct body of Christians. By this distinct position we have been free, and untrammeled by other influences, which in other churches would have been abridged, if not entirely paralysed, and we and our cause would have been lost ere this in the various religious organizations. There is, therefore, a moral necessity for us to maintain our position and identity to the end, wherein the providence of God called us, from the beginning.

11. A more perfect organization is now required.

Though thus united, and as a distinct body engaged in a specific work, yet we have from the beginning lacked that proper organization which should have characterised a people holding such important and essential truths. This defect was not so much felt when we were amid the excitement but when the strong sympa thies among ourselves, and the outward pressure from our opponents passed away, we not only felt the need of a healthy Scriptural organization, but an absolute necessity for it. No period of our history has so urgently demanded union and organization as the present. At this juncture and without further delay we should organise ourselves perfectly that we may labor successfully, and continue in our work to the end. Believers in the speedy Advent of our Lord and Savior, in the length and breadth of the land, who feel an interest in this cause, and make it paramount to all others, should be regarded as the body. From such persons, existing in any locality, of a smaller or larger number, a delegate could be sent to the general conference, to take part in all that pertains to a general supervision and oversight of the Advent cause, in all its business departments. The time may soon come, when we shall be united in the appointment of a committee, or board, who may perform the wishes of the body in looking over its general interests, and promoting the prosperity of the

cause. Too much has rested on the shoulders of a few, who have felt the interests of the cause at heart, and have labored untiringly and zealously, and have even overtaxed body and mind in the work. Let brethren therefore, arise and help to bear these bardens by taking upon themselves the responsibilities and labors incident to the carrying forward of this enterprise. In so doing, we shall be better able, if united, to sustain and advance the cause of truth. By such a course our position will become more distinctive before the world; and we shall be far more efficient, then if it is regarded as an individual enterprise. The talents and experience of early laborers can be still retained in such

I do not recommend the form, or manner, in which this work should be done, but leave that to the wisdom of the body, with which I have always acted in harmony, from the beginning.

111. A new era in our affairs. The present indications among us, and especially among the taithful and true-hearted, show a new era in the history of our affairs. There is a new manifestation of interest in respect to missionary effort; and if a permanent and reliable missionary organization were formed to carry forward this work, many would contribute of their means to a fund to spread the Advent truths, by the living preacher, books and tracts. To such a society legacies and donations might be made, and some have expressed a desire to do so, in furtherance of the cause.

There is an increased interest, also, to sustain Advent Churches, by building convenient chapels, and to raise up others. That a faithful ministry may be properly supported, and encouraged; and that pious young men may be placed under a course of suitable instruction, preparatory to entering the ministry.

A new and increased interest is manifest respecting Sabbath Schools, those nurseries of piety and the church which promises much good, for the futare upbuilding of our churches, during the time allotted us for work, ere the Great Master come. By this institution we not only bring the lambs into the fold of Christ, but parents and others who attend our schools, into the churches. And finally there seems to be an increased desire to labor for the salvation of perishing men, not simply to enlighten them on the truths of the gospel, but to persuade them to become reconciled to God and save them " from the wrath to come." This work is taking a deep hold an the hearts of our ministry and churches, and we are reaping in some places the fruits of their labors in the ingathering of souls to Christ.

IV. The means of success.

As to the best means of promulgating our faith, using our funds, and bringing into actual service the talent and gifts among us, for the success and good of the Advent cause generally, there has been much solicitude and thought. There are four ways apparently in which we may secure suc-

First. By an efficient ministry. God has ordained this instrumentality to bring men out of the world, and organize them into churches, for himself: " ye are God's husbandry," said Paul to the church at Corinth. Christ himself preached the Gospel, and commissioned men and sent them to preach the Gospel to every creature. This commission was designed for the church in all ages, during which many faithful preachers have been rais. ed up and sent forth to labor in the great moral vineyard of our Lord.

We are in pressing need of men full of faith and the Holy Spirit, who will be willing not only to sacrifice all for the Lord Jesus, but if necessary lay down their lives for him ; who will love the purchase of a Saviour's blood, and seek with all earnestness their reconciliation to God; who will love the church, and care for it in sunshine and sterm : men of sound, stable minds, "apt to teach;" with a rigid mental discipline so as to give them the full and healthy use of all their powers for the prosecution of God's cause ; " men mighty in the Scriptures," and able to " commend themselves to every man's conscience in the sight of God."

We have great need to pray " the Lord of the harvest, to send forth laborers into his harvest." The fields are white for the harvest, but who shall enter in and reap, and gather unto life eternal?

There are some among us amply qualified who are now encumbered by secular duties, and ought to be relieved in their worldly responsibilities so that they might untrammeled enter the gospel field again. There are others called to preach, who with proper aid and encouragement would soon become useful laborers in the vineyard. But how shall we help such ! This is a question of vital interest. The theological schools of the land are unsound on the great question of Christ's personal return and reign. The subject is treated with in-

Continued on page 184.



CORRESPONDENCE.

Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR.

NO VIII.

No one should suppose the writer believes every one he calls on is under obligation to buy a book, nor that he expects every family to whom he applies for lodging is so situated as to make it duty for them " to entertain strangers." It is often otherwise. Yet there is great fault on the part of many, especially with those who profess to be Christians. If I was begging my living, I might find it still worse.

On a tour through W. I called at a house to stop for the night, a neighbor being in, I showed my books, when some discussion arose on the Advent question. Several of my books were condemned unread. At the close of the interview the neighbor concluded to take "Cumming on the Seven churches of Asia," saying to the lady of the house, "There is no Millerism here. Dr. C. is said to be a sound man. His books are much

See how much there is in the title D. D.

Next day, called at a house and found a family who had sent and obtained the Saints' Inheritance. They recommended it in the highest terms, and had obtained much light by it, on the Bible. I sold them Bliss on the Apocalypse, Welcome on Matt. 24th and 25th, and one of Dr. Cumming's. These had learned to love their Bible, and wanted to see its author.

Found the traveling bad : passed through a wealthy district; applied to eight flourishing farmers to put up. "Not convenient," "We never do so," " No," were the replies. The last that refused, told me they always put up folks at the next house. I found it so, and they were kind and pleasant, bill low; did not fight against the idea of the Lord's coming, although not professors

At another time I passed through G., called and offered books at a house where they told me they believed the world must be converted. I talked Bible to them an hour, and then offered to sell them the "Time of the End." The title frightened them, although, being written by a Congrega tionalist-the same denomination to which they belonged-it tamed them somewhat; and they promised to buy it at a future time; but they now thought best to take the Saints' Inheritance, and Treatise on Matt. 24th and 25th. May the Lord render them a blessing. I now passed to a settlement where they had formerly heard something of our hope, and several had embraced it as far as their church relations would admit, without persecution and expulsion. I asked one brother to put me up ; he could not ; sent me to the next,a stately mansion and large barn. He could not do it, but sent me to the next, a much larger house and barn. But no, they did not want strangers; could not do it. I had hoped to stop in this Christian society, and the next day to introduce some good books to them, and distribute some tracts among them : but my hope failed, I drove out of town, calling on several others, but was refused. I at length drove up to a house, and asked for lodgings, was freely admitted, and obtained supper at a late hour. Introduced Christ to them ; they thought well of him, but did not believe that display in us the power of his grace, as in the many served him. The man was well read, candid and thoughtful, and argued to me that Christianity was nearly gone from the world; that the inhabitants were nearly ripe for judgment, and he believed it would soon come. He had seen the stars fall, and fully believed it a fulfilment of heart." He wants our whole hearts. He wants Christ's words (Matt. 24.) All this was argued before he knew anything of me or my faith. He had never heard a sermon on the subject, nor read a book on it, except the Bible; had never profess ed to be a Christian; seemed to think the religion that most of his acquaintances had, made them worse; and he thought best not to imitate them. Surely I could but think he had come nearer the kingdom of heaven than many others, and would go in before them. Only think of this sober, candid sinner's meditations, you half-hearted ones, who " fear the Lord and worship idols." Many sinners will go into hell by seeking to shun your

coming judge to this attentive family without opposition, and was invited to come and preach in their district school house at some future time.

I passed through H., made many calls, sold a few of Welcome's Treatise on Matt. 24th and 25th. At one house the lady looked over my books, and then went into another room and told a man the titles. She wanted a book, picked out the " Daily Life," by Cumming, paid for it and returned, asking the man if he had not heard that Dr. C. fayoured Millerism. She thought she had heard so and if it was true, she did not want to read his books; but it seemed to be a good book. So she kept it. Had she asked me, I should have told her more than she knew about it; but she was trying to keep her thoughts from me.

I passed to B., called on a man, who said he was a Universalist, and did not get anything from the preaching of the churches to instruct him, and he had no interest in hearing their preachers, for they only preached politics, and had but little to do with the Bible. I earnestly declared to him that the Bible did not teach Universalism, and then explained to him how the Bible led me out of that fatal error. "Well," said he, " If you have any book which will convert me out of it I will buy it. I offered him the Bible, but he had that. I then sold him the Treatise on Matt. 24th and 25th, a subject on which he rested all his ideas about the Advent and judgment being in the past.

Called on a Baptist minister, who seemed to have his eyes open to see the present evil state of society, and the signs of the times. He spent an hour to instruct me that Jesus was soon coming to raise his saints and change the living ones, cleanse the earth, set up his kingdom, reign a thousand years, and then raise the wicked and destroy them. I listened with pleasure, and told him my faith. He seemed desirous to make it appear that all these ideas were original with him, but I found he had Miller's writings. 1 also sold him the Saints' Inheritance and Treatise on Matt. 24th and 25th, hoping he would learn more still.

GOD CHASTISETH HIS CHILDREN.

Solomon says, " He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." " Chasten thy son while there is hope, and let not thy soul spare for his crying."

And the rule thus laid down for the guidance of parents in training their children, God observes in the training of his children. Many passages assert this, but one must suffice. Says the apos tle, "Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiless. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousnes unto them which are exercised thereby.'

We learn from the above passage that chastise ment is an evidence of God's love,-that he uses the rod, not for his pleasure, but for our good, and that though the chastening is painful in itself, yet its intended fruits are most salutary.

Are we under the divine chastisement? God. we may be assured, has our interest in vi may be using this means to try our faith, or to case of Job; or we may be clinging to some idol. God has endeavored to draw us from it by the cord of truth, but we have still clung it. He is now trying to whip us from it with the rod of correction. He is thus saying, " My son, give me thy us to be fully cured of the love of earth, and to dwell as it were in the inner circle of his love,to be his fully, uninterruptedly, and forever.

And does not our whole soul sanction the process though it be painful! Are we not aware that our heavenly Father is thus endeavouring to answer our own prayers? We have often said, "Lord, bring me into thy kingdom. O save me in the day of Christ. Gather not my soul with sinners. Number me with thy saints in glory everlasting." Have we not thus prayed earnestly and in faith! And in thus praying we have not ventured to specify the method by which the Lord bad examples. I preached a willing Saviour and should bring us to this blessedness. We have not

flowery beds of ease. We have said " Lord save ened and heard, and he wishes to answer. He is using the needed means. He uses the rod. And shall we say, Lord stay thy hand? O no; but rather must we say, Lord search out my sins till lifted up forever. Destroy even the flesh, if the spirit may be more conformed to Christ, and be saved in the day of his blessed coming.

As soon as God sees it best for us, he will stay his chastening haud; for when the end is answered, the means will cease. And the loving Parent and the subdued child will feel like the Lord and Ephraim as described in the following touching passage;-"I have surely heard Ephraim bemoaning himself thus; Thou hast chastened me, and I was chastened, as a bullock unaccustomed to the yoke : turn thou me, and I shall be turned ; for thou art the Lord my God. Surely after that 1 was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son is he a pleasant child? for since I spake against him, 1 do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord."

No wonder that the Psalmist should say " Bless ed is the man whom thou chastenest. O Lord and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked," or as Paul describes it, "We are chastened of the Lord, that we should not be condemned with the world."

There will I rest and build my hopes, Nor murmur at his rod; He's more than all the world to me, My Saviour and my God.

R. HUTCHINSON.

Christ Crucified

Christian, go stand near the cross of thy Redeemer. Behold the agony of his body and soul! Was there ever sorrow like His sorrow ! Did blood like His ever crimson a cross before? See that sorrow stricken countenance, so full of anxiety and desire! See those drooping eyelids, on which broods death's halo, how expressive are they of the unutterable woe with which His spirit is oppressed! Behold from His temples, His back, His hands, His feet, the streams of blood flow freely down! Draw nearer now. Listen to that fevered, labored breathing ! Hear those tones of anguish-" I thirst "-" My God, My God, why hast thou forsaken me !" He is paler now, and more feeble. See His effort now to breathe at all ! Once more He speaks. It is the last effort of His expiring strength. He commends His spirit into the hands of His Father, and His sufferings are

Canst thou remain unmoved? Nature cannot. The sun in the firmament of heaven puts on robes of mourning, and refuses to shine. The quiet earth becomes distressed, and manifests signs of woe, in awful quakings, and fearful rendings. The sundering veil of the Temple of God speaks of the movements of Divinity. It is not merely a man that dies: it is "the Lord from heaven." It is not merely a hero that dies : it is the "WORD made flesh," which came for man's redemption. It is not merely a good prophet; it is the ATO-NING ONE of GOD. It is "the blood of the Covenant" which is thus shed. This must be believed, in order to salvation. Whose trifles with the blood of the cross-with the sufferings of Jesus the Son of Mary and the Son of God, trifles with his eternal salvation.

EDWIN BURNHAM.

Letter from Daniel Smith.

DEAR BRO. Himes :- Often has my heart been cheered when I have thought of the state of the world as it now is, the turmoil and strife and confusion that agitate it from one end to the other, both politically and morally; yes, and also among all classes of men, in the world we see distress and perplexity are manifest; everything is unsettled and looks uncertain; a feeling of uneasiness is manifest everywhere. We see the moral aspect is no more promising. Iniquity of all kinds abounds, and is rapidly increasing. We see that vice once hidden under cover of darkness, now walks in broad day light unrebuked. Truly says the prophetic word, "perils shall come." Do we not behold its fulfilment; yes, we do; and were it not that the same word teaches us the restitution of all things, and a rest to the saints of God. dark would be the future, but while we read of events that were to precede the ushering in of that glorious day, a heavenly light shows them to be almost

asked him to bring us to the heavenly mansions on | that are faithful and endure to the end, will receive the kingdom promised to the church of God. me in thine own way." And the Lord has heark | Having this assurance we can say, " Let perils thicken around our pathway, if we take heed to the sure word of prophecy, it will be a light to enable us if faithful to see and escape present dangers, and secure an inheritance in that kingdom soon to thou shalt find none. Bring me down, if I may be be established under the whole heaven." We cannot expect rest in this world. "Ye shall have tribulation," and if we would receive a reward, we must endure to the end of the conflict. Abram could not feel at home, even in the promised land, but was looking forward to a city having foundations for his home and rest. May we not look for the same rest? Yes, bless the Lord we may. Multitudes of his posterity, following his example, confessed themselves strangers and pilgrims on the earth, unmindful of the country they left behind, for they sought a better one. And now, living here in the time of the end, where such a flood of light shines on the written word that faith seems almost changed to sight, we can look in the past, and the history of the church, and think of the multitudes who are sleeping in Christ, and to our friends that are numbered with the dead, are coming up to realize their hope,-yes, Abraham will live again to behold the city and to receive his inheritance. Job, who has long been waiting for the last tempest of wrath to be past, will hear the call and be ready to answer. David, too, will awake to tune his harp anew, and praise God. Patriarchs, prophets, apostles, martyrs, all will be there. Shall we be accounted worthy to join that blood-washed company ?

O for grace to endure to the end until our coming King shall appear to gather his elect, and give them the promised rest, is my prayer.

Yours as ever, D. S. Addison, Vt., April 22nd, 1857.

Letter from B. Sheffer.

BRO. HIMES :- The nearness of the personal coming of Christ has been impressed on my mind for some time in the past. The kingdom of our Lord and Saviour Jesus Christ with the glorified state and inheritance promised to his people in the new earth, after its renovation by fire and cleansing from the curse that now rests upon it, with the descent of the holy city, new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, is nigh. "I heard a great voice out of heaven saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away."-Rev. 21: 3, 4, 5

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."-

This world, I believe, is now in its last moments of time, and the Judge of all the earth is about to render to every man as his work shall be. I have arrived to this conclusion, by the fulfilment of the word of God and the signs of the times. Is it right to believe that the true people of God, those who are looking and longing for the Saviour's return, or in other words, will it not be impressed on them that the day of the Lord hasteth greatly; and will not this agree with 2 Peter 1: 19 .-We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

"Seeing then that all these things shall be dissolved, what manner of persons ought ve to be, 1 all holy conversation and godliness." -- 2 Pet. 3:11.

In view of the shortness of time and the approaching dissolution, my beart is grieved within me, to see such coldness and indifference in those who profess to be followers of Christ. But such was to be the state of the church generally in the last days. Our blessed Lord has said, " Because iniquity shall abound, the love of many shall wax cold."-Matt. 24: 15.

" Having the form of godliees, but denying the power thereof; from such turn away."-2 Tim.

Yet I rejoice greatly to know through the Herald that there are some, and a goodly number, who are rejoicing in the blessed hope, so soon to be realized. With those my heart is bound together in love, I long to enjoy their company in that state where the wicked shall cease from troubling and the weary shall be at rest. While we are in this state of probation, may this be the all in the past. We know that we are nearing some port, yes, the port of endless rest; and they

vation through faith which is in Christ Jesus, and they will be lost forever. For God's word teachprepare us to say in that day," Lo, this is our es me that the day is near at hand, when we shall God, we have waited for him and he will save us; be called to answer for the things done in the body. this is the Lord, we have waited for him, we will O that we might be prepared to give up our acbe glad and rejoice in his salvation."-Isa. 25 : 9. counts with joy, and not with grief. Yours in tribulation, B s.

Manitowoc, Wis., April 27,1857.

Letter from Levi Dudley.

DEAR BRO. HIMES:-It seems by what appears in the Herald that you are in need of what is your due in order to sustain the paper. I make some effort to obtain subscribers. I have obtained one ears had been turned to the Whitbyan hypothesis and have the promise of 4 or 5 more. If it was of the millennium, and world's conversion, now in my power to do something for its continuance it should not go down. For one I can recommend near Advent. it as the best paper published in the land, and shall recommend it as such as long as it continues Chaldean, Persian, Macedonian, and Roman to advocate the doctrine it has hitherto advocated, kingdoms, which should successively rule all the and keeps on its undeviating course. I believe if it world, 'till Christ (which is here called the stone) had not been for the course you have pursued in come himself, and destroy the last; and Dan. conducting it, the whole concern would have been scattered to the winds. I believe the Lord has had first or Babylonian, or golden head-because in a hand in this matter from the beginning, and I respect to the other three, it was the best, and have but little fears of its going down, while time yet of itself, was wicked and cruel. The other continues. My dear brethren, you that are in fellowship with the Herald, and its conductors, stand es, but were worse, touching ambition, cruelty, for its defence and support, for I can tell you it and all kinds of vice, showing that the world has a great many enemies, who would be glad to should grow worse and worse, till it was restored have it go down altogether.

The result of the revival in Chateaugay and Burt has been beyond all expectation. The Baptists have already taken into their church 40 members, the Methodists 60 or 70, and probably there are 70 or 80 who have and will, join themselves to the Advent believers, notwithstanding all the slander brought against them by the preachers of the other sects. The Baptist Elder says old Mr. Miller was an honest man, but he preached an error and his followers have gone on from bad to worse until they have got so they think the people are no more than sheep. They die, and that is the last of them. But he preaches the coming of the Lord near. He don't know any reason why he may not come any time.

Rest.

Rest! How sweet that word to the weary pilgrims, while they are travelling through this vale of tears ! How oft they sigh for the rest that remains for the people of God! With what joyful anticipations they look forward to the day when they will be at rest in the kingdom of God. Here in this world we have trials and troubles, afflic tions; but if we are so happy as to get into the kingdom of God, they will be ended for ever; we shall then be, where the wicked will cease from troubling, and the weary are at rest. Here these mortal bodies are subject to pain and death, but when we get into the kingdom of God, death will be swallowed up in victory. How oft we sigh for rest when afflictions deep are on every hand, when earthly friends fail and pass us by; but God will not leave or forsake his children. We shall not always sigh for rest, for the day is fast hastening on, when God will gather his children, never to be separated. How important that we should be found in that day faithfully serving our heavenly Master. Fight on, then, old soldier of the cross ; yet a little longer, and you will be honorably discharged, and receive your eternal reward. Go on. young pilgrim; eternal life is just before you. God is your strength and your shield-what need you fear ? Truly I can say with the poet,

"O when shall I see Jesus, and in his kingdom Partake its rest eternal, its songs triumphant

swell;
When shall I be delivered from this vain world

of sin,
And with my blessed Jesus drink endless pleasures in !"

wean us from this vain world of sin. Here the wicked boast of their happiness and pleasure. But when God calls them to judgment they will be found wanting. What a contrast! Here they have rested securely (seemingly), setting at naught the council of God's people, heeding none of their reproofs, then will their trouble come, and no God to flee too for refuge. Then they will call for rocks and mountains to fall on them, to hide them from the face of God, but he will laugh at their calamity and mock when their fear cometh, then will the saints find rest to their weary souls. O that God's people might put on the whole armor of God, and fight manfally yet a little longer and Thrzan Hill, aged about 60 years. they will receive their reward. O that God would open the eyes of the poor blind sinners, that they

ed word, which is able to make us wise unto sal- fear, unless they turn from their evil ways, soon

The Image of Dan. 2.

In an old copy of the English Bible, printed 300 years since, and owned at present in one of the eastern townships C. E., is the following note, appended to Dan. 2, by the publisher; which shows how its imagery was understood before men's so popular among those who oppose the Lord's

" By gold, silver, brass, and iron, are meant the shows the events till the coming of Christ. The three, were not inferior in dignity, power or richby Christ, and that his kingdom shall remain forever."

Thus witnesses, from the long forgotten past, arise and confirm our position, and rebuke the nodern error. al ried to ellid and b.C. P. Dow.

St. Armands, C. E.

Bro. Abel Lewis writes from Pharsalia, N. Y.: " Brother Himes: I do not hear any Advent reaching. I approve of the course the Herald akes. I read its pages and feel consolation in so doing. There seems to be a spiritual declension with those that profess to love the Lord Jesus Christ. I feel that I am too slothful in serving my Maker, as I am commanded. I believe there is mercy yet in store for those that will accept of it. God is good. He has been my support in sickness and in health, and I have great reason to bless his name. By his assistance I am determined to make heaven my home, and greet those friends that have gone before me, who, I trust have died in Christ. Dear brother I am glad to hear that you have ecovered from sickness, and also warning your fellow men to prepare to meet their God. I ask your prayers that I may continue faithful, and also receive a crown of rghteousness, which the Lord the righteous Judge will give to all those that love his appearing."

Bro. W. T. Moore writes from Cheraw, S. C., April 17, 1857:

'Dear Bro :- I hope to soon see the time when disappointment will never be heard of. It is through many tribulations that we have to pass in this vale of sorrows, and the consolation that we meet with in God's holy Word cheers us up .-Your case is a trying one, but you should never faint; for we can be assured that the Lord is always ready to help in the time of need. Our flesh is weak; but the Lord careth for us. 'If the Lord be for us, who can be against us ?

If it were actually necessary, we could be fed as his servant of old was. When we see so much of God's goodness upon every side, written for our comfort, let us look and live. So if we live, let us live to the Lord; if we die, let us die to the Lord. All things work together for good to them that love God. I think that brethren and sisters abroad should remember that you are laboring hard, and have a heavy charge on you. They must remember that it is the duty incumbent on all of us, to help bear the burden. We are, as a body s, far and wide apart. What an 1 sigh for rest with God's children, in the king- amount of comfort do we gather from the Herald! dom that he has promised in his word, that we and how cheap a comfort! But few can say honshall inherit if we are faithful. The beauty of that estly that they cannot pay for it. Through it we land, and the joy that will be there, is enough to can speak to each other to comfort and edification."



Obituarn.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John 11:25, 26.

Sister Hill embraced the hope of a soon coming Saviour about 1842, at which time she was a memmay see the danger that is just before them, for I ber of the Baptist Church at Saratoga Springs .-

She was active, and consistent, and that she loved to man. Innum the appearing of Christ we have not a doubt. Accordingly we hope to see her crowned, at the day that Paul receives his crown, with all the redeem-

Although she had been in poor health all the past winter, her death was quite sudden, and unexpected. Twenty minutes before she died, she walked about the house, arranged some of the furniture, rocked herself briskly in the rocking chair as though restless, and finally said she believed she would lie down and try to sleep. Went to the bed alone, lay down, and died immediately. Disease supposed to be consumption.

DIED, in Concord, N.H., of dropsy, May 22nd, 1857, Sister LYDIA WEBSTER, in the 55th year of her age.

Sister Webster was converted to God in her youth in her native town (Sandwich, N. H.) was paptised and united with the M. E. Church in that place, where she remained a worthy member till death. Bro. W. and family moved to Chichester several years ago, and lived -a number of years, subsequently to Concord.—In both of these towns Sister W. endeared herself to many by her affection, kindness, and faithfulness in the cause of her dear Master. She was a noble wife, an affectionate and faithful mother, and and an humble child of God. Her last hours were peaceful and calm. May the Lord sustain the bereaved and mourning husband and children who mourn for a mother. She was brought to Chichester, at the F. W. B. meeting house, where the funeral obsequies were attended and then laid in the quiet J. H.

Pitisfield, N. H., May 25, 1857.

DIED, at Lake Village, N. H. April 18, 1857, of Typhoid Fever, in the 80th year of his age, Broth-er NATHANIEL DAVIS, formerly of Davis island.

Brother Davis professed religion over 50 years ago, and in past years held public meetings, which proved successful in the conversion of sinners to God. He has been extensively known as a decided advocate of humility and devotion to God .-His last exhortations in public were attended with fervency and power, mingled with many tears, and in his last sickness he expressed an entire willingness to depart, if it was God's will. He has for many years been a decided advocate of the near personal advent af Christ, and looks with great delight to the resurrection for a glorious crown. He has left a companion and a large family of children, and other relatives, to mourn their loss,-His funeral was attended by a large concourse of people, who listened attentively to a discourse founded on 1 Chron 28:9.

Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS.

Brimfield, Mass., 20th Dec., 1855.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ever found for coughs, hoarseness, influenza, and the concomitant ymptoms of a cold, is your Cherry Pectoral. Its constant use in my practice and my family for the last ten years has shown it to cossess superior virtues for the treatment of these complaints.

Been Knight, M. D.

A. B. Mortley, Esq., of Utica, N. Y., writes: "I have used your Pectoral myself and in my family ever since you invented it, and believe it the best medicine for its purpose ever put out. With a bad cold I should sconer pay twenty-five dollars for a bot-let than do without it, or take any other remedy."

Croup, Whooping Cough, Influence.

Asthma or Phthisic, and Bronchitis. West Manchester, Pa, Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cares in
this section. It has relieved several from alarming symptoms of
consumption, and is now curing a man who has labored under an

this section. It has reneved several amon who has labored under a consumption, and is now curing a man who has labored under a affection of the lungs for the last forty years Henry L. Parks, Merchant. A. A. Ramsey, M. D., Albion, Monroe Co., Iówa, writes, Sept. 6, 1856; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri-

Probably no one remedy has ever been known which has cured o many and such dangerous cases as this. Some no human aid an reach; bu even to those the Cherry Pectoral affords relief and comfort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell : I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila, Ledger.

o man. Innumerable proofs are snown man the counces which surpass in excellence the ordinary medicines hey win unprecedentedly upon the esteem of all men, safe and pleasant to take, but powerful to cure. Their ing properties stimulate the vital activities of the bod the obstructions of its organs, purify the blood, and explication of the foul humors which breed and grow stimulate sloggish or disordered organs into their natural man impart healthy tone with strength to the whole syonly do they cure the every day complaints of everybod formidable and dangerous diseases that have baffied

Prepared by Dr. J. C. Ayer,
Practical and Analytical Chemist, Lowell, Mass. Price, 25 cts. per box. Five boxes for \$1.

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This nyaluable remedy for all billous affections and diseases of the

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billious affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams, 48 Kneeland street, Boston. Mrs. Berry, Eim street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.;3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fulles: confidence that those whouse it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if notsuperior to any pills in the market. So far as I have proved it for Fever and Ague it rarely fails to cure the disease, without leaving any deleterions effect behind. There is no Quinine or Peruvian Bark in any form used in it.

A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of paln and soreness. Such as headache, toothache, rheumatism, cholie, howel complaints, burns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL CINTMENT, good for inflammation in the eyes, eysipelast tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 3 a. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician sent in answer to all letters containing a postage stamp.

ALBARY, N. Y. W. Nicholls, 185 Lydius-atreet.
BRIOGRPORT, CT. All Andrews.
BRIOGRPORT, CT. All Andrews.
BRISTOL, VI. John Powell
BRISTOL, VT. D. Bosworth.
BALTIMORE, MD. Wm. S. Moore
CARDT, (Lower Branch,) Vt. Dr. M. P. Weilsoe.
CORDOVA, Rock Island Co., Ill. C. N. Whitford.
DE KALE CENTRE, ILL. Charles E. Needham.
CINCINSATI, O. Joseph Wilson
DURHAM, C. E. D. W. Sornberger
DURRAM, C. E. J. M. Orrock

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY AT NO. 46; KNEELAND STREET, (UP STAIRS) BOSTON,

AT NO. 46; KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association.") between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Resirvad.

BY JOSHUA V. HIMES.

TREES -1 dollar for six months, or 2 dollars per year, in advance—\$1.13 do., or \$2.25 per year, at its close. \$ dollars in advance will pay for six copies for six months to one person; and 10 dollars will pay for thirteen copies.

Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUSSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; ie, I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SCRIBERS have to pre-pay 2 cents postage on each

ENGLISH SUSSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 5s sterling or six months, and 12s a year pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near Lordon.

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their timest to produce this best, most perfect purgative which is known the State, and one cent out of it. B

Contents of this No.

POETRY	Christ crucified182 Rest 183
MISCELLANY,	T. Hill, L. Webster, N. Davis184
Louisville tragedy	The nobleman
Letters from B. Sheffer, D. Smith, L. Dudley	

ADVENT HERALD.

BOSTON, JUNE 6, 1857.

Our Conference last week was one of the most interesting and encouraging that we have telligent instructors appointed over them, the fruits ever had. The Lord is smiling upon us, and the future of our labor looks more bright, as also our hope of the kingdom.

NEXT week we shall state the plan for such help as the friends of the Herald may feel disposed to render in its aid.

GENERAL CONFERENCE.

Address of the President, continued from page 181.

difference and the traditionary theory of the world's conversion is put in its stead. A false and fallacious hope is substituted, for the power and coming of our Lord Jesus Christ in his kingdom! Our young men need a full and critical knowledge of the true principles of interpreting the Sacred Oracles, of the cardinal doctrines of Revelation and of the history of the church and world.

There are two ways in which this important want may be met. First, by experienced and well-instructed pastors taking these young men into their studies and carrying them through a course of training, in Biblical, ecclesiastical, and pastoral studies. Many have been helped in this way, and of the earth the gospel of His Son. Its influence have become able and efficient ministers of Christ. The second, is the plan pursued by the church of old: to establish a "school of the Prophets," in which a thorough Bible education shall be given to young men, who are called to the work of the ministry. Calls come from all quarters for men of God, workmen who need not be ashamed, who can different parts of the world. We have not seen rightly divide the word of truth, and give to every man a portion of meat in due season. How shall this want be supplied unless by some such meas- fold it. ures as the above named? The time has come for us to take this subject into serious consideration.

Second. Another means of success, may be found in well-organized and spiritual churches.

Efforts from the beginning of our history, have been made to organize churches among us on a primitive and Scriptural basis. These efforts have been opposed, and in many instances by good men ing of the Christian public on our views. among us, who were in great fear, lest their religious liberty should be taken away; and who feared that creeds might in the end take the place of the word of God as the only rule of faith and practice. Others have opposed these efforts in malice, virulence and ignorance, who seemed to hate everything, that had in it the elements of permanence and prosperity. But happily those days are in the past. And our brethren now " see eye to eye' on this subject; and they deeply feel that there must be an organization and discipline in the house of God, and an understanding of what elements of faith, and rules of practice, should unite and govern us, as churches. And wherever now exist unorganized companies having the numbers and tallent, for church organization, officers should be elected, that the discipline of the gospel may be observed, to the health and progress of such church-

Not only are well organized churches desirable, but spiritual and devoted ones. The standard of work is not only done, but well done, when He piety should be elevated. Ministers should labor earnestly for the spiritual good of the churches, and for lost men. Our church members should watch unto prayer, and be earnest in the work of building up the church. They should be more faithful in attendance upon the ordinances and stated means of grace, " not forsaking the assembling of themselves together, as the manner of some is, but exhorting one another daily, and so much the more as they see the day approaching.'

By thus elevating the standard of our zeal and piety, we shall become attractive in our influence, good and pious persons will come to our communion, and the unconverted will attend our assemblies; they will gather to those places where their souls are cared for by the church. If we live and prosper as churches, we must have respect to organization, order, discipline, spirituality in worship, and a fervent love for the souls of men.

3. Another element of success will be found in Sabbath Schools and Bible Classes. It has has been justly said of these agencies that they are the " nurseries of the church." " Feed my Lambs," is a special injunction of the Great Shepherd. should be believed by those who preach it.

Children and youth soon grow up into active life and responsibility. The few years of their child-heod should be under the fostering care, not only of parents, but of the church. They should be gathered in a school capacity, and educated in divine things. It is an attractive institution to children, when they can meet their pious teachers, receive good instructive books, and thus gain a religious education, to prepare them for usefulness in the church and world. Sabbath schools should be cherished with great tenderness, care and labor, and all young persons within our reach gathered into them. Young men and women should be formed into Bible classes, and have pious and inof which will be seen in their conversion and consecration to God. Besides, a flourishing Sabbath school in the church will be an inducement to the parents, to make such a church their meeting, for the sake of their children, who have received Sabbath school instruction among them. And pious parents at least, would wish to become connected with a church where such an interest is felt for their children.

Hitherto, we have done too little in this depart ment of our labor; yet no field promises a larger return. Revivals almost invariably begin among the young, and often in the Sabbath School and Bible Class, ban ban rads

4. Another means of carrying forward our work successfully, is that of the press. This is a mighty engine of moral power. It has never, in any previous time, commanded that degree of influence for good or evil it now possesses over the human mind. The religious press is one of God's own instrumentalities, that He has, in His providence given His church in these last days, by which He may speak to the nations and kindreds in the diffusion of Christian knowledge is immense: it can hardly be over-estimated, and when connected with the living teacher is eminently productive of success. We have seen its power and influence in our times, as we have spread abroad millions of pages of books, tracts and papers, in the half which has been accomplished, and shall not in this state of things; eternity alone will un-

We have valuable publications,- the Herald and Youth's Guide, -which should be liberally sustained; as also tracts, which should be sent abroad on their mission of light and love. Publications, both doctrinal and practical, are in our hands for distribution, and might be purchased by the friends of the cause, and circulated extensively in destitute portions of the field, for the enlighten-

The works of Dr. Cumming and Bonar, with other English and Scotch authors, are of great importance to our cause.

The Memoirs of William Miller, and the writings of other American authors, would produce glorious results, could they be more extensively circulated. Many ministers and intelligent laymen would be instructed by them.

The tracts will often be read when works of a larger size will be passed by. We should have some system, for their general circulation. Cities and towns, where we have churches, should be supplied by some system of tract distribution. Destitute fields may be districted, and tract distributors appointed, in order to visit, and circulate

Shall we not do more than we have hitherto done in this department of our work ? Shall we not arise in new vigor, srtength, zeal and piety; and the Lord strengthing us, may we not see that our shall call us from labor to reward! Soon the Master will come. Then our work will be ended. and if faithful to the trust committed to us, we shall hear him say; "Well done, good and faithful servants !"

"A Erench journalist advises that belief in the coming end of the world should be encouraged He thinks we shall become better men. With death so near, every one will wish to put his conscience at ease, to repair wrongs, to ao good, to abstain from evil. Ambition will be checked, avarice be abated, and liberality be universal. The many masks of society will fall, and sincerity prevail. It were better, at least, that we should try the experiment, and see the change that it would work in man, to believe the world near its end."-Boston Journal.

According to the above, preaching that the end is near, is not conducive to so much harm as has been pretended in past time. It is important, however, in our view, that whatever is preached

To Delinquent Subscribers.

reside all to whom we sent bills in January, and ed to attend. from whom we have not heard-533 persons, who would be owing, up to July 1st, \$3067.05.

Of this number we have since heard from 31 persons, who have paid \$71.89, out of \$108.07, of their indebtedness. During the week ending Monday, June 1. 1857, there have been responses, n addition to those, from

One in Racine, Wis., paying \$1.00 of \$2.00 due "Pine Apple, Ala.," 5 00 5 00 2.30 Sycamore, Ill., "Providence, R. I., " 2.00 Fabius, N. Y., "Buffalo, " 4.00 2.00 Pine street, Pa., " 5.00 2.40 S. Reading, Mass. "5.00 " Newton Lower Falls, Ms 2.00 " Sheldon, Vt., is dead and

cancelled, owing
Waterbury, Ct., is stopt
13.00

by P. M. owing 13.00

"Monroe, Me., poor and stopped, owing 9.25
"Clayton, Mich., has p'd 1.00" 7:75 "

46 persons, who have paid \$104.57 out of \$178. 77, the amount of their indebtedness. This leaves still unheard from 487 persons, who are owing

The Conference, lately in session here, passed a resolution advising that the names of such persons as shall not be heard from by the first of July, and shall then be owing \$3 or over, be published, their names be stricken from the list of subscribers, and the bills of their indebtedness be put into proper hands for collection. Although this will be repugnant to our feelings, we see no other recourse. We therefore hope that all will immediately respond, pay up, promise when they will pay, or state their inability to do so, -one of which all can do without delay.

PLAN OF LABOR FOR THE SUMMER. - I am desirous of making arrangements for the Summer, and in order to this, I will state to our friends who desire my labors, that I shall attend the Conference in Derby Line, June 10th, and will spend the balance of the month in Canada East and Northern Vermont, as Elders Orrock and Hutchinson shall arrange. After this I intend to visit their fields of labor, in July and the first part of August, as the Cause may most demand, in New England and in Western New York.

The last of August, I shall visit Pennsylvania, and attend the Camp-meetings in Centre and Elk Counties, with Brn. Boyer and Jackson. Elder J. Pearson jr. thinks to accompany me to these latter meetings. I specially request that Bro. Boyer will, without delay, give the time of the meetings in Elk and Centre Counties, so that I may arrange for other meetings.

I shall preach in Portland, Me. as Bro. Edmond may appoint, Sabbath, June 7th all day, perhaps in the City J. V. H.

Conference Notice. The members of the Elk Co., Pa., Quarterly Conference will hold their meeting with the Hick's Run 2nd Advent church, commencing on the 26th of June, at 7 o'clock in the evening. The meeting will continue over the Sabbath. Mr. Henry Mix has kindly offered the use of his new barn, lately erected. It is large, and will accommodate all who have a desire to attend. We desire the

brethren and sisters to make this meeting a subject of prayer, that God may add his blessing to his word. We hope the members will make it their duty to attend. Delegates of the churches :- Star Denison, Esq.,

David Winslow, Saul Barr, Esq., Philip Smith, Grinus Wycoff, John Lewis.

J. D. Boyer, Pre

DAVID WHITING, Sec'y.

CANADA EAST AND VERMONT CONFERENCE.-This annual conference of Adventists will be held at Derby Line, Vt., commencing Wednesday, June 10th, at 2 o'clock P. M., and continue over the Sabbath. We hope there will be a general gathering of the friends of the cause. Our brethren and sisters at Derby Line will do what they can to accommodate those from abroad, and make them feel at home. Let this be the best annual gathering we ever had. Come with warm hearts and "a mind to work;" then something can be accomplished that will tell on the future. We expect some good preaching, a full attendance, and a great blessing. Let us not be disappointed.

S. W. THURBER, J. M. ORROCK, Sec'y of Conf.

THE Rock Island and Eastern Iowa Semi-annual Conference, stands adjourned to meet in Cordova, Ill. Friday, July 3d. A good representation is de-

sired. Service at the Chapel Tuesday evening pre-We have now published a list of the places where vious. Brethren from abroad are cordially invit-P. B. MORGAN.

> LIKENESS OF ELDER SAMUEL CHAPMAN. - We have got out a correct and excellent likeness of Bro. Chapman, at the solicitation of his many friends. Price 50 cts. They can be sent by mail, and we will send to any one postage free for 50 cts.

> Those taking six copies or more, can have them at the rate of 40 cts, per copy.

> Sabbath School Libraries and Question Books can be had at this office. All orders attended to with promptness.

Married,

In Westboro, May 20th, by Eld. C. Canningham, Jr., Mr. FREEMAN VANNORNUM, to Miss LOUISA Noves, both of Grafton

LITHOGRAPHS .- The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each; or the three together for \$2.

Appointments, &c.

I have appointments to preach at Loudon Ridge the first Sabbath in June; and at West Boscawen, Pond sch. house, the second Sabbath.

T. M. PREBLE.

Providence permitting, I will preach at North Trey, Vt. June 2th, Richford Thursday the 11th, North Fairfield Sabbath the 14th, (will Bro. Newton call for me at Sheldon Greek on Friday the 12th, on the arrival of the stage from Richford?) Burlington Thursday 18th, Addison, Sabbath 21st (will some one call for me at Vergennes Friday the 19th?) Densmore hill Sabbath 28th, Pomfret, Wednesthe 19th?) Densmore hill Sabbath, 20th, and remain over the following Sabbath, N. BILLINGS.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

P. V. West—Those papers were stopped April 1st, when they had been sent three months without any pay from the time of subscribing, but have resumed them.

"A Lover of the Cause."—Rec'd. Much obliged.

O. Rockwell, \$5 for the Library sent.

H. A. Pearsalı—Cannot supply the G's for last year, and so er, you 31 ets. to No. 157.

Why Nolson—We scaling the great for the transfer of the control of t

so er. you 31 ets. to No. 157.

Wm. Nelson—We credited you for a full year to August 1837, leaving 81 ets. due. We cannot tell who sent the bill referred to. You can ask your P. M. what he sent. It is better for each one to know what bills he sends.

HERALD TO THE POOR-T. Wheeler

TO AID HERALD OFFICE-Wm. Emmett, \$1.00

DELINQUENT.

It has been decided by the United States Courts, that the stoppage of a newspaper without the payment of ar facie evidence of fraud, and is a criminal offence.

Nova.—No one is put into this list who pleads inability to pay hen the paper is discontinued, or who promises to pay at some ture time

Our accounts against delinquents are for sale at a liberal discount those who will collect them.

The P. M. of Waterbury, Ct., stops the paper sent to THOMAS TAYLOR, who owes \$13.00

RECEIPTS, UP TO JUNE 2ND, 1857.

The No. appended to each name is that of the Hebald to which the money credited pays. No. 815 was the closing number of the money credited pays. No. 815 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1,1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonabletime, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which the paper goes to another town; and sometimes they live in one town and date their test in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing live only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to size their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

As a general thing, it is better for each person to write res

INFORMATION WANTED.

Rec'd May 19th, 1857, one dollar in a letter dated Bat-ersea, and signed "William." As we have many of that name, and two in that place, we need to have the remain-ler of the name commenced, so as to oredit it.

M J Hodgkins 867, W B Herron 815, M Honbeil 664, S V Gove 867, L E Durant 867, J Bemun 838, P Reed 860, P V West 828 and book — see B. Netes, M A Moses 867, Rev Levi Henderson 867, P Gifford 841, R Kittle 860 8 Ford 841, S Jackson 867 and 10 ets on G. to 126 M H Case 4 Gs, A Buttrick 867, Mrs J Field 820—each 31. S Eldridge 841, G Smith 888, S J Roney 867, N Bacheldor 919, Mrs E Leach 893, Z Wilson 950, M Tower 867, B Howland 885, S M Wootan 867, W Emmett 867, and \$1 as you say, J Aldrich 846, John B Larrabee, 870—each \$2.

M S Perkins 867 and \$8 for books, Mrs S Brown 867, D

M S Perkins 867 and \$8 for books, Mrss Brown 504, Whiting \$57, S Kingston 841, C Parker \$41, and 25 cits for G. to No 131, O Brownson 841—each \$3.

J Powell \$41—\$4—J F Compton 841. Dr N Kincade \$20—62 ets due—each \$5—W J Bursell sent bks the 27th, and cr. on Her. to G Bursell 28 cts to No 864,—\$2.50.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).



OFFICE, No. 46 1-2 Kneeland-street.

VOLUME XVIII. NO. 24.

WHOLE NO. 839.

BOSTON, SATURDAY, JUNE 13, 1857.

nal 100 al baln THE VALE.

Pensively, softly, lonely I go, Through the low vale of sorrow and woe; Sins I've to mourn, and griefs to suppress, None to console me, -- pone to redress.

Dark is the way, increasingly so; The path is beset with a spiritual foe; Earth joins with hell to roughen the road, And none seem dispos'd to lighten the load.

What can I do, then, in this vale of tears, Surrounded with foes, with sins, doubts and fears. This I can do:—to Jesus can fly, He is the Friend who refus'd not to die.

He is my light, and my song in the way, Beckons me onward by visions of day;— Never forsakes me in moments of grief; Ever vouchsafes me a timely relief.

I turn then from earth,—it has nothing for me; I long the King in his beauty to see; I pant to receive his fulness of love, And leave the dark vale for the mansions above.

The Desert of Sinai-

BY HORATIUS BONAR, D. D.

Continued from our lastin dais of be

These inscriptions are of a great age. The fact of the characters being unknown, of itself proves this; for there is no instance of a language or an alphabet being totally lost during the last eighteen hundred years. This is a serious difficulty in the way of those who ascribe them to the pilgrims of the early centuries. For as these pilgrims were with few exceptions, Greek, or Egyptians speaking Greek, it seems incredible that they should have left inscriptions in a language not their own, -a language whose every trace has perished, save what is to be gleaned from these old rocks.

Any one looking at them would at once pronounce them very old. They are not merely rudely graven, but they give strong indication of their being the letters of a rude alphabet. Such is decidedly the impression which remains upon my own mind, after examining them with care, and setting them side by side with all the various alphabets that I could lay hold of.

In looking at them, one is no doubt led to ask, how it is possible that such shallow cuttings,-such mere scratches, as some of them are. could endure so well the tear and wear of centuries? There is no one that I saw cut to half the depth of the letters on our poorest tombstone, how then could they keep their edges, or indeed be preserved from total erasure, say for a thousand years, seeing three centuries suffice to obliterate the records of our churchvards?

these inscriptions, for instance, are on granite, though most are on sandstone, yet the latter are in as good a state of preservation as the former, so that the hardness of the stone does not seem to be an element in the question of the antiquity of the engraving; and as the granite inscriptions of Egypt, even in their minutest and most casual scratches, have stood perhaps four thousand years, no argument against the antiquity of such oriental carvings can be founded on their at all. liability to erasure. Indeed, nothing of this kind, either in Egypt or the desert, can be eras- and again, is no proof of the inscriptions be- their revisiting this afterwards when they left ed, save by violence. It is the united action of ing written by Christians. For the figure is to the mount, this is a very great improbability frost and damp that crumbles our northern rocks be found on Egyptian obelisks, and is in the indeed, as the geography of the region shews, and effaces our inscriptions. These influences do not exist in the desert, or at least to so small one of the gods of Egypt, -Osiris, if I remem-narrative of Moses. It is quite possible that the an extent as to be imperceptible in their results. ber aright; and, moreover, it is precisely the

frost during the night. But it is slight, and such as the Phoenician, the old Hebrew, the old then it is in atmosphere thoroughly dry, and among rocks, not saturated with perpetual moisture. The winter torrents, it is true, rush down with wasting fury, but they pass off speedily and leave the air as dry as before. Scratch your name with the penknife upon the sandstone of Wady Mukatteb, and it will remain for centuries, as perfect as on the day you carved it.

We know from the testimony of Cosmas in the sixth century, that these inscriptions have already lasted twelve centuries, which is quite a sufficient length of time to test their durability. We know, moreover, that in the adjoining wady there are Egyptian inscriptions, in hieroglyphic, on similar sandstone, which are, beyond doubt, of the age of the Pharaohs; so that if a hieroglyphical inscription in Wady Magharah has stood the waste of four thousand years, there is no physical reason why an alphabetical one in Wady Mukatteb should not be equally endur-

These remarks, however, merely dispose of some supposed difficulties, and determine nothing as to the age of the inscriptions. They may be very ancient, but that does not prove that they actually are so.

The Christian origin of these writings seems to me very doubtful. That Christian pilgrims should write in a character known to no Christian nation from the sixth century to this, is a very improbable thing, especially when we remember that the language which these pilgrims spoke are known languages. That there were pilgrims to Feiran and Sinai in these early ages is true, but those alone from Egypt would pass through Wady Mukatteb, and their time of sojourn in any spot by the way would be too short to admit of their being the authors of these inscriptions, even had their numbers made this possible. Only a body of men resident here for weeks at least, if not months, could have been the authors of these writings. And what band of pilgrims would think of settling down at Mukatteb, where there is not a drop of water? Had the inscriptions been in Ghurandel or Feiran, the pilgrim theory might have been plausible, for in both of these places they might have remained for some time, but in Mukatteb this was impossible. That thousands of monks and hermits resided in Feiran and its neighborhood, and that pilgrims resorted to their convents there, is admitted; but the admission destroys the conclusion based on it. For we naturally ask, how was it we find. Besides, it is clear that they must have This is, however, no difficulty at all, when that these men confined their writing entirely to the state of the case is looked into. Some of Wady Mukatteb? Why are there so many in- tion, for there was no water by the way, and in ty dwellings and two hundred inhabitants; but scriptions in the latter valley where they could the Mukatteb district, least of all. They could according to the most intelligent travellers, it not have subsisted above a few days, and why are there none in Wady Feiran where we know that they dwelt for years,-nay ages? And how comes it that those other spots also, where we know they did reside, have the fewest inscriptions, while Wady Mukatteb has the most, of which we may say this at least, that we know not whether they so much as passed through it

The figure of a cross, which occurs once No doubt there is occasionally, though rarely, figure of the Tau in several ancient alphabets, about the time when they were passing through most miserable and filthy that we saw in Pales-

Greek, and the Coptic. In looking at the inscriptions themselves, it is some time before you notice that the figure is really a cross; it looks in some cases so like a part of the word.

In one part of the wady there are some things which one does not like to associate with Christian pilgrims. The figures of goats, &c. are not merely ludicrous, but in one or two places quite obscene. This occurs near the south end of the valley, on some rocks which are particularly crowded with representations of animals, in all manner of positions. To say the least of these they are absurd and laughable, -drawn evidently by some idlers for mere amusement; and some of them not fit to be presented to the public. They are such as those with which foolish young men disfigure the walls of some of our public buildings, and which Alexander Cruden, with his sponge, delighted to efface.

The question of their Israelitish origin is more difficult. That they might be executed by the Hebrews while in the desert, is not by any means an unlikely thing; nay, at first mention, it seems most probable. But there are some objections to this, which appear to me very formidable, dans to making to

The first objection is as to the character and the language. Ingenious as is Mr. Eorster's theory, it does not remove this difficulty, or at least does so by a hypothesis, of which one would like to see fuller demonstration. We should have expected the characters to approximate at least, either to the Coptic or the Hebrew, which they do not. I admit that in one or two words there is a great likeness to the Hebrew; but in all others, total unlikeness, which led me to conclude that the language must be one which, while it entirely differed from Hebrew, had certain affinities with it in some of its letters, and

possibly in some of its words. It is likely, nay almost certain, that Israel passed through this wady, but that they sojourned in it beyond a day or so is improbable. From their first station beyond Elim, viz., " the Red Sea," they proceeded right on to Sinai, through Dophkah, Alush, and Rephidim. Dophkah or Alush must have been near Wady Mukatteb; but Rephidim must have been two or three days beyond it. The sacred history shews us that Israel hastened on to Rephidim and Sinai, without halting so long by the way as to allow them time to write such multitudes of inscriptions as pushed on without delay to their not have remained in the wady above a day unless they had means of bringing it from a distance, such as Pharach's miners at Magharah doubtless had. This they had not, and hence I do not see how they could have remained at Mukatteb any longer than was absolutely necessary for rest. They did not get the miraculous supply of water from the rock for some days after. Thus they could not have stayed here above a day on their way to Sinai; and as to form of one of the articles held in the hand of besides being in no way countenanced by the manna and the quails may have been given

the Mukatteb region; but most certainly the water was not, till they had entirely quitted it. so that it is difficult to see how they could have tarried here at all, and still more difficult to understand how they could draw the figure of the rock in Horeb, -a rock which they did not know till some days after they had quitted Muk-

There is a figure of a man with outstretched and uplifted hands on one of the rocks; and when I saw it, I was struck with the resemblance to what one conceives must have been the attitude of Moses when he pleaded against Amalek; and Mr. Forster points out this. But then at this time the conflict with Amalek had not taken place, so this peculiar figure must refer to something else. The same remark applies to the figure of the serpent; for the attack of the fiery serpents and Israel's healing by the brazen serpent, did not occur till nearly forty years after they had lett Mukatteb.

The remarks already made as to the ludicrous and improper representations on some of the rocks apply strongly in the case of Israel. I do not enjoy the thought of such pictures having been drawn by the Hebrews; but this of course is no proof.

(To be continued.)

The Unfailing Presence.

BY REV. JOHN CUMMING, D. D.

Continued from our last.

THE SPIES.

You will recollect the duty enjoined on the Israelites, which they were commanded to pursue as one of the great ends of their mission by God himself-namely, to exterminate from the land of Palestine all the Canaanites; not as the expression of their human revenge, but as a judicial infliction by a holy God, who used the Israelites to punish a guilty nation for its crimes, its aggravated and continued crimes against heaven and earth. And among the very first places that they would have to encompass and lay siege to was Jericho, a frontier town of great strength, formidable ramparts, battlements, and entrenchments; and against which they expected, in the ordinary way in which they had acted throughout, God bestowing miracles only where means were ineffectual, that they would have to spend many days in the trenches, in seeking to vanish and level with the ground a guilty and obstructing capital. The modern Jericho, now does not occupy the site of the ancient city.-The latter is believed to have stood at least four miles nearer Jerusalem, at the very foot of the mountains, although it is admitted to be impossible distinctly to identify it. The modern Jericho is thus described by Professor Robinson (Trav., Vol. II., p. 279:) "We now returned through the village which bears the Arabic name of Eriha, or, as it is more commonly pronounced, Riha, a degenerate shoot both in name and character of the ancient Jericho. Situated in the midst of this vast plain, it reminded me much of an Egyptian village. The plain is rich and susceptible of easy tillage and abundant irrigation, with a climate to produce anything .-Yet it lies almost desert; and the village is the

stalks or brushwood spread over with gravel .-They stand quite irregularly, and with large intervals; and each has around it a yard enclosed by a hedge of dry thorny boughs of the Nubk. In many of these yards are open sheds with similar roofs; and the flocks and herds are brought into them at night, and render them filthy in the extreme. A similar but stronger hedge of Nubk branches surrounds the whole village, forming an almost impenetrable barrier. few gardens round about seemed to contain nothing but tobacco and cucumbers. One single solitary palm now timidly rears its head, where once stood the renowned 'City of Palm-trees.' Not an article of provision was to be bought here, except wheat, unground." The plain upon which Jericho stood is very extensive, and as numerous ruins are strewed over at a greater or less distance from the fountain by which it was distinguished, it is probable that in consequence of the malediction denounced against him who should rebuild its gates, the location was subsequently changed, and perhaps more than once. Though they knew that God was with them, and that success was certain, they did not on that account forbear to use those means that the occasion seemed to require, and which we use still in similar circumstances, and in pursuit of similar objects. They might have argued, had they been Antinomians, "God will do all, because he has promised it, let us lie down, and be still." But no; they said, "God will do all which is his province; therefore let us do our duty, which is our province." God engaging to do what is divine does not supersede man's obligation to do what is human. Nay, God's doing successfully is employed by the sacred penmen. not as a dissuasive to our doing anything, but as a reason for our doing everything. "Work out your salvation with fear and trembling." Why? Because all depends upon yourself? That would be human logic. "Work out your salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." Now how remarkable is this; that the very reason which we, in our unenlightened state would quote for doing nothing, is the reason assigned by an apostle as the greatest reason for man doing everything that man can do. here, the first thing that the Israelites did, knowing that Jericho was to fall, but that it was their duty to besiege it, was to send out two men in whom they had confidence; men of good sense, full of energy, valour; and in whom they had full confidence; to go and search out what was the height of the walls, what was the depth of the fosse, how many men it was likely to hold; how many sabres could be drawn in its defence; and what points there were from which they could assail it with the greatest chance of success; and to make any other inquiries that would facilitate the operations of the army under Joshua, their anointed and appointed commander.

These two set out, and came first to the house of a harlot, of the name of Rahab; whose house was built upon the walls; almost upon the bat- fied. About nine o'clock she breathed her last tlements; and seeing her, and going in, they sigh, but so peacefully that it was for some momade inquiry as to the state of the citadel, its ments impossible to discover if she ceased to live, fortifications, the number of men that could de- or if she was asleep. fend it; and in fact about everything that it was | Such is the account Calvin gives to his c necessary to know, or gather information upon. leagues of the death of his beloved wife. Then Now some have thought that this woman, into he turned sadly his eyes upon his now desolate whose house they entered upon this occasion, was then really what she is here called. But this is very doubtful. Some say that the word translated "harlot" here ought to be translated "innkeeper;" and it is very remarkable that the Hebrew word so translated does also mean a lodging-house keeper or an inn keeper. But I do not think that this really meets the difficulty. Inns belong to an advanced state of civilization, and were then little known. Volney says, "There are no inns any where; but the cities, and commonly the villages, have a large building called a klan or caravanserai, which serves as an asylum for all travellers. These houses of reception are always built without the el: "Adieu, dear and beloved brother; may precincts of towns, and consist of four wings God direct you by his Spirit, and support me in round a square court, which serves by way of en- my trial! I could not have resisted this blow

The houses or hovels, are merely four closure, for the beasts of burden. The lodgings walls of stones taken from ancient ruins and are cells, where you find nothing but bare walls, loosely thrown together, with flat roofs of corn- dust, and sometimes scorpions. The keeper of this khan gives the traveler the key and a mat; and he himself provides the rest. He must therefore carry with him his bed, his kitchen utensils, and even his provisions; for frequently not even bread is to be found in the villages."

Death of Calvin's Wife.

The familiar letters of the Reformer inform us that she passed her last years in a state of langour and suffering. Often he tells how she revived. Calvin's affection for his wife appears in those communications: "Salute your wife," he writes to Viret in 1548; "mine is her sad companion in bodily weakness. I fear the issue. Is there not enough evil threatning us at the present time? The Lord will perhaps show a more favorable countenance."

Early in April, 1549, Idelette's condition inspired deep anxiety. Theodore, Beza, Hottman, Desgallers, and other colleagues of the Reformer, hastened to him to console him, as well as his wife in her last illness. Idelette, sustained even to the end by piety, had consented to the sundering of her earthly ties; her only anxiety was concerning the fate of the children she had had by her first marriage. One of her friends asked her to speak of them to Calvin. Why should I do so ?" she answered; " what concerns me is that my children may be brought up in virtue. If they are virtuous they will find in him a father. If they are not, why should I recommend them to him ?" But Calvin himself knew her wishes, and promised to treat her children as if they were his own. "I have already recommended them to God," said Idelette. "But that does not hinder that I should take care of them also," said Calvin .-"I know well," said she, "that you will never abandon those whom I have confided to the

Idelette saw the approach of death with calmness. Her soul was unshaken in the midst of her sufferings, which were accompanied by frequent faintings. When she could not speak, her look, her gestures, the expression of her face, revealed sufficiently the faith which strengthened her in her last hour. On the morning of April 6th, a pastor named Bourgoin addressed her in pious exhortation. She joined in broken exclamations, which seemed an anticipation of heaven: " O glorious resurrection! God of Abraham and of all our fathers! Not one of the faithful who have hoped in Thee for so many ages, has been disappointed. I will also hope."

At 7 o'clock in the morning she fainted again; and, feeling that her voice was about to fail, "Pray," said she, "O my friends, pray for me!" Calvin approached her bedside; she showed her joy by her looks. With emotion. he spoke to her of the grace that is in Christ; of the earthly pilgrimage; of the assurance of a blessed eternity; and closed by a fervent prayer. Idelette followed his words, listened attentively to the holy doctrine of salvation in Jesus cruci-

state of widowhood, "I have lost," he said to Viret, in a letter of April 7th, 1549, 11 have lost the excellent companion of my life, who never would have left me, in exile, nor in death. So long as she lived, she was a precious help to me; never occupied with herself, and never being to her husband a trouble nor a hindrance.

. . I suppress my grief as much as I can; my friends make it their duty to console me; but they and myself effect but little. You know the tenderness of my heart, not to say its weakness. I should succumb if 1 did not make an effort over myself to moderate my affliction."-Four days after, he wrote to his old friend, Far-

if God had not extended his hand from heaven.] It is He who raises the desponding soul, who consoles the broken heart, who strengthens the feeble knees."

Under the weight of so grievous a loss, Calvin however, was enabled to fulfill all the duties of his ministry; and the constancy he displayed amidst his tears excited the admiration of all his

Longings for Home.

I cut the following Poem from The Echo, a Protestant Episcopal paper published in Toronto, Canada West. The writer seems to have caught the spirit of the Seer of Patmos. The doctrine it contains is scriptural, and reminds one of the words of "the seraphic Rutherford' who, when speaking of Messiah exclaims-"Oh that He would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband." months to the w

"Surely 1 Come Quickly— Amen. Even so Come Lord Jesus."

Lord Jesus come quickly, thy Bride is prepar-

In garments of glory before thee to stand; Her dimmed eyes are straining to catch thine appearing,

While her heart bursts in rapture-"My Lord is at hand !" on it to draw

Why linger his steps like the morning's dawn blushing,
To heaven like the sunlight, to earth like the

Poor perishing sinners his garment-hem touch-

Stay the Lord on his path to the house of the

Yet hasten, we pray thee, thy kingdom of glory, Perfect thine elect one, thy blood-purchased Bride:

Her bliss waits completion- rejoicing before

'Till robed, crown'd and jewell'd, she sits by thy side. as and ine

Before thy bright footsteps the clouds part as-

Thy foes from the heavens in terror depart, While worlds stand astonished, and Angels shall wonder At all thou hast wrought for the Bride of thine

Then come Lord, come quickly, the groans of

Respond to the tears which thy people have

O'er the hope, long deferred, of that blest con-

Of glory and bliss with their Covenant head. Then take, Lord, thy kingdom, and come in thy

Make the scene of thy sorrows the place of thy throne,

Complete all the blessings which ages in story Have told of the triumphs so justly thine

Truth.

"The truth which is after godliuess." Titus

By "the truth" is here evidently meant the gospel, which is " the word of truth." "Grace and truth came by Jesus Christ." This truth may be justly said to be according to godliness, from its influence in promoting it. This remark applies not only to the truth in general, but to every leading and fundamental truth of the g pel in particular; and their importance arises chiefly from their influence on practice. instance, it applies to Predestination; because we are "predestined to be conformed to the image" of the son of God :- To Election ; because we are elected " through sanctification of the spirit, and belief of the truth :"-- To Regeneration because we are thereby " created anew unto good works: "-To justification through faith alone; because faith worketh by love to proze itself genuine and divine :- To Perseverance ; because we must "persevere unto the end," that we may be saved.

Farther, truth is friendly to piety, because it breaks the fetters of sin: "ye shall know the truth and it shall make you free:" whereas, on the contrary, the truth is constrained, confined, imprisoned, by unrighteousness, and error generally leads to vice. Light notions of Christ lead | dicate. They waited on the old gentleman, and

to inattention to his commands; and defective ideas of the consequences of sin, smoothe the way to it; so on, the contrary, high notions of our own natural strength are unfriendly to piety and godliness, because they keep men from applying for strength and grace to him who alone can give it.

The notion of the innocency of error applies only to errors of no practical importance; or to cases in which we have no means of information; and not to points on which God has clearly revealed his will in his word, and has given us the word for the direction of our faith and practice. " Lead me into thy truth, and teach me (says the Psalmist), for thou art the God of my salvation."

The Progress of Error.

The many isms that are abroad in our land, show the alarming progress of error. And it is a question that should press heavily upon the great and good people of this favored land, whether they are using their influence for the inculcation of those virtues and Christian graces, that will build up the cause of Religion, and assist in pulling down the strong holds of error in the world? are they vigilant and active in their endeavors to spread and extend the influence of the Bible ? are they not too callous and indifferent in the performance of those responsible duties resting upon them? Judging from the signs of the times we are disposed to think that this is too much the case; those whose duty it is to guard the castle of Truth, against the onsets of Error, are not up and doing, are not vigilant and active; while the wily enemy may be busily engaged in preparing a more powerful machine with which to assail her for-

Behold the most abominable wickedness practiced in high places; the treachery, the corruption, the villany that is practised both in church and State. Murder, robberies, rapine, and every species of wickedness, are the order of the day. It seems that a deep lethargy has seized upon the Law loving and abiding portion of mankind, and maddened frenzy is the ruling passion that governs the great portion of those who delight in the spread of error, of infidelity, atheism, and everything calculated to stop the pro-

gress of Truth.

To behold the present distracted condition of the different portions of the world, for instance, sectional strife in our own country, Mexico, China, and Nicaragua, rent with civil wars .-It seems that the ministers of desolation had been let loose to prey upon the vitals of society, to banish peace and virtue from the earth, and give full sway to anarchy and confusion. And in this distressing state of affairs, we think that it is full time, that all good men were coming out and forming a combined phalanx, against the thousand and one errors that are trying to flood the land .- Due West Telescope.

The Old Black Bull.

Old John Bulkley, (grandson of the once famous President Channey,) was a minister of the gospel, and one of the best educated men of his day in the wooden nutmeg State, when the immortal (or ought to be) Jonathan Trumbull was " round," and in his youth.

Mr. Bulkley was the first settled minister in the town of his adoption, Colchester, Connecticut. It was with him, as afterward with good old brother Jonathan (Governor Trumbull, the bosom friend of General Washington,) good to confer on almost any matter, scientific, political, or religious-any subject, in short, wherein common sense and general good to all concerned was the issue. As a philosophical reasoner, casuist, and good councellor, he was " looked to," and abided by.

It so fell out that a congregation in Mr. Bulkley's vicinity got to loggerheads, and were upon the apex of raising "the evil one" instead of a spire to their church, as they proposed and split upon. The very nearest they could come to a mutual cessation of hostilities was to appoint a committee of three, to wait on Mr. Bulkley, state their ease, and get him to adjuhe listened with great attention to their conflicting grievances.

"It appears to me," said the old gentleman, " that this is a very simple case—a very trifling thing to cause you so much vexation."

- "So I say," says one of the committee.
 "I don't call it a trifling case, Mr. Bulkley,"
- No case at all," responded the third.
- "It ain't eh?" fiercely answered the first
- "No, it ain't, sir!" quite as savagely replied
- " It is anything but a trifling case, anyhow," echoed number two, " to expect to raise the minister's salary and that new steeple, too, out of our small congregation."
- "There is no danger of raising much out of you any, any how, Mr. Johnson," spitefully returned number one.
- "Gentlemen, if you please-" beseechingly interposed the sage.
- "I haven't come here, Mr. Bulkley, to quarrel," said one.
- "Who started this?" sarcastically answered
- " Not me, any way," number three replied.
- "You don't say I did, do you?" says num-
- " Gentlemen-gentlemen !"
- "Yes, Mr. Bulkley," says Johnson, "and there's old Winkles, too, and here's Deacon
- "I am here," stiffly replied the deacon, " and 1 am sorry the Reverend Mr. Bulkley finds me in such company, sir!" al of
- " Now, gentlemen, brothers, if you please," said Mr. Bulkley, " this is ridiculous-"
- " So I say," murmured Mr. Winkles.
- " As far as you are concerned, it is ridiculous," said the deacon.
- This brought Mr. Winkles up, standing.
- "Sir !" he shouted, " sir !"
- " But my dear sirs-" beseechingly said the philosopher.
- " Sir !" continued Winkles, " sir ! I am too old a man,-too good a Christian, Mr. Bulkley, to allow a man, a mean, despicable toad, like Deacon Potter-"
- " Do you call me-me a despicable toad?" menacingly cried the deacon.
- " Brethren," said Mr. Bulkley, " if I am to counsel in your difference, I must have no more of this unchristianlike bickering."
- " I do not wish to bicker," said Johnson.
- "Nor I don 't want to, sir," said the deacon, "but when a man calls me a toad, a mean, despicable toad-"
- "Well, well, never mind," said Mr. Bulkley: " you are all too much excited now; go home again, and wait patiently; on Saturday evening next I will have prepared and sent to you a written opinion of your case, with a full and free avowal of most wholesome advice for preserving your church from desolation and yourselves from despair." And the committee left to await his issue.

Now, it chanced that Mr. Bulkley had a small farm, some distance from the town of Colchester, and found it necessary, the same day he wrote the opinion and advice to the brethren of suspicions in the minds of Mallory and his neigh- probably be purchased at a cheap rate. the disaffected church, to drop a line to his far- bors, and upon searching the bank of the river, "Mr. Jones then left the employment of Mr. say" to his brethren, he wound up the day's lit- the heart. Jones was immediately secured.— the scene of his then latest rascalities. He told repeatedly fell short. erary exertions with a dispatch to the farmer, and Upon him were found a loaded pistol and mon- his friends in Hartford that the Episcopalians after a reverie to himself, he directs the two ey and clothes, that the brother of Jackson liv- had employed him at a regular weekly salary, town and was suspected. He was followed and documents, and the next moment dispatches them. But, by a misdirection, sends each to its wrong destination.

On Saturday evening a full and anxious synod of the belligerent churchmen took place in their tabernacle, and punctually, as promised, came the dispatch from the Plato of the time and place-Rev. John Bulkley.

All was quiet and respectful attention. The Moderator took up the document and broke the seal open, and-a pause ensued, while dubious amazement seemed to spread over the features of the worthy president of the meeting.

Well, brother Temple, how is it-what

another voice.

The Moderator placed the paper on the table, took off his spectacles, wiped the glasses, then his lips-replaced his spees upon his nose, and with a very broad grin said:

"Brethren this appears to me to be a very singular letter, to say the least of it!"

"Well, read it-read it," responded the wondering hearers.

"I will." The Moderator began :

"You will see to the repair of the fences, that they be built up high and strong, and you will take special care of the old black bull!"

There was a general pause; a silent mystery overspread the community; the Moderator dropped the paper to a " rest," and gazing over the top of his glasses for several minutes, nobody saying a word.

- " Repair the fences!" muttered the Moderator, at length.
- " Build them strong and high!" echoed Deacon Potter.
- "Take special care of the old black bull!" growled half the meeting.

Then another pause ensued, and each man eyed his neighbor in mute mystery.

A tall and venerable man now arose from his seat; clearing his voice with a hem, he spoke:

" Brethren, you seem lost in the brief and eloquent words of our learned adviser. To me nothing could be more appropriate to our case. It is just such a profound and applicable reply to us as we should have hoped and looked for from direction to repair the fences is to take heed in the admission and government of our members; we must guard the church by our Maker's laws. and keep out stray and vicious cattle from the fold! And, above all things, set a trustworthy and vigilant watch over that old black bull, who is the devil, and who has already broken into our enclosures and sought to desolate and lay waste the grounds of our church !"

The effect of this interpretation was electrical. All saw and took the force of Mr. Bulkley's cogent advice, and unanimously resolved to be governed by it; hence the old black bull was but hors de combat, and the church preserved

The effect produced on the farmer, by the communication intended for the church, history does not record.

Murder and Robbery in Russell.

As Isaac Jackson of Westfield, a Jew pedler, was driving his wagon on the road between Westfield and Russell, Tuesday forenoon, May 2nd,

regarding the fixtures of said estate. Have the body of Jackson was found covered with rub. Curtiss, and set up preaching for the Epis

who could tell where he was when the murder occurred."-Springfield Republican.

The Boston Journal says of this Jones :-

field, on Monday, is about twenty-four years old, at Hartford. He was formerly known as the this time, or a little later, he went to a daguer- "Read," said he.

insane."

He is 24 years old and has spent the last four years in the State's prison. He was then only 20 years old when he was sent to prison; and so, for how long a time could he have been a preacher of any thing? On looking over our files, we find the following account of this same person, which was taken from the Hartford Times, which gives his history for the three previous years, and which must have covered his ministerial career. The fact is that he was a rogue, and would not hesitate to pass himself off for anything, by which he might serve his master. There is no evidence that he was ever recognised by any denomination as a preacher, in a lottery. and what preaching he did was evidently on his own hook, and that under the guise of an Epis;

"CHARLES JONES .- This man was taken to the State Prison last Saturday. His sentence is for the term of four years. His career of crime for the past three years has been remarkable, and is worthy of something more than a passing notice. To cover up his wickedness, and to shield himself from suspicion, he affected much piety and devotion to religious duties. He kept a prayer book and a Bible about his person constantly, and frequently as he made afternoon calls, or hung about the stores of his friends, spying out the learned and good man, John Bulkley. The goods for the purpose of stealing them, he was een to read these good books with much devotion. He could beat a whole crowd in looking pious. He had a long sombre-looking countenance and when he cast down, as he frequently did, his full, doll-like eyes and puckered his oval lips, he was a splendid picture of devotion .-But to the close observer, his physiognomy presented that cold, wiry, selfish, and completely heartless appearance which marks the deliberate and calculating villain.

" He came to Hartford from Montpelier Vt. about three years ago. He took an active part in certain prayer meetings and religious servivices, and thus secured the confidence of Mr. J. Dean, a dry goods dealer. Mr. D. procured him a situation in the factory of Rogers Brothers, and permitted him to board in his family and to sleep in his store with the clerk. Jones wanted no richer berth; he helped himself with a pretty free hand. Mr. Dean missed many articles from his store, such as silks, handerchiefs crape shawls of high value, &c., -some of which (a valuable shawl, among other things) have been recovered. But still Mr. Dean did not he was murdered, and afterwards his person and suspect the true thief. He remained four months wagon were robbed of their valuables. About and then went away without paying for his ten o'clock, a man calling himself Charles Jones board, but he had done considerable in the way presented himself at the house of Simeon Mal- of praying and exhorting for the benefit of lory, who lives on the road to Russell, and wish- wicked souls in general. He went to Glastened to have some boxes made, as he said to pack bury, and secured a situation in Curtiss's factory. Here he cheated his employers out of \$150 About this hour the pedlar's horse was found by reporting about three times as much work as straying without its master, which, combined he did, and by adroit management generally.with the recent report of a pistol, and the When discovered, he acknowledged all, begged strange manner and errand of Jones, excited off, and gave his note for \$150 which can now

ing in Westfield, has identified as being those but this was not true. He was operating on his arrested. His confession to Dean developes a the deceased took away with him that morn- own hook. He trimmed his pulpit with costly broadcloths and silk fringes which he had sto-Jones was arraigned before a magistrate, at len at Dean's store; and with stolen goods he does Mr. Bulkley say?" and another pause fol- Connecticut State Prison for heavy burglaries and some other articles from the church. About tated.

"Will the Moderator please proceed?" said ministerial burglar, being both a Millerite rian gallery, put on his stolen robe, placed the preacher and robber. He is a hard looking cus- Bible, bought with stolen property, upon the tatomer, and although bright enough, is playing ble, rested one hand upon the holy book, and rolling his dull eyes languidly upward, and Of course : every man who does any thing pointing the forefinger of his upraised right hand wrong is a "Millerite!" But let us look at it. heavenward, he stood for his likeness. In this way it was taken and shown around among his friends as a fine thing. He paid for the likeness from money stolen from Mr. Dean, and he stole the outside case from another gallery.

> "During his stealing and preaching business, he made a visit to Vermont. But he first took occasion to go into Dean's store and steal goods which he pawned and sold, thus raising the funds to pay the expenses of his pleasure excursion. He made his mother valuable presents of silk dresses and other things, and gave his sister dresses, a crape shawl, &c., all stolen. He told them he had drawn \$200 worth of dry goods

> "Jones also furnished a tenement in Glastenbury with stolen goods, exchanging these goods for such articles as he wanted, telling the dealers that to some extent he took his pay in dry goods for preaching.

> "But he soon found it hard sledding in Glastenbury, and came back here, taking up his old quarters at Dean's store. He generally carried a carpet bag with him. This he frequently filled with goods, whilst Mr. Dean's clerk was sound asleep. In this way he stole, as near as can be ascertained, \$2,000 worth of goods, about \$700 of which have been recovered.

> "On ore occasion he was at Dean's house; Mr. Dean's son came in, and was preparing to go away. In his wallet were ten \$10 bank bills which Jones discovered. The rogue, near evening, bid them all good afternoon, pretending that he was going to sleep out that night. But instead of going out at the front door, he slipped up stairs, and hid himself under the bed of Mr. Dean's son. During the evening, Mrs. D. came in and spread some clothes on the bed .-Jones, in his confession, says he then trembled "like a popple leaf." Young Dean went to bed and when he had fallen sound asleep, Jones crept out, stole his wallet, with \$100 in cash, slipped slyly out of the house, went up to the Revere House, and took lodgings. In the morning he stole from a boarder in the hotel, a dress coat, pants, and vest. Everything that he had on or about him, even to the shirt on his back, was either stolen, or paid for with the avails of stolen goods.

"A few evenings since he went into Dean's store, on a Sunday evening, unlocked the desk with a brass wire skeleton key, stole \$132 in cash, and packed up between three and four hundred dollars in goods, which he carried off and concealed in a barn in Commerce-street. He then went up and attended a prayer meeting at Mr. Dean's house. Before the meeting broke up, this robbery was discovered by the clerk, and Mr. Dean was informed of the facts. Jones sympathized with his family on account of his loss. He returned early in the morning, took breakfast at Mr. Dean's, and with affected sympathy expressed deep regret at Mr. Dean's misfortunes, and the frauds which had been practised upon him by those whom he had considered his best friends.'

"The fellow carried his skeleton key and stole oney constantly, and for a long time Mr. D ing written a long and of course elaborate "es- bish and leaves. He had been shot through the lians in a school house, within a few rods of was perplexed to know why his cash accounts

> "After making his last robbery Jones left series of crimes, and of cool audacity, rarely met with."-Hartford Times.

One day after stealing from Mr. Dean, he Russell, during the day, and was held for trial. paid for a pulpit Bible, prayer book, hymn called on Mrs. Dean and complained of spiritu-He exhibited little or no concern during the ex- book and a large arm chair. He hung some al darkness—that he did not enjoy his mind as amination, and said there were two or three men splendid French curtains in one corner of the he wished to; and, handing her his Bible, bought room, as a screen behind which he dressed in with money stolen from Mr. Dean, he wished his silk robe. He stole these curtains from Mr. her to read for his spiritual consolation the first Dean, and also the silk for his robe; and he text her eye might rest upon, on opening the "Charles Jones, who is charged with the mur- broke in St. Patrick's church in this city, and book. Mrs. Dean sympathising with him beder of the Jew pedlar, Isaac Jackson, at West- stole Father Brady's robe, using it as a pattern cause of his depressed spirits, opened at Acts from which the stolen silk was made up. He 13:10. It was not so good a text as she wished and has just completed a four years term in the also, we believe, stole the silver chalice and her eye might have first rested on, and she hesi-

"Shall 1 read?" she asked.

"Read the first text you open at."

She read : "O full of all subtility and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord ?"

His countenance at once elongated, and his eyes were cast down. It was no consolation to

After being imprisoned, and confessing his crimes, some good women having compassion on him visited him in his prison. " O," said he, "I thought of you all last evening when you were at your little prayer meeting, and I kept looking; I did not know but, as in the case of Peter, my prison doors would be opened." He forgot that Peter was not imprisoned for stealn, a crape shawl, &c., all stolen. ! gni



The Advent Herald.

BOSTON, JUNE 13, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

IL PARABOLIC COMPARISONS.

" And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?"-Mark 4: 30.

The word " comparison," in this connection, is the same in the Greek that is elsewhere rendered "parable,"-excepting in Luke 4 23, where it is rendered "proverb;" and in Heb. 9:9 and 11:19, where it is rendered " figure."

The following are the leading Parables that may be classified under this head;

The Two Builders, Matt. 7: 24-27. The Leaven in Meal. "13: 33, and Lu: 13: 20-

The Leaven in Med. 20. 30, 32.

The Mustard Seed, "13:31, 32.

The Treasure in the Field, ":44.

The Pearl of Great Price, ":45, 46.

The Net and Fishes, ":47-50.

The Householder, ":51, 52.

The Budding Fig Tree, 24:32, 33; Lu. 21:28,

The Growing Seed, Mark 4:26-29.
The Waiting Servants, Lu, 12:35-40.
The Unclean Spirit, Matt. 12:43-45.

ad by THE TWO BUILDERS.

Said the Saviour; Matt. 7: 24-27:

"Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock : and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto the foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell : and great was the fall of it."

The same parable is found in Luke 6: 47-49, with the addition that the wise man "digged deep and laid the foundation on a rock, while the other, without a foundation built an house upon the

The point of illustration is the result of obedience or of non-obedience to Christ's sayings as recorded in the sermon on the Mount. And the analogies are,

1. The comparison of the doer of his sayings to a wise builder, who erects his house on a rock.

2. That of the non-doers, to a foolish builder who erects his house on the sand.

3. The trials to which the buildings are subjected, to the trial of the conduct of each person. And

4. The result of that trial to the two buildings, to the results to the two classes of individualstheir eternal state being affected by their compliance with, or disregard of Christ's teachings,-eternal life being the consequence of the one, and eternal ruin that of the other.

2. THE LEAVEN IN MEAL.

" Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."-Matt. 13: 33.

kingdom of God ! It is like leaven, which a ter it." p. 502. Again: "This must be the car woman took and hid in three measures of meal, till the whole was leavened."-Luke 13: 20, 21.

The points of resemblance in this parable are 1. The leaven ;-corresponding to the children

of the kingdom when few and feeble. 2. The three measures of meal in which the

leaven was hidden ;-corresponding to this world. 3. The effect of the leaven in assimilating to itself the material with which it comes in contact; the children of the kingdom during this dispensa-

tion. And
4. The universality of the leavening principle; -corresponding to the final triumph of Christianity in the earth.

But, as the parable of the tares shows that they are to grow with the wheat till the harvest, and to be then burned, it follows that the universal triumph of Christianity will not be brought about by the conversion of all men, but by the conversion of as many as will constitute the number of God's elect, and the destruction of all who rejectthe gospel-leaving the whole earth filled with the knowledge of the glory of the Lord as the waters cover the sea.

NOTES AND QUERIES, In many and

Under this head, Notes and Queries on any subject are respectfully solicited.

ON THE LETTER J. MIN THE TOWN

A brother inquired of us one day how Yehovah came to be spelled with a J. As some others may have the same query in their minds, we will say that in the German, J has the sound of Y. "Jahn's Archæology," is pronounced "Yahn's."

ON THE NEW BIRTH.

"Bro. B. :- In the Herald of the 23rd, or to-day's Herald I expected to have seen something from your pen, or the pen of some of your correspondents, upon the article in the Herald of the 16th in relation to the new birth. I think you will not endorse all the views of the writer in that article. If the Resurrection is the new birth, then all will be the subjects of it, for all will be raised from the dead. This is one of the main pillars of Universalism. You talk with them upon the Subject of the new birth, being born of the Spirit, they tell you that all will be born again at the resurrection. The writer of that article makes no distinction between the resurrection of the just and the unjust. He quotes Rom. 8: 11,- 1f the Spirit of him who raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' The language of the Apostle is applicable to believers only. Their bodies will be quickened by the Spirit of Christ that now dwelleth in them. Jesus Christ is said to be the firstresurrection; but the language of the Saviour to Nicodemus I think refers to the work of the Spirit on the heart. If I had ability I would write upon the Subject, but I merely state what I have in orer to call your account.

Yours in gospel fellowship,

San'L. Jackson." der to call your attention to the article.

Ans .- We did not reply, for the reason that we had just argued the question and shown that the "new birth," is the regeneration of the heart by the Holy Spirit; so that we were not understood as endorsing the views of our correspondent, but as most decidedly dissenting from them.

ON THE STATE OF THE DEAD.

"Who was the lecturer referred to in Answer to W. in the Herald of May 23 ?

Have you any such evidence ?

Ans .- The lecturer's name was Blain.

We have nothing of Dr. Watts' on which we can lay our hand at this moment that treats especially on the final destiny of the wicked. On opening a volume of his sermons we turn to sermon 43d, entitled " Death a blessing to the saints," in which he says : " Death frees us forever from all our errors and mistakes, and brings us into a world Spring field Republican, June 4th. of glorious knowledge and illumination," And then he goes on to argue the glory and happiness of the saints' intermediate state-wrongfully applying to that state a number of passages that apply only to the resurrection; but which he holds to, for he says : " The promise of the resurrection of the body yet remains unaccomplished; but every separate spirit in heaven waits for it with full assurance of accomplishment." In these sermons secluded spot bordering on a mill stream, and the he incidentally refers to the final destiny of the object in this case as in that was plunder. We wicked, and says : " A guilty conscience looks on presume a fate parallel with that of Halligan and death with all its formidable attendants round it, Daley awaits Charles Jones.

"Again he said, Whereunto shall I liken the and espies an endless train of sorrows coming aftain portion of those who spend their life, and lie down in death with these talents unsatisfied; for the anguish and torture of sinful souls must rise and grow forever in proportion to the glory of their abused endowments." p. 72. Simliar expressions of his abound,—showing that the opinion imputed to him was not held by him. Dr. Watts' opinion, or that of any man, cannot determine what is or is not truth, but it is excee -corresponding to the access to the numbers of dingly reprehensible in a lecturer to claim him, Campbell, D. N. Lord, Dr. E. Beecher and others, as favoring his view, when they are diametrically opposed to it. Truth can never be subserved by uttering falsehood.

to ON THE SONS OF GOD. will have

"In the Herald of June 6th, you define the ons of God to be those who are Christ's, and quote John 1: 12; but this scripture only says that to as many as received him, to them gave he power to ecome the sons of God. Is it not therefore plain that they are not now sons, but will become so when born again at the resurrection ! DIE T."

Ans .- The new birth is not at the resurrection, but at conversion. " Every one that leveth, is born of God."-1 John 3: 7. "Whosoever believeth that Jesus is the Christ is born of God. I John 5: 1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be."-I John 3:2. " For as many as are led by upon the wagon, and drove it past Mallory's house the Spirit of God, they are the sons of God."--Rom. 8: 14. "These are they which were born," not which will be, " not of blood, nor of the will He then led the team into a piece of woods, where of the flesh, nor of the will of man, but of God." John 1: 13. The phrase "to become " is not necessarily in the future, but is a verb in the infinitive mood, which has no tense; but the verb gave," which precedes it, is in the past tense, and shows that power to become the sons of God was given when they received Christ; and the verse following shows that then they " were born" again, being regenerated by the Holy Spirit.

OHARLES JONES. W Junifyly b

Our readers have doubtless, before this, heard that a horrible murder was committed in Hampden Co., Mass., on the first day of June, by Charles Jones, who is extensively described in the papers as an Advent minister, or, as they denominate him, "a Millerite preacher." Lest the truth should be prejudiced by such an insinuation, we will state that he did not, to our knowledge, ever attempt to preach to any Advent society, nor was he ever recognized as a preacher by any people favorable to the views taught in this paper. far as we have been able to trace his history he ame from Vermont about seven years since, when 17 years old, and worked on the farm of the late King Hastings, who was formerly a Methodist begotten of the dead. I believe that refers to his minister but was then a preacher of the Advent doctrine. Jones went from there to Hartford, Ct., and worked in the Messrs. Rogers' silverplating works. From here he went to Glastenbury, and worked for Curtiss and Co., in a similar business. During this time he had prayed and exhorted in some of the meetings of adventists in Hartford; but while in Glastenbury he set up to become an Episcopal minister : but there is no evidence that he was countenanced by Episcopalians. Five years ago he called at this office and introduced himself as a candidate for deacon's orders in the Episcopal Church—which was the first we had ever heard of him. He stated that his business in Boston was to see Bishop Eastburn and get a deacon's ordination, that he might preach to a church in Chicopee, where he represented that he had received a call. He said that the Bishop hesitated about ordaining "You intimate in that reply that Dr. Watts him because he held to the annihilation of the did not hold the view which this lecturer imputed | wicked, which with apostolic succession he claimed to him, but gave no evidence that he did not. were the only points in which he dissented from our views. A few months subsequent to that, he was sent to the Connecticut State's prison, for crimes, an account of which will be found in another column. He has been out of prison now a few months, and it seems he was stopping at the house of the widow of the late King Hastings, when he committed the horrid crime, the details of which are given below, and copied from the

"We give the details of one the most cold blooded and even reckless murders which it has ever been our duty to record. Certain it is that Western Massachusetts has not seen a parallel to this foul deed since the murder of Lyon, on the bank of Chicopee river, in Wilbraham, some fifty years ago. In this instance, as in that, the murder was committed on a public thoroughfare, in a OF THE MURDER.

" Isaac Jackson, a young man of only 17 or 18 years, the youngest son of four brothers, Jews, who have a store at Westfield, and maintain travelling merchandise wagons, was shot and killed on the main road between Westfield and Russell, within the limits of the latter town, at about noon on Monday. He had started from Westfield on his accustomed tour through Russell, Blandford, Chester. Becket and the towns in that vicinity, and when about two and a half miles below the village of Russell, and only thirty rods from the residence of William D. Mallory, was accosted by a man named Charles E. Jones. What words passed between them none but the murderer himself can now disclose. The only other circumstance happening at about this time, of which there is positive information, was the report of a pistol heard at Mr. Mallory's house at about half-past eleven o'clock The road is here somewhat secluded by a mountain on one side heavily wooded; and no one except Mr. Mallory lives within a half a mile of the spot. The theory established by later developements is, that young Jackson was shot on his wagon, the ball entering near the right shoulder bone, and passing out at the left breast, having gone entirely through the heart. The bullet having exhausted its force in passing through the body, did not go though the outside clothing, but dropt down and was left in the garments.

" Jones then threw the body over the fence, got to the Blandford road, (the junction being near Mallory's,) which he followed for about a milehe left it, and sought the residence of the late King S. Hastings, in Blandford, four miles distant. He had left Hastings' house in the morning, and there he commenced to pass Monday night; but it appears that he left the house soon after midnight, repaired to the scene of the murder and completed the work of secreting the body by dragging it some thirty rods to the river, and hiding it in the swift current near the shore, under two large rocks. The appearance of the trail maintains this theory, the track where the body was dragged across the road being wet by an evening rain, while that leading from the fence to the river, also plainly visible, was dry. The murderer then returned to his team, which he removed to another place, and having changed his clothing, went down to Simeon Mallory's early in the morning, to have him make some boxes for packing goods. This Mr. Mallory lives west of William D., and has a saw mill. Failing to get his boxes, he went to the village, and applied to the livery stable for a team to go to Blandford.

"Nothing had been heard about the murder when Jones applied for his boxes, although William D. Mallory had spoken of the pistol as a suspicious circumstance. It seems, however that an old man named Wheaton noticed the trail in the road, while driving his two cows to pasture on Tuesday morning. He immediately reported the fact to his neighbors, and a balf dozen men turned out to examine the locality. They were proceeding in their search, when Henry R. Loomis, who keeps the village hotel passed on his way to Westfield, and being told the story, said he had seen a suspicious-looking man in the village, to look after whom he promptly returned. He found the man applying at his barn for a horse, as above mentioned. By this time, the wagon had been discovered by other parties, and word was brought to Mr. Loomis of the fact. He questioned Jones, who said the wagon was delivered to him the day before, by a man named Brown, to be secreted; he acknowledged the circumstances were suspicious. but consented to ride down the river to see about the murder. Nelson D. Parks, justice of the peace, also took a seat with Mr. Loomis and Jones in the vagon. On their way down, they noticed suspicious movements on the part of their companion, and found he was holding a loaded pistol in his hand, behind his back. He surrendered his weapen with a casual remark, was further searched and seemed unconcerned, even inquiring if capital punishment had been abolished! The body was found ere they reached the spot, and soon Dr. Jehiel Abbott of Westfield and a large number of men from the same place and Russel, were assembled on the spot. " John King, one of the witnesses, who lived

about half a mile from where the body was found, testified to hearing the report of the pistol, and directly after heard a man hallooing dreadful bad, make an awful noise, as though he had been pierced through the heart; noise continued a few seconds, and gradually died away; it was very loud

"When word was carried to Westfield, Tuesday forenoon, that a pedlar had been murdered up the river, there was a great rush in that direction, and Among them were Coroner Abbott, Justice Lewis, and other prominent citizens; also, Joseph Jackson, proprietor of the Westfield store, and brother of the murdered man. Mr. Jackson didn't believe that the murdered pedlar was his brother, but on approaching the spot and seeing the wagon which he promptly recognized as his own, he burst into tears. He was there when the corpse was taken from the stream, andh is first duty was, as a Jew, to take from the pockets of the dead man the copies of the ten commandments, which he constantly carried with him, in the olden Jewish form of phylacteries, to bind around his forehead and arm each morning upon rising are lubrayand uladt a

" CONDUCT OF THE MURDERER-PLAYING INSANE.

" Jones, the murderer, was taken into the room to see the corpse of his victim, at the residence of W. D. Mallory, Tuesday forenoon. He stood leaning on the table for some moments, intently looking at the corpse, but not a muscle of his sallow face was moved, not a new expression appeared there, but thus he stood, the same stolid, unimpassioned and expressionless creature that he has remained ever since. As he sat in the court room on Wednesday afternoon, he was the least concerned in the audience; had a face been cut out of bacon and adorned by two glass eyes, it could hard-ly have been less human. There he sat, always sidewise in his chair, leaning forward; he would hardly ever look at the witness, but was always gazing at something else, paid no attention when spoken to, and seemed to know nothing about anything. He even feigns to forget already the evidence from which we give an extract above, and which he signed 'Chas. E. Jones.' He don't know anything at all, now, about 'Brown;' he don't know anything about his relatives, where they live or how they are; and in fact don't ' know Either he is a foolish knave or a knanothing. vish fool. "Last evening he wrote a letter to his mother,

commencing 'Dearest dear,' and dating from 'Wetherfield Ct.,' where he persisted both in the letter and in conversation that he had still a residence. He went on to write that he was having a nice time, constantly surrounded by friends who were doing everything for him, and even that (yesterday) afternoon the centre of a large circle of admirers. To be sure, he said there has been a murder hereabouts, but I am out of it and they are doing first rate by me. He then went on to speak of somebody who was in trouble, and wound up with the signature, 'Chas. E. Lamb.' He handed the letter to N. D. Parks but gave it no direction and would give it none only so far as he desired to have it sent to his mother.

"Jones was bright enough, Wednesday morning, however, to inquire if they had got him into the papers, and to seek the first public announce-

ment of his foul crime.

"Jones seems to have been a sort of second edition of Stephen Burroughs, for it is said that after preaching in the Episcopal Church at Blandford, as Erving Hastings testifies, he stole the ministerial robes and made off with them!

"While the coroner's investigation was in pro gress Tuesday afternoon, Mr. Lewis, one of the jurymen, put a question to Jones which seemingly implying his guilt, caused that individual to be greatly indiguant. He grasped the loaded pistol lying upon the table and levelled it at the juryman, but very soon lowered it. It being known in the room that the weapon was loaded, there was considerable fluttering for a moment, but gradually the excitement subsided.

" THE HISTORY OF THE MURDERER.

" Charles Jones, the murderer, is a native of Montpelier, Vt., and is about twenty-three or twenty-four years old. A good many years ago, at one time kept a hotel at Northfield, Vt. He was dissipated, and died not long since. His mother was a good and religious woman. She is now living in Montpelier. One of his sisters lives in Stafford, Ct., his brother Dr. George Jones, was formerly a dentist in Chicopee, where he died three or four years since, and where still reside his widow and child. He had two or three sisters, and the family generally have borne an excellent name. About four years ago, Jones robbed Dean's and other stores in Hartford. He was know there as the 'ministerial burglar,' dividing his time between burglary and preaching. For his burglaries. which were accompanied with heavy robberies, he was sent to the Connecticut State Prison for four years. His sentence expired last February.

"Six or seven years ago, Jones lived with King S. Hastings, in Blandford. There he worked for him on a farm. He spent last Sabbath at the house of Hastings. In the afternoon, himself and Erskine, son of widow Hastings, went out on the farm, and practiced with Jones, pistol. Jones hit the bull's menacing manner, to the horror of all those who

at least one hundred persons were promptly there. [eye once, though pretending entire ignorance of | were not like themselves, participants in these disthe handling of the pistol. Hastings fired twice, and loaded the arm again. They then returned to the house, and cast a lot of bullets. It is not supposed, of course, that Hastings had any complicity with the murder; and it is hardly probable that Jones himself knew then what use he was to make of the charge in his weapon.

"Jones is described as a dark complectioned man and hard looking. He maintains a singularly composed and even stolid deportment, and is evidently a hardened fellow."

THE RIOTS AT WASHINGTON .- We copy from the Washington Star of Monday evening the following account of disgraceful election riots in that city on Monday May 1st.

"A gang of hired ruffians and bullies, 'Plug Uglies,' and other unhung worthies from Baltimore, have been imported by the Know Nothings to take violent possession of the polls, and armed with revolvers, billies and slung-shot to prevent our citizens from depositing their votes.

"In the first precinct of the Fourth Ward, this norning, a general fight occurred, in which several hundred men and boys were engaged, indiscriminately. It seems that some forty or fifty Plug Uglies came down from Baltimore this morning, to ssist our citizens in the election to-day. After floating around for some time without effecting anything of note, they pitched upon the Fourth Ward first precinct, as being the most eligible scene for their operations. A long line of voters were standing in the street, extending for some distance from the polls, and composed principally of anti-Know Nothing voters. The Plugs, assisted by several large squads of Chunkers and Rip Raps of our own city, endeavored to break into this line by crowding, but not succeeding in this they left the scene of action to concert more hos-

After a short time they returned largely reinforced in numbers and with revolvers, stones, billies, brickbats, etc., they made a concerted onslaught upon the voters. A terrible scene now ensued, in which the entire crowd participated Stones and pistols were rapidly discharged, and men were trampled to the earth, beaten, stamped on, and severely wounded. Among those injured was R. B. Owens, fourth ward commissioner, who had his wrist badly shattered by a pistol ball; A. Kloffer received a spent ball in his forehead which stunned him, but inflicted no serious injury. Captain Goddard was, with several officers, on the ground, and the captain did good services in quelling the affray. He was severely struck several times but got off without any serious damage.

"An Irishman was so dreadfully mutilated that his features were entirely undistinguishable, and his head and shoulders were covered with blood .-The polls were torn down by this imported gang of Baltimore villain's the pavements were strewn with stones, clubs and other missiles. In

"Several of the ringleaders were arrested and aken to the guard-house; among others, a young man named Johnson and al

The buildings in the neighborhood were damaged, the doors and windows being broken in on all sides. In the skirmish, Mr. G. D. Spencer received a severe blow in the face.

"An old man named Cassidy, a granite cutter, eccived a bullet wound over the left ear; the ball fortunately, however, glanced, and did not penetrate the skull. He was then taken to the residence of Dr. Palmer, who attended to the wound.

" Mr. Matthew Emery was severely injured by a blow from a stone. In consequence of the disturbances, there was a general closing up of stores and places of business quite early in the morning-

" At the first precinct of the fourth ward, the officers did all in their power to prevent the riot, placing themselves between the belligerents and the voters in the line, with Capt. Goddard at the head, who demanded peace, when they rushed on with an impetuosity which nothing short of a military force could have withstood, and although the police fought like heroes, they were forced to abandon the field to the possession of these hired

" Such an exhibition of murderous instruments as the party carried was sufficient to cause the peaceably disposed to keep as far from them as possible. One man was armed with a large blacksmith sledge; another with a horse pistol of large dimensions; a third carried a miscellaneous assortnent of revolvers, bowie knives, billies, an iron bar : while a fourth carried, beside a side pocket filled with convenient stones, bricks, &c., a large billet of oak wood of sufficient weight to fell an ox. These weapons were as thick as mulberries in season, the parties brandishing them about in a graceful scenes:"

At this point the Mayor addressed a note to the President, requesting him to order out a company of U. S. marines, stationed in the city, to preserve the public peace. The President at once compliedygo has goots ad becomer glorism as

About eleven o'clock the rioters went to the second ward polls, wearing the K. N. ticket as a badge, and discharged some thirty or forty shots. The citizens of the ward, however, made their appearance armed, and the rioters, the " Plug Uglies," left. They next proceeded to the fourth

ward, where they commenced a row, "Shortly after 1 o'clock P. M., the marines (two companies, 110 men in all;) arrived on the ground, first precinct of the fourth ward, under charge of Captain Tyler, and accompanied by Mayor Magruder. The opposition had, in the meantime procured a brass cannon, and stationed it at the Northern market- house, which they made their head-

" After the Mayor had addressed the crowd. stating that the soidiers were brought there solely to maintain the public peace of the city which had been flagrantly violated, the marines moved upon the market house to take possession of the cannon, amidst every species of taunt and opprobrium ending finally in the possessors of the cannon firing pistols at marines. The latter, however, moved steadily on, seized the cannon, and then due warning having been given, replied to the pistol shots upon them by a volley of ball.

"The Plug Uglies then scattered, firing shots as they slid from behind corners. doos

If After the smoke cleared away the terrible sight was presented of four or five persons in the agonies of death, and several others fearfully wounded. 'hinoils odw :

Sunday School Books.

Publications of the American Sunday School Union. 1856 and 1857.

Ready Work for Willing Hands; or, The Story Comfort Allison. By the author of "Irish my." 316 pp., with original Illustrations. 45

The Little Water-Cress Sellers. 36 pp., 9 ets. First Flight From The Nest, or Nellie's Six Months in Boston; with Illustrations. 86. pp.,

Memoir of Old Humphrey; with Gleanings from his Portfolio, in Prose and Verse; portrait, and Burial-place. 252 pp., 18mo, 35 cts.

Illustrated Life of John Bunyan. By the author of "Robert Dawson." With upwards of thirty emblematical cuts, initial letters, &c. 372 pp. 18mo, 50 cents.

Stories For Village Lads. Embellished with four full-page engravings. 144 pp. 18mo 24 cts.

Memoir of the Rev. E. J. P. Messinger, Late Missionary to Africa. By Rev. Stephen H. Tyng, D. D. A record of the arduous and faithful though brief labors of a missionary in Africa. 249 pp.,

Sammy Gill; or, The Pet Mocking-bird, with ther stories, viz: Slim Stephen-Little Willy-he Indians. Each illustrated with Engravings from original designs. 72 pp., 18mo, 16. cts.

Sanday-School Hymns, A new selection of nearly 400 hymns, designed specially for Sunday-school use. In various bindings and at different

A Toilet-Glass for very Young Ladies. 32 pp. 2mo, 5 cents.

For sale at this office.

LIKENESS OF ELDER SAMUEL CHAPMAN. - We ave got out a correct and excellent likeness of Bro. Chapman, at the solicitation of his many friends. Price 50 cts. They can be sent by mail and we will send to any one postage free for 50 cts. Those taking six copies or more, can have them at the rate of 40 cts: per copy selli of no in

Youth's Guide for June.

The June No. of this little sheet is out. The following is a list of its contents

My own mother (poetry).

Burnt to death.

The rash resolution ide to goldsom trying out

Breathing.
The missionary chicken.
"The Lord is a sun."

The Lord is a sub.
The boy who broke his mother's heart.
The broken pane of glass.
The way to be happy.
The man with the snake in his hat.
French rat story.
Varieties.

&c. &c. &c. of the senion off la dall, Mill

THE YOUTH'S GUIDE. - A friend thus exhibits the right degree of interest in the prosperity of this little juvenile sheet.

" If you have any spare numbers of the Guide, (no matter how old they are), you could send me for circulation, I will do the best I can in trying to get new subscribers."

Let each one concerned feel a like interest, and there will be no danger of the Guide's circulation falling off. visuolosty gradition the bounds with guire

The Youth's Guide-Take Notice.

The June number of the Guide is the 12th of the current volume, which, it will be remembered, was to be extended to the end of the year for the purpose of beginning the next volume at the 1st of Janua-Many, however, have subscribed only for the year, or for but two-thirds of the volume. Thus of about 870 subscribers, some 400 have paid only up to July 1st; and as this paper is published on the advance payment system, no paper being sent after the time to which it is paid expires, nearly one-half of its former circulation will be cut off, leaving 500 subscribers to the end of the year. We therefore hope that those whose subscriptions expire in June, will continue their subscription to the end of the year, by sending us 12 1-2 cts., and we will notify such of their indebtedness in the following manuer: Those who receive their paper singly in a wrapper, and whose subscription expires in June, 1857, will receive their next number of the Guide in a white wrapper, directed in red ink; and those who receive their paper in a wrapper with others, will find their names written on the margin of the paper in red ink. Thus each will be duly notified, and we hope to hear from them immediately on the receipt of the no-tification, so that we may know how many papers to print the next month.

EIGHTEENTH ANNUAL CONFERENCE.

bun : timbe (Continued from our last.) o enullas sun nom ad black ruespay, 3 pt Medduck ed tonne

After singing and prayer, Elder D. T. Taylor discoursed on the subject of prayer. His text was the words of Paul, in his first epistle to the Thessalonians 5: 17. " Pray without ceasing." A very refreshing discourse, in which the subject of constant, consistent, and earnest, Scriptural prayer, was variously illustrated, and convincingly enforced.

On motion of Elder G. W. Burnham, it was

Resolved, that the "general convention" held in he city of Providence, Nov. 11th 1856, be invited builte with the Annual Conference now in session. On motion of Elder E. Crowell, it was

Resolved, to appoint committees on the following subjects. Sabbath Schools. Libert to not indicate the sabbath sabbath

5. Finance.
After discussion, it was resolved, that the sevoral committees be appointed by the chair.
On motion of Dr. Town, of Providence, it was

Resolved, that the Annual Conference now adjourn, to Wednesday, 9. A. M. to give the "General Convention" opportunity to confer together and decide if or not they would accede to our in-

Bro. Lemuel Osler, delivered an earnest practial discourse, founded upon 2 Cor. 3: 2.

The exercises of the first day were brought to a close by singing Hymn No. 642,

" Awake, my soul, lift up thine eyes !" WEDNESDAY, A. M. 9 O'CLOCK.

The devotional exercises of the morning were enducted by Elders J. V. Himes and T. M. Preble. The Conference having come to order at the call of the President, the minutes of the session of Tuesday were read and approved. The President announced his appointment of committees to be

as follows: On Sabbath Schools :- L. Osler, C. Cunningnam, Jr., and I. C. Welcome.

On Missions :- D. L. Robinson, T. Smith of the On Church Organization :- J. Pearson, Jr., P.

Hawkes, I. H. Shipman. On Publications :- E. Crowell, J. Litch, S. Bliss.

On Finance :- Dr. Town, G. W. Burnham, O.

The committee on Sabbath Schools submitted the following and le swait ac

That as the field which they were appointed to explore is a vast one, instead of attempting to range it over, they would merely suggest for your present consideration some of the more prominent facts connected with this important department of

Christian labor.

In consideration of the important position we as a people occupy in the religious world, and in some measure appreciating the intimate relation existing between, and the vital interests growing out of the various parts of Christian duty, your committee could not fail to be impressed with the remarkable deficiency existing among us on the

others' children, and more especially, when considering the abundant facilities, graciously placed in our hands of leading the tender, unsophisticated mind into the knowledge of the truths of Scripture, before hoary and deep-rooted errors produce unhappy predilections in the mind against sacred truth. In view, therefore, of the importance of the subject, and the necessity of immediate action relative to it, the following suggestions are submitted for your consideration.

1. The duty ofministers in promoting the well-

fare of Sabbath Schools.

This can be done by being interested themselves, and manifesting that interest by preaching on the subject; by having a class in the school them selves; and by personal effort among the families of the society, and in the community where they labour. We think the following is worthy of con-

"THE CHILDREN .- The Texas Advocate says The children, we fear, are more neglected by the church and ministry than in former times. No church, no ministry, can prosper that neglects the children. What a field for usefulness! There are so many of them! They are so easily won by friendship! They remember what is now said to them longer than anything they hear in after life. An impression now made may last forever. Little as thoughtless persons think it, awakenings and conversions in children are more reliable than in middle-aged persons. Young preacher, remember the children! Talk to them, play with them, pray with them, baptize them, put their names on the church list."

2. How can parents be made to feel more in-

terest in the Sabbath School!

That they should have an interest in the religious culture of their children all admit : and it cannot be doubted, that if parents would be more particluar in having their children regularly attend the Sabbath School, frequently enquire after its prosperity; make frequent visits to the school. encourage the officers, teachers and scholars, by words and acts, make the school a subject of earnest prayer, and see the blessed results of properly conducted Sunday Schools; they could not fail to become deeply interested.

3. How secure the attendance of scholars? If the preachers and parents, and church-mem bers show a proper interest in the matter, it cannot fail to produce a corresponding interest among the children. The school should also be made, as far as consistent, attractive to the children, by the distribution of useful books, by appropriate lessons, by frequent examinations of the school, and other lawful means, which will readily suggest themselves in various places.

Without entering more fully into the subject, and thus occupying your time by a lengthened report, your committee deemed it advisable to only present for discussion the following topics:-

Adult classes - How secure their attention ? Their influence upon the school and church ? Infant department-How best conducted ?

Systematic visiting of children and parents by teachers-How to be secured ?

Capacity and preparation of teachers. What is requisite for success in their work? How secure those best qualified !

Uniformity of lessons. How far practicable ! Question books-their utility? What method of instruction best adapted to lead children to Christ? What books should be recommended for the use

Catechisms would they be profitable? All of which is respectfully submitted.

Description of the miles of the series of th

interesting remarks were made on the subject of Sabbath Schools by Brn. Rebinson, Osler, Edwin tion from the dead at the 2nd coming of Christ. Burnham, Crowell, Shipman, Gunner, Phelps, Pierce, Bosworth, Preble, Town, Wellcome and

On motion of Elder Crowell, it was

Resolved, That the Report on Sabbath Schools be recommitted, with instructions to prepare a brief address, embracing the views of the committee in relation to the most efficient means for promoting the Sabbath School interest among our people; and that said address be published in our papers.

On motion of Elder Edwin Burnham, a special committee of 5 was appointed to prepare a Sabbath School catechism suitable for the young.

The committee on Church Organization submitted the following

That in view of the present pleasing and encouraging aspect of the various local religious interests, relating to church order :- many of them now enjoying the advantages of an organized con-dition, whilst most of those unorganized are either the table.

subject of associated religious training of our and favorably disposed or are contemplating a speedy establishment of order and system by which to egulate the spiritual and temporal affairs of the church; your committee are of the opinion that a labored argumentative report is unnecessary. Time and stern necessity have mellowed and almost entirely removed the strong and opposing prejudices that have so long and injuriously existed against church organization, and your committee have only to congratulate the Conference on the present cheering indications of order, and consequent prosperity; and would earnestly recomnend a continued and judicious prosecution of this essential part of our work, in order to its speedy completion.

A second reading of the report was now called for, after which it was adopted to

On motion of Ezra Crowell, it was resolved that the committee on Missions be instructed to report as to the best means of increasing the number and influence of Advent ministers.

AFTERNOON SESSION.

Elder Lemuel Osler announced his subject to be: "The duties connected with the interests and influence of the Sabbath School ;" selecting his text from Psa. 78: 1-7, "Give ear, O my people, to my law : incline your ears to the words of my mouth. I will open my mouth in a parable : I will utter dark sayings of old ! which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he bath done. For he established a testimony in Jacob, and appointed a law in Israel. which he commanded our fathers, that they should make them known to their children : that the generation to come might know them, even the chil dren which should be born : who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments."

The Sabbath School was clearly showed to be the nursery of the church. Elder Osler said that We are to profit by the example of the Jewish parents, who held themselves bound by the 'Law of God ' to faithfully instruct the youth of all generations in the Word of God. This law has not yet ceased. It is especially binding upon Christian parents in the present age. We must do all that we can do lawfully in order to bring all classes of children within the circle of the Sabbath School. If the children will not come to school without it, we must go outside and compel them to come in. The Advent churches ought to appoint committees from the memberships to attend to this work. The Sabbath School interest, is a great and an important enterprize. Bro. Osler said further that he graduated in a Sabbath School himself. and therefore felt a deep interest in their success After singing the 890th hymn, the benediction was pronounced, and the audience dispersed. EVENING SESSION.

The desk was occupied by Elders Josiah Litch and Ezra Crowell. The devotional exercises were opened as usual by singing and prayer. Elder osiah Litch then delivered a discourse from Jer. 23: 6.- In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name, whereby he shall be called, The Lord our right-

Elder Litch commenced by saying that the terms Israel " and " Judah" were family names, and as such did not belong to any Gentile Christians. "Abraham," was not a family name, neither was the name " Isaac." But " Israel " was, and has remained the distinctive family name of Jacob and of his descendants ever since it was bestowed. He went on to illustrate the "Hope of Israel," and remarked that the only restitution of " Israel' This report was received with general favor, and yet future, is the restitution of the believing portion of the 12 scattered tribes, in their resurrec

> The exercises of the evening were closed by singing the 1059th hymn, Eld. Himes pronouncing the benediction.

THURSDAY, 8. A. M. The prayer meeting at this hour, was unusually interesting.

BUSINESS SESSION. 9 A. M.

President in the chair. Invocation of the Divine blessing by Elder Edwin Burnham. The President announced the committee on Catechism, to be S. Bliss, J. Litch, D. T. Taylor, L. Osler. [In the notes of the secretaries left in our hands, a full list of the names of this Committee is nowhere to be found. Will the committee in whose hands the report is please furnish us the fifth name, so that we may have a full list?]

Elder Edwin Burnham moved to appoint J. V Himes the publishing Agent on Catechism. This motion, after discussion pro and con, was laid on

The chairman of the committee on Missions not to be called upon to perform. He referred essubmitted the following lateig and le puilband rules golf van REPORTEN mas edt bebeef be

MR. PRESIDENT:-Your committee appointed to consider the subject of missionary and ministerial enterprise, beg leave to report .- That there are Coming One. numerous places in most of the States where there are a few believers unable to support preaching even a part of the time, and yet who need and want the word of life, and who, with many others, would flock to hear, and good be done, if the preacher could be sent; and there are also places where there are no advocates of our blessed hope, which if visited by the preacher, the truth might be introduced and congregations gathered, provided he could be sustained a few months at first. These cases demand our attention, and appeal for our aid. Shall we refuse it? We know that difficulties are to be overcome in this work, but they are also attached to every other good work. If it be said, we are poor, and already overburdened, we reply, none are so poor or so heavily tasked as they would be if themselves and families were deprived of this glorious gospel. Christ's " burdens are light" and should be born cheerfully; and we prove experimentally by practice, that "it is more blessed to give than to receive."

Something has already been done in this good cause. The Massachusetts Missionary Conference was a noble and Christian organization. For a few years it raised means readily and cheerfully for the support of a missionary, employing two in succession for about a year and a half, through whose agency, many churches were visited, their members revived, and a goodly number of souls converted to God. But we regret to say, that it is now practically inactive, and the churches gener ally have stopped their contributions, and failed to revive them, save in a few instances. Something should be done, and

1. We suggest that the ministers present this subject to their congregations.

2. The officers of the churches should in the absence of the minister do it, or

3. If none such exist, let the churches appoin collectors for the work of soliciting aid. Otherwise let any and all who have a heart, act individually and forward their donations to the Treasurer, Committee, or Missionary, as the case may be We urge that the Massachusetta Missionary Conference be revived, and made operative, and recom mend to the preachers and churches in each of the different States to form an association similar to the Massachusetts Missionary Conference, and meet quarterly in various places, and stir up an interest on this question, and every other benevo lent object connected with Christ's cause.

In relation to the subject of giving encourage ment and support to young men, or others, approv ed of God among us, and called to the work of the ministry, we earnestly recommend to our people the extension of aid and sympathy to such in introducing them to this blessed work, and assisting to a suitable knowledge of its duties and responsibilities, and the qualifications for success fully fulfilling them. As helps in the matter, we call the attention of ministers to several published works, such as Baxter's Reformed Pastor, Brigg's Christian ministry, Porter's Homileties, Smith on the Pastoral office, and Lord on Figures and Sym bols, and would also express our views of the importance of a proper acquaintance with the principles of Biblical language, and the laws of Scriptural figures and symbols, as well as with the evidences of the inspiration of the sacred writings. and finally, we have several resident pastors who are well qualified to give aid in such preliminary studies, if they could make it convenient to board with or reside near such for a time, and in cases of inability, we hope some of our abler brethren will feel ready to cheerfully assist in every worthy instance which may come to their knowledge. And having confidence in its utility, we also hereby recommend the revival and renewal of the Massachusetts Conference of ministers, believing such conferences of much benefit to all our preachers of the gospel. All of which is respectfully submitted by your committee. DANIEL T. TAYLOR.

botid souds to anisasseoq of D. 1; Robinson

This report was discussed by Elders Robinson G. W. Burnham, Lemuel Osler, O. R. Fassett, F. Gunner, I. C. Welcome, I. H. Shipman, Edwin sibilities of our position, our dangers, duties, and Burnham and Bro. Bradford, when it was unani- the reward in prospect. Text in Ephesians 1:12, mously adopted.

Bro. Apollos Hale wished the copportunity to define his position. He said, that his interest in the great truths of the advent question was unabated. He was not however in the field as formerly-not because he did not feel the spirit of the work, neither because he had not been sustained, but main- annual conference. ly because there was, in his estimation, too much work to do, of a character which ministers ought lor, were appointed said committee.

pecially to the "side questions" and new issues. raised in relation to the "death question," "age to come," &c. He commended the recent work on "Yahveh," and desired to see for himself the

The President now stated that the Conference had before it two important questions.

1. A feasible Missionary institution.

2. The best means to instruct young men for the ministry, and to sustain them in their work. He had felt much on these questions himself. and desired to see them in a practical working shape, and he would exhort the ministry to give them their prayerful attention."

The committee to whom was referred the matter of Publications, now submitted their

REPORT.

The committee to whom was referred the question of Publications are prepared respectfully to report.

The time is so limited during the present conference, for the consideration of the question, that vonr committee are unable to devise any plan free from objections for conducting the publishing busi-

We can only suggest that the publishing business, identified with the interests of the cause should sustain such a relation to its members, that they shall individually feel such an interest in its success, and responsibility for its prosperity, as to put forth constant efforts for its advancement.

But the conference has not authority over existing publications, and can only advise that the friends exert themselves to extend their circulation and influence.

To devise a plan for conducting a publication business in connection with the conference, would require much time and thought, and we recommend that this subject be referred to a committee of three, to arrange an organization for that purpose, and that they be an advisory committee in behalf of the conference respecting existing publications.
It was read and laid on the table, whereupon

the Conference adjourned to meet at the close of the afternoon session.

AFTERNOON SESSION, 3. P. M.

After usual introductory exercises, Elder Pearson discoursed " concerning zeal," selecting for his text Phil. 3:6.

Elder P. endeavored to discriminate bewteen the zeal," which is of God, and is Scriptural, intellectual and sanctitying, and the zeal which is of the world, which is pernicious, destructive, and unholy.

After the preaching was concluded, the President took the chair, whereupon the conference resumed its business. The committee on "Publications" wished their report to be taken up from the table, and no objection being made, the Report was taken up and read a second time, and adopt-

Resolved, that each member to compose the committee on "Publications" as called for in the Report, be elected by a separate vote of the confer-

Elders Litch, Crowell and Robinson were then lected as the committee on " Publications." der Josiah Litch of the committee for the call of the Providence Convention now reported that owing to the sickness of Bro. Himes at the time appointed for the meeting of the general convention, the duties of the chair had devolved upon himself; that the convention assembled, transacted their business, and reported their proceedings in the Advent Herald, and now asked to be discharged .-There being no opposition, the committee were discharged. The committee on Finance begged leave to state, that as their duties were limited. so their Report would be brief.

1. As some exu s had been incurred in the call and sitting of the 18th annual conference, the committee recommend that the conference raise a sufficient sum, by collection or otherwise, to meet said expenses.

2. That a sum be raised to defray the expenses of preachers who have embarrassed themselves pecuniarily by coming to this conference.

EVENING SESSION

After singing and prayer, Elder F. Gunner discoursed upon the doctrine we believe, the respon-13,14. FRIDAY A. M. 9 o'CLOCK.

The conference came to order at the call of the Upon motion of Elder John Pearson jr., a com-

mittee of arrangements was appointed for the next

Elders L. Osler, I. C. Wellcome, and D. T. Tay-

Resolved, that the Advent Churches, through their pastors or otherwise, are requested to forward to the next annual conference (D. V.) a written re-port in relation to the progress of their church, Sabbath school and missionary interests.

On motion of Elder O. R. Fassett, it was

Resolved, that a committee of 3 be appointed to look after the interests of the ministry, by seeking out and encouraging young men to engage in the

This Resolution was discussed and approved by Elders Smith, Himes, Hawkes and others, when the chair appionted the following committee: L. Osler, O. R. Fassett, D. T. Taylor, J. Pearson,

A letter from the Advent mission church of New York, was now received, proposing a plan to relieve the present embarrassed finances of the office, The letter was referred to the committee on existing publications.

Elder Himes and Bro. Phelps then made some excellent remarks touching the propriety of closing

public worship by prayer.

Bro. Anthony Pearce, Treasurer of the "American Advent General Missionary Society," submitted his report, which was read and adopted. The report showed a balance in hand up to May 29, 1857, of \$40.97, which balance, on motion of Elder O. R. Fassett, was voted towards the expenses of Bro. J. V. Himes, incurred during his Western tour. On motion of Elder Osler, a vote of thanks was tendered to the members of the Boston church, for individual kindness and general hospitality.

The President now addressed the conference in an appropriate manner, all present being sensibly

or bors avolumn ore study all

THE PRESIDENT'S CLOSING ADDRESS.

Beloved brethren :- Permit me before we separate to express some peculiar and grateful feelings that have arisen out of the pleasing interest and Christian union which have so signally characterized this Annual Conference. I have been reviewing our past eventful history, which has been indeed, one of storm and sunshine; of severe labor, yet with its seasons of joy, encouragement and hope. In connection with this retrospection, I have thought most seriously of the general aspect and doings of this meeting, and can truly say, that in all the past 16 years, I can see nothing so inspiring, so hopeful, so cheering to the heart, as the Conference we have enjoyed. We have been disappointed in our expectations-we have wept together for months and years-we have been filled with perplexity, on account of our hope; but our hearts by mutual suffering have been firmly united. None of the existing sects have suffered reproach for their belief as we have; they do not sympathise with us, neither can they. They do not understand our peculiar trials, and know comparatively nothing of the warfare through which we have passed, and as little of the world's cold frown that it has been our lot to endure. And, as a consequence, there is an interest in each other, and a nearness of spiritual relation experienced, particularly appropriate to those who have passed these years of suffering and conflict. I have felt at times, a sadness almost amounting to despair. Seeing our little bark upon the stormy ocean, and exposed to the merciless storms, and beholding with a human eye her many perils, it seemed at times, as if she must be utterly overwhelmed by the angry waves, but in God has been our trust. It is to His grace that I am indebted, for having never faltered, nor turned aside from the discharge of those duties to which we have been called by His Providence. By the exhortations, prayers and business of this conference my heart has been cheered, and the future is full of promise.

I have been led to offer these remarks because ou and this cause will be somewhat changed. Not that I contemplate leaving this field of labor, but the burdens and cares will be shared by others, and an organization be formed, that will be more efficient to sustain and promote our general interests. I have seriously doubted the perfecting of such a plan, but there are now good reasons for hoping that so desirable an arrangement may be speedily accomplished. The divine providences appear to indicate the dawning of a new era among us, that will produce new interest, and give a permanency to the cause that will cheer the hearts of our brethren throughout the land. We may go to our homes with gladness and rejoicing-we may take our harp from the willow, and tune it once more to the notes of praise and thanksgiving; for God has turned our captivity.

Brethren, we are about to separate and shall soon go forth to our various duties. Having been regenerated in health, I am again able to go forth with you to labor for the advancement of this blessed cause. And now let us commend ourselves to

by his spirit—be sustained in our responsibilities be successful in our efforts, and spared to again meet in annual conference, or permitted to assemble with the blood-washed multitude around the throne of our Redeemer and King.

After singing the hymn,

"Blest be the tie that binds Our hearts in Christian love,"

and an appropriate and feeling prayer by the President, the Conference adjourned.

F. GUNNER, J. PEARSON, jr } Secretaries.

In the evening Elder D. T. Taylor preached, his text being Rev. 1:5,6. His theme was, the love of Christ to his people. These closing services were of interest.

CORRESPONDENCE

The Christian cannot be Harmed.

Though the child of God is in a vale of tears yet he cannot be harmed. " Who is he that will harm you," says Peter, " if ye be followers of that which is good?"

Many may and will attempt to harm the Christian. Earth is lieged with hell against a person who is born of the Spirit. And it often happens that some one in their household of faith is made the special victim of wicked rage.

The Christian may be apparently harmed. His eputation may suffer for a time; and all his arthly prospects may be blighted; and he may often be ready to give up in despair, and say, " All these things are against me.

But the Christian cannot be really harmed. The effort meant for his harm, will be found in the end, and especially in the light of eternity, to have fallen harmless at his feet.

Fearless their violence I dare; They cannot harm, for God is there.

That which is intended to harm the Christian, often, yea always results in his good. What the enemy means for evil, God so manages as to make it a blessing to the one against whom it is directed. "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

And the harm which the wicked intend for the Christian will sooner or later recoil on their own heads. "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken." "The wicked is snared in the work of his own hands." "His mischief shall return upon his own pate."

And the harm which the wicked design for the Christian will enhance the divine glory and praise. "Sorely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain."

If then the Christian cannot be harmed by the combined malice of earth and hell; and if the grace of God is displayed in his deliverance, and his preservation, let the enemy work. His time is short. The child of faith will soon be out of the vale of tears, and the enemies seen to-day, will then be seen no more forever.

Letter from H. Harriman.

R. HUTCHINSON.

DEAR BRO. HIMES :- This climate not being conenial to my health, I have concluded to return East soon. I hate on many accounts, to leave this beautiful country, especially this beautiful vilage. I have formed a limited and agreeable acquaintance will several brethren here of like precious faith, among whom there is Brn. Spalding, ere another annual conference shall convene, it is Cox and Harman. In conversation with Bro. probable that the relation so long held by myself Cox, a short time since, we thought it best to meet together on the first day of the week, for worship. These brethren are valuable, you are acquainted with Spalding, and I presume with Elder Cox. The latter is a man of decided ability, and ought to be blowing the gospel trumpet; and I told him so. His reply was, he thought the day of preaching was about past, except when opportunity presented itself, and then to try and stir up each other's minds.

In accordance with the command " Not to forsake the assembling yourselves together as the manner of some is; but exhort one another daily, and so much the more as ye see the day approaching." God help these beloved brethren, together with the "whole Israel of God," to keep their lamps trimmed and burning, and ever be looking for and expecting the coming of our blessed Lord and Master who will come in the clouds of heaven with power and great glory. May we all be found of him without spot and blameless in that day when

he makes up his jewels.
I have alluded to this beautiful country, and

this beautiful place. But when I reflect upon tues which surpass in excellence the ordinary medicing that beautiful country, the new earth, which all they win upprecedentedly upon the esteem of all me and pleasant to take, but powerful to cure. Thing properties stimulate the vital activities of the line properties stimulate the vital activities of the obstructions of its organs, purify the blocd, and the God of all grace that we may be led henceforth this beautiful place. But when I reflect upon to parison with that? This sinks into insignificance. There will be no thorns nor thistles nor anything to hurt or destroy in all God's holy mountain. Then will come the time that the knowledge of the Lord will fill the earth as the waters fill the sea. We shall not see as through a glass darkly, but face to face. God hasten it in his time.

have often thought I felt somewhat the spirit of the poet, and I doubt not but what you have, Bro. Himes, when he exclaimed :-

so much improved that you are enabled once more to proclaim the gospel, and still permitted to publish the glad tidings of the kingdom to a lost and perishing world.

Aurora, Ill., April 20th, 1857.

Sister L. R. Gilman writes from Long Point, Ill., April 25, 1857.

" Dear Bro. Himes: The Lord has seemed to direct our steps where the Advent doctrine has never been preached. Some of my neighbors say to me they believe I am sent here as a kind of a missionary. They read my books and papers, and especially the life and Lectures of Father Miller, with great interest, and feel very anxious to hear more on the subject. 1 read in the Herald some weeks ago, about a new laborer. I think this would be a good place for him. I hope with others of my neighbors, the Lord will direct some of his servants his way soon. I believe father Chapman, when he visited us in Connecticut, said if we went West he should find us, perhaps he may cast his eye on these few lines, and remember us. From your sister, hoping to hear it said at last, Well done, good and faithful servants; enter ye into tho joy of your Lord."

Bro. Wm. Emmett writes from Middlebury, Summit Co., O., May 28th, 1857:---

Bro Himes :- Enclosed you find three dollars, two of them to pay my subscription for the Herald for the present year, and one dollar to help sustain the Herald office in its embarrassed state. I think the suggestion of Bro. Wood, in the Herald of May 16th is a good one, and hope that it will be responded to by all the subscribers to the Herald, that have the means to do so.

> Ayer's Cherry Pectoral, and COUGHS, COLDS, AND HOARSENESS.

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856.
Sir : Your Cherry Pectoral is performing maryellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Go., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving case and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri

Probably no one remedy has ever been known which has cured many and such dangerous cases as this. Some no human aid in reach; bu even to those the Cherry Pectoral affords relief domitort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she hav recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard,

Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila. Ledger.

said and pleasant to take, but powerful to cure. Their penetrating properties stimulate the vital activities of the body, remove the obstructions of its organs, purify the blood, and expel disease. They pure out the foul more which breed and grow distemper, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everybody, but also formidable and dangerous diseases that have haffled the best of hear. We shall not see as through a glass darkey, but face to face. God hasten it in his time. When I have been afflicted with the ague, I have often thought I felt somewhat the spirit of the poet, and I doubt not but what you have, Bro. Himes, when he exclaimed:—

O land of rest for thee I sigh!

When I shall lay my armor by, And dwell with Christ at home.

To Jesus Christ I sought for rest, He bade me cease to roam;
This world's a wilderness of woe,
This world is not my home.

God be praised, Bro. Himes, that your health is so much improved that you are enabled once more to proclaim the gospel, and still permitted to pub-

Prepared by Dr. J. C. Ayer,

Practical and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five boxes for \$1.

dec 20 3 m

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

invaluable remedy for all billous affections and diseases of the liver and kidneys, removing obstructions and promoting healthy action, is now for sale by the following persons. S. Adams. 48 Kneeland street, Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N. Y. Anthony Pearce, 111 Broad street, Providence, R. I. T. F. Boyer, Harrisburg, Pa.; 3d and Chestrut sts.

Broad street, reviewed, and Chestnut sts.

This medicine is recommended for the above-named countries to the street of the stree

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the ast seven years made its way by its own merits, to public favor, is seed with good effect for nearly all forms of pain and soreness. Such as headache, toothacher, rheumatism, cholic, bowel complaints, ourns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL OINTMENT, good for inflammation in the eyes, eysipelas tumors, cancers in the first stage, nursing females, inverted toenalls, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia and sold by the above named arents.

E. D. Spear, the Indian Doctor, having removed to No. 36
Beach street, would inform the public that he may be consulted at
his office, upon the various diseases which afflict us, free of charge,
from 8 A. M. to 4 P. M. Consultation by letter may he had by enclosing one dollar and a postage stamp. His Family Physician
sent in answer to all letters containing a postage stamp.

Jan. 4—1year

ALBANY, N.T. W.Nicholls, 185 Lydius-street.
Baingeport, CT. All Andrews.
Borlingtons, Iowa James S. Brandaburg.
Bascor, Hancock county, Ill. Wm. S. Moore
Buffalo, N. Y. John Powell
Bristol, VT. D. Bosworth.
Baltimore, Md. Wm. Paul.
Caron, Clower Branch, Vt. D. F. P. Wallace.
Cordova, Rock Island Co., Ill. Charles E. Nechbam.
Cincinnati, O. Joseph Wilson
Dunham, C. E. D. W. Sornberger
Dunham, C. E. J. M. Orrock
Draber Lind, C. S. Foster
Edding, M. Thomas Smith.
Edding, M. Thomas Smith.
Edder J. P. Fartar.

THE ADVENT HERALD

AT NO. 48 KNEELAND STREET, (UP STAIRS) BOSTON,

(in the building of the "Boston Advent Association."
ween Hudson and Tyler-streets-a few steps west from
the Station of the Boston and Worcester Raitroad.

BY JOSHUA V. HIMES.

TRRMS -I dollar for six months, or 2 dollars per year, in advance \$1.18 do. or \$2.25 per year, at ats close. 5 dollars in advance will pay for six copies for six months to one person: and 10 dollars will pay for thirteen copies.

Single copy, 6 cents.

To these who receive of agents, free of postage, it is \$1.28 for twenty-six numbers or \$2.50 per year.

Carada Susscatsans have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e., I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

the Provinces.

ENGLIER SUBSCRIBERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Roud, Bermondsey, near

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been taxed their timest to produce this nest, most perfect purgative which is known the State, and one cent out of it.

vad alle Contents of this No.

POETRY TO MEDICAL	0 70	Letter from H. Harriman19
In the vale	185	EDITORIAL.
Longings for home	186	The two builders
MISCELLANY,	Sili	The leaven in meal
Death of Calvin's wife	186	On the letter J1
Truth lateran state oral en	186	new birth
Progress of error	186	sons of God
		state of the dead 1
Murder in Russell	187	Annual conference
CORRESPONDENCE.	hod	Charles Jones1
Christian cannot be harmed	191	Washington riots
anim was wadt , battery week		A 715 CERTIFICE OF THE CHILD PORT OF THE

ADVENT HERALD.

BOSTON, JUNE 13, 1857.

ANOTHER CHILL. On Saturday last, while engaged in preparing for my tour in Canada East, I was taken very unexpectedly with a chill, followed by fever and delirium, and the rest of the family of evils attendant on this dreadful disease. The attack was violent, and in twenty-four hours reduced me from a state of health and strength to weakness and inability for labor. Bro. Fassett, my true yoke-fellow, will attend the conference in Derby Line and fill my appointments in Canada. I think this arrangement, providentially made, will be for the good of the cause. Let Bro. Fassett be received as myself. He is authorised to act as agent for the Herald and other office business.

This morning (June 9th) I feel better, and my symptoms are favorable. By quietness and rest, I shall soon recover, by the blessing of God, and be at work again. My hope is, that the chills are broken. I wish to be remembered by kind friends J. V. HIMES.

PLAN OF LABOR FOR THE SUMMER. - I am desirous of making arrangements for the Summer, and in order to this, I will state to our friends who desire my labors, that I shall attend the Conference in Derby Line, June 10th, and will spend the balance of the month in Canada East and Northern Vermont, as Elders Orrock and Hutchinson shall arrange. After this I intend to visit the fields of labor, in July and the first part of August, as the Cause may most demand, in New England and in Western New York.

The last of August, I shall visit Pennsylvania, and attend the Camp-meetings in Centre and Elk Counties, with Brn. Boyer and Jackson. Elder J. Pearson jr. thinks to accompany me to these latter meetings. I specially request that Bro. Boyer will, without delay, give the time of the meetings in Elk and Centre Counties, so that I may arrange for other meetings.

Conference Notice. The members of the Elk Co., Pa., Quarterly Conference will hold their meeting with the Hick's Run 2nd Advent church, commencing on the 26th of June, at 70'clock in the evening. The meeting will continue over the Sabbath. Mr. Henry Mix has kindly offered the use of his new barn, lately erected. It is large, and will accommodate all who have a desire to attend. We desire the brethren and sisters to make this meeting a subject of prayer, that God may add his blessing to his word. We hope the members will make it their duty to attend.

Delegates of the churches :- Star Denison, Esq. David Winslow, Saul Barr, Esq., Philip Smith, Grinus Wycoff, John Lewis.

J. D. BOYER, Pres't. DAVID WHITING, Sec y.

THE Rock Island and Eastern Iowa Semi-annua Conference, stands adjourned to meet in Cordova. Ill. Friday, July 3d. A good representation is desired. Service at the Chapel Tuesday evening previous. Brethren from abroad are cordially invit-P. B. MORGAN. ed to attend.

Proposed Camp-meetings.

wish to say to Bro. Crowell, and others in Connecticut, who may be interested to have a camp-meeting in some eligible place in the vicinity of Hartford; that I will assist in such a meeting, the last of July or first of August. Let all interested correspond with Elder Crowell, and arrange for the place and time, if the proposition should be approved. Has not the time come for a general gathering of the faithful in that State ?

Bro. Osler, also, of Providence, R. I., is hereby informed, that I will attend a camp, or grove meeting, with all interested, in the vicinity of Providence, about the first of July. All interested will correspond with Bro. Osler, and with him arrange and publish time and place. We should no doubt have a great gathering and good time.

Brn. Dow and Reynolds, of Canada East, and Dr. Loomis, of Perry's Mills, N. Y., are informed that Bro. Osler will attend a camp-meeting with them in August, and other meetings so as to give them a helping hand for a few weeks. They will Wellcome's 24th and 25th of Matt.

write to him, and make such arrangements as they shall judge best. They have a noble field before them for such a meeting and the surveil of

Friends in East Kingston N. H., and vicinity, are informed that I would like to have one more camp-meeting, in that region. I could attend the second week in August, if there should be sufficient interest. There is much need of such a meeting in this vicinity, and the hope of good is flattering. Bro. Brown, of Kingston Plains, and Bro. Pearson, of Newburyport, and Paradee of Lawrence, with others, I hope, may consult and arrange for the meeting, as they may judge best. 1 will aid them all in my power.

May God wake us all up to the work of a better preparation for the hastening kingdom.

To OUR ENGLISH AGENT .- No. 59 of " Sabbath Readings " is received.

Correction .- " In the Herald of May 23d you make me say in my letter, that I shared the balance. It should have read that I shared it with a few other friends. DAN'L CAMPBELL."

To Correspondents .- Edwin Miller-1 will visit

you when I can.

John Cunard—The bible of which you speak is not yet published. We shall advertise it when it is published.

Bro. Josiah Stoughton, of Black Jack, Hocking Co., O., desires any Advent preacher, living near him, to call and preach at his place. Also, for any one travelling in that direction to call. He has never heard a sermon on the Advent doctrine, though a believer and advocate of the speedy coming of the Lord.

To Delinquent Subscribers.

Of the list published, we had heard last week from 46 persons, who had paid \$104.57, out of \$178.77 which they owed. We have since heard

from
One in Lisbon, N. H., paying \$3.90

"Sugar Hill, N. H.." 3.00

"Show Shoe, Par, will pay
soon, who owes 12.00

"Lynn, Mass., has paid 3.00

"Lynn, Mass., has paid 3.00

"Claims an error of \$2.50, and his acc't is cancelled. 2.50

"Amesbury, Mass. has p'd 2.00

"Nashua, N.H., who owes 14.00
says he will pay soon.

"Winthrop, Me., has pd 3.50

"Malden, Mass., will pay in
July Mass., will pay in
July Mass., Mass., 13.00 " "Maldon, Mass., will pay in
July 13.00
" "Bigelow's Mills, Ind., pleads
inability, owes 15.00
" " London, C. W', has p'd 1.00 of 2.25 due
" " Carbondale, Pa., " 1.00 " 2.00 "
" " Moscow Mills, O., " 2.00 " 8.00 "
" " Rough and Ready, Ill. 2.00 " 2.40 "

60 persons have paid \$125.07 out of \$264.42 which they owed - leaving 473 persons unheard from, who owe \$2874.83.

The Conference, lately in session here, passed a resolution advising that the names of such persons as shall not be heard from by the first of July, and shall then be owing \$3 or over, be pub lished, their names be stricken from the list of subscribers, and the bills of their indebtedness be put into proper hands for collection. Although this will be repugnant to our feelings, we see no other recourse. We therefore hope that all will immediately respond, pay up, promise when they will pay, or state their inability to do so,—one of which all can do without delay.

PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

.RACON care L. Parks, Merche The Time of the End \$1.00

Memoir of Wm. Miller 1.00

Hill's Saints' Inheritance 1.00

Taylor's Voice of the Church 1.00

Daniels on Spiritualism 1.00

The World's Jubilee (Mrs Silliman) 1.00 The Kingdom not to be destroyed (Oswald) .17 .16 .15 .28 .33 .21 The Last Times (Seiss) The Last Times (Seiss)
Laws of Figurative Language
Exposition of Zechariah
Lord's Ex. of Apocalypse
Wickes " "
Bliss' " "
Laws of Symbolization
Litch's Messiah's Throne 2.00 .11 .12 .10 Yahveh-Christ .08 .08 .07

The second secon		
mi at TE (D TE 11.1 50)	00	.16
The New Harp (Pew Ed. gilt 1.50)	DO IN	
" (Pocket Ed. gilt 1.25) ."	70	.12
Tracts in bound vols., 1st vol.	25	.05
" " (Pocket Ed. gilt 1.25). Tracts in bound vols., 1st vol.	35/000	.07
ral conference, or permitted to namem-	arrest in the	
Works of Rev. Horatius Bonar,	984 -6	12/8/030 13
Eng., viz. : gold ban romedell a	mm 3m	h k
Eng., viz gara non romanion	10.10	OHUTHO
Morning of Joy	40	.08
Eternal Day	50	.10 t
Eternal Day Night of Weeping Story of Grace	30	.07
Charles in Charles on the Charles of the Charles	Ound	06
Story of Grace	30	
ropriete and felling prayer by the	ddu q	a bas
Works of Rev. John Cumming,	45 3000	Penalih
D.D., Minister of the Scottish Ch. Crown Court, Lendon, viz.:-	on Advant	8
Crossy Court Lindon Min		The same of
Crown Court, Lichaun, C.z.	1200	
On Romanism 1.	.00	.24
"the Apocalypse (1st series)	75	.21
and population of the loss of the party of many	1970 8	22
Seven Churches	Stennik	nel Olivery
Seven Unurenes	77.47	00
people. These slowing scheined wite	MA 02	20
" Genesis	66 Janes	.16
" Exodus	46	.18
" Leviticus	44	.16
Levicious	Best	
TITOTOTICM AND	13, 6, 75	1.19
" Mark	66	.14
" Luke	.6	.20
" John mant od sommo unitelad		.20
Mine alon	46	70
"Miracles and at body to blade	St. ME	nogila 1
Parables	1 2 2	
The Daily Life of W Lemand on	1	.14
	166 000	
Church before the Flood	. 66	.17
Voices of the Night	66	13
Voices of the Night media fire bus	F. PAGE	.15
normal mis Deadyd stiw bogod at	dea S	.10
noresq assents Dead norw bullet at	DARWIN.	N. D. L.
Tent and the Altar & Alanga ada to	o in soci	.16
Minor Works (1st series)	46	.20
" " (2d ")	66	.19
" " (2d " has a lo mins	19 1.016	19
with home of transport of your and	take fr	010
Evidences of Christianity	district of	.12
Signs of the Times a Tul Tollan Yes	III WILL	100
Family Prayers (1st series)	In the same	.19
	46	Section 2 in case of the case
Twelve Urgent Questions	DATE !	1991
Thorne or Born Guerran	I send	1 1/4 11
The End		TO COM
bristlar cannot be really barrand.	J 所以生	900
ni band od lliw or reacts! tot tas		Bandy.
The Deliver St. Haw , in Tracist 101 about	and .	w how the
The postage on a single tract is 1 c	ent, o	r by the
quantity 1 cent an ounce.	A make	Strange L
A.* The Six Kelso Tracts, at 6 cts.	per s	et. or.
A. The Sta Helso Traces, at 0 cus.	A MILE	5
" 1. Do you go to the Prayer meet	0 50	per 100
	C 1 231	

at \$0.50 per 100 at \$0.50 per 100 at \$0.50 per 100 at \$0.50 with the second sec

6. The City of Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).

\$0.12 single. Price,
B. 1. The End, by Dr. Cumming
2. Litch's Dialogue on the Nature
of Man
6. Word of Warning, by W. W.

Pym (1842) as done vals or lenn .20 C. 1. Prophetic View of the Nations, by N. N. Whiting .04

"2. The Sabbath, by D. Bosworth .04

"3. The Christian Sabbath .01

"4. Israel and the Holy Land. By
H. D. Ward (1843) .10 .04 .10

Light 2d Adv. Library Tracts, at 25 cts pr set

1. The World's Jubilee .04 single.

2. Prayer and Watchfulness .04 " The Lord's Coming a Practical " 5. Miller's Apology and Defense .04 E. 1. The Earth to be destroyed by fire .04 "
2. First Principles of 2d Ad. Faith .04 "
3. Bible a Sufficient Creed .04 "
4. The Present Age—Delusive .02 "
5. Protestantism. Its hope of the world's conversion fallacious .12 "
6. Churches, Church Order, &c .03 " F. Six Tracts for the Times, 10 ets. per set.

"1. The Hope of the Church .02 single.

"2. The Kingdom of God .02 "

3. Glory of God filling the Earth .02 "

"4. Return of the Jews .03 "

"5. The World's Conversion .02 " "6. Jur Position and moder proces .01a attach 4 3. The frue Israel 4. Time of the Advent H. 1. The Eternal Home .04 .25 pr 100 " 3. Declaration of Principles

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

Appointments, &c.

I have appointments to preach at Loudon Ridge the first Sabbath in June; and at West Boscawen, Pond sch. house, the second Sabbath. T. M. PREBLE.

the second Sabbath.

Providence permitting, I will preach at North Troy, Vt. June 9th, Richford Thursday the 11th, North Fairfield Sabbath the 14th, (will Bro. Newton call for me at Sheldon Creek on Friday the 12th, on the arrival of the stage from Richford?) Burlington Thursday 18th, Addison, Sabbath 21st (will some one call for me at Vergennes Friday the 19th?) Densmore hill Sabbath 28th, Pomfret, Wednesday, July 1st, and remain over the following Sabbath.

N. BILLINGS.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realed from those indebted, and can now say to our ind patrons and friends all abroad, that we shall ged their sympathy and substantial aid in order get fully out of our financial crisis. The maner of doing this, has been suggested by numerous riends who have taken an interest in the cause.

Some have proposed that each subscriber should dd one dollar to his subscription. But this would aise more than we need. If each one would give ifty cents, it would give us abundance. But there are many who would not feel able to do anything. propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dolars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

and bonest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and

With these statements I now leave this matter. I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause.

We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald, J. V. HIMES.

BUSINESS NOTES.

Dr. C. M. Gould—Sent your books to care of Wm. Bus-by, Rochester, N. Y., June 3d. Amount \$4.81. D. Campbell — No money you alrude to as sent in May

was rec'd.
Saml. Chapman — Sent bundle of likenesses to you, to
Homer, N. Y., by Express, care of D. Keeler, on the 6th

inst. Andrew Spence, \$2.50—Sent book, tracts and paid postage to that am't the 8th inst. The Chart is in the Time of the End.

FOR THE HERALD-Wm. T. Moore \$4.60

se bal . sauhas RECEIPTS.d sed si tadt awerl reda does UP TO JUNE 9TH, 1857. sonsmerand

The No. appended to each name is that of the Hanle to which the money credited pays. No. 315 was the closing number of 1855; No. 341 is the Middle of the present volume, extending to July 1, 1857; and No. 887 is to the close of 1851.

180; No. 381 is the students of the present volume, exceeding to Juty 1, 1857; and No. 867 is to the close of 1857.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a treasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yet daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fall to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to mother town; and sometimes they amend their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with thie same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by

As a general thing, it is better for each person to write rasp

BETTOTAL LETON INFORMATION WANTED ALL BELL

Rec'd May 19th, 1857, one dollar in a letter dated Battersea, and signed "William." As we have many of that name, and two in that place, we need to have the remainder of the name commenced, so as to credit it.

June 8, '57—Rec'd Sl. 21 in stamps to pay for one Time of the End had by Wm. C. Shurman, who does not give his P. O. address, and so we know not where to look for his name to cr. it.

name to cr, it.

E Allis 841, Mrs A Clift 812—\$1.25 due, M B Corby 815, A Nelson \$54, E Weaver 854, C Robinson 861 and 25 ets on G.; J & J Phillips, each, 867, J W Sutfon, sent Poems the 8th, P Littlefield 857, Wm Walker 867, L Scott 867—each \$1.

A Rockwell 846, H Ashley 834, C Dow 89s, R Ryder 867, O Caswell 846, A G Matthews 882, J B Esterbrook 884, E Miller 867, N Chapman 690—\$6 due—the \$3 sent in April, 56, not being rec'd, Wm P Peabody 898, E Peacock 893, H Foots 872—sent you Hill's Inheritance for the bal., as you did not give the name, F W Lane 832—40 cts due, Wm R Howe 893, and \$2 as you say—the G has been sent each month—each \$2.

E K Norwood 867, C Glison \$41, J Prats 876—each \$3.

A B Plimley G to 126, 12 ets; J Schutt 870, \$1.50; 75 ets on Gs. and \$4.50 to bal. acc't of J. Turner.



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).





J. V. HIMES, Proprietor,

OFFICE, No. 46 1-2 Kneeland-street.

WHOLE NO. 840.

BOSTON, SATURDAY, JUNE 20, 1857.

VOLUME XVIII. NO. 25.

DIVINE ORDER. goiting

'Tis first the true and then the beautiful. Not first the beautiful and then the true First the wild moor, with rock and reed and pool, Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful,—
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil, hen the flower-blossom, or the branching wood

Not first the glad and then the sorrowful,-But first the sorrowful, and then the glad; Tears for a day,—for earth of tears is full, Then we forget that we were ever sad.

Not first the bright, and after that the dark, But first the dark, and after that the bright; First the thick cloud and then the rainbow's are First the dark grave, then resurrection light.

'Tis first the night,-stern night of storm and war, Long nights of heavy clouds and veiled skies; Then the far sparkle of the Morning-star, That bids the saints awake and dawn arise.

The Desert of Sinai and of A

BY HORATIUS BONAR, D. D.

Continued from our last.

As I surveyed the region and marked the inscriptions, the question came up continually, who could have been the authors? I tried to connect this wady with Magharah, and to suppose that Pharaoh's miners there had done the work. But the threefold difficulty occurred .-(1.) Why are there hieroglyphics in Magharah and not one in Mukatteb? (2.) Why is there not one letter or word in the one place the same as those in the other. (3.) Why should the workmen have taken up their abode so far from the place of their operations, and so much farther from the Red Sea and from water than they needed to have done? The Mukatteb inscriptions could not be the work of the Egyptian miners of Magharah.

There is a passage, however, of Dr. Wilson's work which has struck me greatly, and which I have pondered again and again, in connection with the question before us. He himself does not make the use of it which I have sometimes thought might be done. But this does not alter the value of his statement. He tells that after "taking a peep through the telescope at the high range of red granite mountains lying to the east," he proceeded to visit them, having been struck with what appeared to be "dark metallic veins or basaltic dykes." In two hours he reached them after much toil, and his deseription is as follows: and the type of the

" On a hill in front of them, which we had to surmount before we could get to their base, we were surprised to see immense quantities of debris and slag, with fragments of stone mortars and furnaces, which, we doubted not, had been used in the remotest antiquity for the pounding and smelting of ore. When we actually reached the mountains, we found that they had been peeled and excavated to a great extent, where the veins and dykes had occurred; and that only their coarser contents had in some places been spared. Numerous grooves and channels seemed to be cut in the extraction of the ore, from the very top to the bottom of the mountains, even where they were most perpendicular, and the mountains are completely spoiled and stripped of their treasures. How they were wrought,

Hope makes pain easy and labor pleasants

human life in the working of them."

Others have visited the spot, and their statements quite confirm Dr. Wilson's statements. Tools have been found, chisel-marks have been seen, tracks have been traced, routes marked from hill to hill. Inscriptions are frequent, as well as representations of animals and trees. All this shews that mining operations have been as the Egyptian hieroglyphics are awanting, it a watchful eye, noting down time and place. is likely that the nation carrying them on was a period long before the Christian era. ma

Now, whether these vast mines were worked by some nation from the south or from the north it matters not. Whoever wrought them would find in Wady Mukatteb the nearest and most suitable place for the residence of the workmen, or at least the most convenient depot for the proceeds of the mines, whether they were to be transported by the Red Sea into Egypt, or Abyssinia, or northward into Idumea or Phoeni-

The absence of hieroglyphics and the nature of the character leads us to reject the supposition of the inscriptions being the work of Egyptian miners. But the great similarity of the Mukatteb letters to several in the Phænician alphabet, would suggest the idea that perhaps the authorship of these carvings may be traced to Phonicia. If our readers will run their eyes along any comparative table of alphabets, while he keeps the inscriptions before him, he will be surprised at the similarities which he will detect If he turn to pages sixth and seventh of the books named below, he will see two columns containing letters similar to the inscriptions. One is the Phœnician, and the other is the old Hebrew. Mr. Forster may take this latter coincidence as a confirmation of his views; and I do not deny that it is so. But one remark must be added, which is not favorable to him. While some of the old Hebrew letters do correspond with the Mukatteb ones, there are more of the Phonician ones that do so; nay, many of the Mukatteb letters are not to be found in that column of the old Hebrew alphabet, while they are to be found in the Phoenician column. Beth, Daleth, Caph, Mem, Resh, Tau, are similar to both alphabets, and are to be read on the Mukatteb rocks; while Schin and Koph at least, if not others, occur only in the Phonician, in the form in which they occur in the Makatteb. There are some doubtful letters which I do not refer to, and several, in the form which, I can trace no resemblance between the Phænician alphabet and the Mukatteb inscriptions.

o I would not have the reader suppose that there are no difficulties in the way of this supposition, or that I am one of its advocates. I see objections; but then the very strong difficulties which were in the way of former theories, do not come up here. This is all I can say. The subject asks much more investigation and less dogmatism than have hitherto been bestowed upon it. Whether it will repay the toil, one cannot say. But certainly when vast labor has not been grudged in much less promising fields, it ought not to be withheld in this. I am satisfied that the field has not been explored, and that it is in whether by the aid of scaffoldings reaching from these mountains, which Dr. Wilson so hastily the bottom, or by supports let down from above surveyed, that the key to the whole puzzle will be by ropes or chains, it is impossible to say. Great found. I ought to add, that the above remarks must have been the exposure and the waste of are founded upon, and were suggested by, the

passage quoted from this able traveller, and not from what I saw or heard upon the spot. I regret deeply that I did not penetrate into these mountain mines of which he has given us too brief a description.

What we saw in this valley is only a part of a great series of inscriptions, which the traveller lights upon in various parts of the desert. On once carried on here to a very large extent, and all that may lie in our way, we mean to keep

Meanwhile we recall the words of the patrinot Egypt, while the characters send us back to arch, whose dwelling was not very far from these valleys :-

Oh that my words were now written, Oh that they were engraven on a tablet, With a pen of iron and with lead,

That for ever on the rock they might be carved!

There is perhaps no book in the Bible which etter admits of illustration from desert-scenes and desert-customs than that of Job; and to ne who has dwelt even for a few weeks amidst these, this book acquires a double interest and attraction. Two or three times in the course of every chapter he lights upon words, figures, allusions, which seem robbed of half their point and power when interpreted in connection with European, or even with Syrian ways, and laws, and scenery. From the first chapter to the last the Book of Job is the book of the desert, as truly as Ecclesiastes is the book of the palace, Proverbs the book of the city, Canticles the book of the garden, Romans the book of the forum, Hebrews the book of the altar, and the Apocalypse the book of the temple. and T . trop out at la

ont bue low of Tobe continued) and

The Book of Joshua.

BY REV. JOHN CUMMING, D. D.

cappor mused avidents of the glittering

It is always desirable to take Scripture just as it stands, rather than to try to avoid a difficulty, as we shall see, by having recourse to a strange or an unwonted explanation. It seems a practice in Scripture, a practice frequently occurring in ordinary life, of calling a person by what he was, after he has changed his calling the name is still retained. Thus " Matthew the Publican" is the name given to St. Matthew throughout the Gospels, long after he had renounced the receipt of customs, and become an apostle; the name of his profession, which he once excercised, being appended to him after he has entered upon another; "Simon the tanner! is one of many other instances. L do not know that the name is applied ; but & Peter the fisherman" would be appropriate, according to Scripture usage, after Peter had ceased to be a fisherman. Now she might have been what she is here designated; but she had certainly long ceased to be so. And as often a bad deed cleaves to one in this world when a good one is forgotten; the shadow and the sound of the bad is cherished and kept up, when the recollection of a good and noble act is too often merged and ignored.

The spies came to her; for she was now, as will be seen by the perusal of the chapter, clearly a Christian, or a believer in the God of Israel, and lodged there, still in pursuit of information, A message was immediately conveyed to the king of Jericho by those whose business it was to watch, saying, "There came in hither tonight men of the children of Israel, to search

out the country;" which was true, but was only on their part a guess. Well, the king of Jericho sent to Rahab, saying "At once bring forth the men that are come to thee, which are entered into thine house; for they be come to search out all the country. And the woman took the two men, and hid them, and said thus." Now why did she take them, and hide them? She was a native of that country, a citizen of that city; but she had cast her lot with the followers of the living and the true God, and Israel had become her country, Israel's people her people, and abjuring the land that she was born in, not because she was a traitress, but because it was an abandoned, corrupt, and depraved place; and cleaving to a holier people, and the true and living God; she made Israel's people her people, entertained the spies, sheltered them from peril, and contributed to the downfall of that capital in which she had so long lived. 201788

When they asked her, she said them, " There

came men unto me, but I wist not whence they were." Now so far, that was true; she could not state, probably, the very place from which they came; though it seems excessively like an evasion. But the next statement is positively untrue; and here it is difficult, on the supposition that she was a believer in the true God; as we should say a real Christian, to vindicate her conduct in telling what was a deliberate falsehood. She said, "It came to pass about the time of shutting of the gate, when it was dark, that the men went out; whither the men went, I wot not;"-of course she did not know where they went, because they did not go at all; "pursue after them quickly, for ye shall overtake them." But she had really brought them up to the roof of her house, and hid them under stalks of flax, which she laid in order to dry upon the roof. Now you observe the difficulty lies here. The apostle Paul quotes Rahab as an instance of faith, as a Christian; the apostle James also quotes her as one justified in the sight of God; and in more than one instance, she is referred to as a believer. The difficulty is how to reconcile the apostolic verdict that she was a Christian with the obvious fact that she told a deliberate and premeditated falsehood. I can only give you the solutions that have been proposed. The first is this. We know quite well, that when a man's heart has been changed and his mind enlightened, it takes a long time to get rid of elements that have become almost a second nature, inveterate, and except by grace, invincible. It is notorious that among the Canaanites, to which she belonged, lying was not the exceptional, but the usual thing; as is the case very much. I believe, with the Hindoos still, and with some Eastern nations, and with the modern Greeks. I state this, and it has been stated by others, not to dilute the sin; but merely to show that you must not expect one whose mind has become enlightened, whose heart has become renewed, to get rid of all his besetting sins in a day, in a week, or immediately. We know how difficult it is to get rid of habits that have become like a second nature; how difficult it is to turn the whole current of one's thoughts and sympathies; and whilst the Spirit of God will enable you to do so, and there is no change of heart unless you are enabled to do so, yet we must be prepared to find that the convert of vesterday will not get rid to day of all the inveterate habits of a lifetime, or be able always and everywhere to

conquer those sins that have most easily beset | him. Now, may it not be, that this was a remaining inveterate sin of Rahab, a sin that even after she had professed her belief in the living and true God, and cast in her lot with his people, still broke out. Not that she herself, probably, approved of it when she reflected, but the reverse; but that her zeal and enthusiasm tempted her, sinfully,-no doubt, sinfully to act in the way she did.

" She said the spies had left her house when they were still in it. How is this to be reconciled with the workings of a heart made right in the sight of God? The question is certainly one of no easy solution; but in forming a judgment of her conduct, it is fair that Rahab should have the benefit of every extenuating circumstance that can be adduced in her favor; and such are the following :-

" Having been born and brought up among the Canaanites, she had probably never been taught the evil of lying, and least of all where an apparently good end was to be answered by it. From the uniform testimony of travellers and missionaries, it is evident that among all heathen nations, particularly those of the East, lying ever has been, and still is, a practice of universal prevalence, and of the criminality of which they have scarcely any sense. So weak is the feeling of obligation, as to the observance of strict veracity, that even apparently sincere converts have the greatest difficulty in freeing themselves from the habit of equivocation, and need to be perpetually admonished on that score. (See Read's Christian Brahmun.) What wonder, then, that Rahab, a poor, ignorant, heathen woman upon whose mind the light of a saving knowledge had just begun to dawn, should have prevaricated in the trying circumstances in which she was placed? How much allowance precisely is to be made for her on this ground we may not know, but God does. To him we may leave it. That it should go somewhat in abatement of her guilt if guilty she were, we have no doubt.

" Apart from the above consideration, it was truly a difficult problem to be solved, how she should, under the circumstances, act according to her faith. She fully believed that what the spies had told her was true. She says not, 1 fear,' or 'I believe,' but 'I know, that the Lord hath given you the land.' She was satisfied that it was in vain to fight against God, and what could she do? If she had either told the truth or remained silent, she had betrayed the spies; but if she believed them sent of God, could she have done this without sin? She knew moreover, very well, that if these two spies were put to death, it would make no difference whatever as to the issue of the contest. The whole city and its inhabitants would at any rate be destroyed. To what purpose then would it be to deliver up the spies ? It would not save one single life; it would only be to continue fighting against God, and to bring on herself and her family that destruction which it was now in her power to avert. By concealing the spies, she could in tact injure nobody, whereas by giving them up, she would sacrifice not them only, but also herself and her family. Was there any other conceivable mode by which she could act according to her faith, than by practising an imposition upon the king's officers?

"By the fact of her exercising a firm faith in the Divine testimony, she did virtually throw herself upon the side of Israel, and unite her interests with theirs. Henceforth their enemies were hers."-Bush

How it Strikes a Stranger.

The following article will not be very new to many of our readers, it having been frequently published in this country, and also having a prominent place in one of our popular school readers. But as it is sent by a correspondent near Leeds, Eng., we give it an insertion. The same correspondent has also sent a table of the number of comets seen in the several centuries of the Christian era, which foot up in all, 607; and of the times when falling stars have been seen, which according to his figures, has been

those is solely in the magnitude of the phenomena, and as nothing descriptive is added, we make this statement instead of publishing the

In a remote period of antiquity, when the marvelous obtained a readier credence than now, it was fabled that a stranger of extraordinary appearance was observed passing the streets of one of the magnificent cities of the East, remarking with an eye of intelligent curiosity, every surrounding object. Several individuals gathering round him, questioned him concerning his country and his business; but they presently perceived that he was unacquainted with their language, and he soon discovered himself to be equally ignorant of the most common usages of society. At the same time the dignity and intelligence of his air and demeanour forbade the idea of his being a barbarian or a lunatic. When at length he understood by their signs that they wished to be informed whence he came, he pointed with great significance to the sky; upon which the crowd, concluding him to be one of their deities, were proceeding to pay him divine honor, but he no sooner comprehended their designs, than he rejected it with horror; and bending his knees in the attitude of prayer, gave them to understand that he also was a worshipper of the powers above.

After a time, it is said that the mysterious stranger accepted the hospitalities of one of the nobles of the city; under whose roof he applied himself with great diligence to the acquirement of the language, in which he made such surprising proficiency, that in a few days he was able to hold intelligent intercourse with those around him. The noble host now resolved to take an early opportunity of satisfying his curiosity respecting the country and quality of his guest; and, upon his expressing this desire. the stranger assured him that he would answer his inquiries that evening after sunset. Accordingly, as night approached, he led him forth upon the balconies of the palace which overlooked the wealthy and populous city. Innumerable lights from its busy streets and splendid palaces were now reflected in the dark bosom of its noble river; where stately vessels laden with rich merchandise from all parts of the known world, lay anchored in the port. This was a city in which the voice of the harp and of the viol, and the sound of the millstone, were continually heard; and craftsmen of all kinds of craft were there; and the light of a candle was seen in every dwelling; and the voice of the bridegroom and the voice of the bride were heard there. The stranger mused awhile upon the glittering scene, and listened to the confused murmur of mingling sounds. Then suddenly raising his eyes to the starry firmament he fixed them with an expressive gaze upon the beautiful evening star. "Marvel not," said he to his host, " that I gaze with fond affection on you silvery star. That was my home; yes, I was lately an inhabitant of that tranquil planet; from whence a vain curiosity has tempted me to wander; often had I beheld with admiration this brilliant world of yours, ever one of the brightest gems of our firmament; and the ardent desire I had long felt to know something of its condition was at length unexpectedly gratified. I received permission and power from above to traverse the mighty void, and to direct my course to this distant sphere. To that permission, however, one condition was annexed, to which my eagerness for the enterprise induced me hastily to consent; namely, that I must thenceforth remain an inhabitant of this strange earth, and undergo all the vicissitudes to which its natives are subject. Tell me therefore, I pray you, what is the lot of man; and explain to me more fully than I yet understand, all that I hear and see around

"Truly, Sir," replied the astonished noble, 'although I am altogether unacquainted with the manners and customs, products and privileges of your country, yet methinks I cannot but congratulate you on your arrival in our world, especially since it has been your good fortune to alight on a part of it affording such various scenes of enjoyment as this our opulent and tions he had received, and to defer the remain-

forty two times since 763; but as the interest of | luxurious city, and be assured, it will be my pride | der of the discussion till the morrow. and pleasure to introduce you to all that is most worthy the attention of such a distinguished for- not that death may come at any hour ?- may it eigner. Our adventurer, accordingly, was present- not then come this hour ?- and what if it should ly initiated in these arts of luxury and pleasure come before I have performed these conditions! which were there well understood. He was introduced by his obliging host, to their public games and festivals, to their theatrical diversions and convivial assemblies; and he was just beginning to be in some measure reconciled to the man- shall describe the ecstacy of his happiness, when ners and customs of our planet, strangely as he was given to understand that the required they differed from those of his own, when an incident occurred which gave an entirely new di- performance; and that the occasional difficultrection to his energies.

our earth, when walking in the cool of the day with his friend in the outskirts of the city, his attention was arrested by the appearance of a spacious enclosure near which they passed. He those conditions, on which, he was told, his fuinquired the use to which it was appropriated, ture welfare depended. If ever he was tempted "It is," replied the nobleman, " a place of

public interment." "I do not understand you," said the stranger.

"Excuse me, Sir," replied his companion with some embarrassment, "I must trouble you to explain yourself yet further."

The nobleman repeated the information in still plainer terms.

"I am still at a loss to comprehend you perfectly," said the stranger, turning deadly pale. " This must relate to something of which I was not only totally ignorant in my own world, but of which I have as yet had no intimation in yours. I pray you, therefore, to satisfy my curiosity; for, if I have any clue to your meaning. this surely is a matter of more mighty concernment than any to which you have hitherto directed me." " My good friend," replied the nobleman, "you must be indeed a novice amongst us, if you have yet to learn, that we must all, sooner or later, submit to take our place in these dismal abodes; nor will I deny that it is one of the least desirable of the circumstances which appertain to our condition; for which reason it is a matter rarely referred to in polished society; and this accounts for your being hitherto uninformed on the subject. But truly, Sir, if the inhabitants of the place whence you came are not liable to any similar misfortune, I advise you to betake yourself back again with all speed; for be assured there is no escape here; nor could I guarantee your safety for a single

" Alas!" replied the adventurer, "I must submit to the conditions of my enterprise, of which till now, I little understood the import. But explain to me I beseech you, something of the nature and consequences of this wondrous metamorphosis, and tell me at what period it most commonly happens to man." While he thus spoke his voice faltered, and his whole frame shook violently; his countenance was pale as, death, and a cold dew stood in large drops upon his forehead.

His companion now finding the discourse becoming more serious than was agreeable, declared that he must refer him to the priests for fur-

only die ?- are you not to die also ?"

His friend, evading these questions, hastily conducted his importunate companion to one of their magnificent temples, where he gladly consigned him to the instructions of the priesthood.

The emotion which the stranger had betrayed, when he first received the first idea of death was yet slight in comparison with that which he experienced as soon as he gathered from the discourses of the priests, some notion of immortality, and of the alternative of happiness or misery in a future state. But this agony of mind was exchanged for transport, when he learned that by the performance of certain conditions before death, the state of happiness might be secured. His eagerness to learn the nature of these terms excited the surprise and even the contempt of the sacred teachers. They advised him to remain satisfied for the present with the instruc-

" How!" exclaimed the novice," say you oh! withhold not this excellent knowledge from me a single moment !"

The priests then proceeded to explain their theology to their attentive auditor; but who conditions were generally, of easy or pleasant ies or inconveniences which might attend them, It was but a few weeks after his arrival on would entirely cease with the short term of his earthly existence!

From that period, continues the legend, the stranger devoted himself to the performance of for a moment to violate any of the conditions of his future happiness, he bewailed his own madness with agonizing emotions; and to all the "It is the place," replied his friend, " where invitations he received from others to do any thing inconsistent with his real interests, he had but one answer,-" oh !" he would say, " I am to die !- I am to die !"

Some Truth in it.

There is a paper published in New York city called "The Churchman,"-an Episcopal journal, which is doing the best it can, no doubt, to promote the welfare of its sect; but in the following paragraphs, which we cut from its columns, it relates considerable truth that must cut rather hard a certain class of people who are not Christians by any means, yet who somehow seem to pass for such :-

Infidelity without knowing it .- Yes-there verily and indeed is a vast deal of infidelity in the world, without the world-nay, without they whose it is ever knowing, ever suspecting it. How many a one may we not find, who would positively be insulted at being asked if he were a Christian, and yet who not only does not believe all the articles of the Christian faith, but has no real faith at all in anything spiritual, beyond the conventional things which are commonly called such, but which even then he only believes because they are conventional!

We remember, for instance, having occasion not long since, to ask a gay and thoughtless, yet very respectable Christian gentleman, as the world goes, if he really believed in the resurrection of the body. "What a question!" exclaimed he; " I didn't know that any man was expected to believe that." "Then do you believe it?" was our rejoinder. "Me believe such a thing?" he replied, "why, you don't think I'm so green as that do you?" "Then," said we, "you are a dissembler; for you profess to believe it." " 1 profess to believe it !" he indignantly answered; " when did I ever profess any thing so ridicalous?" "Why you go to church, don't you, at least once every Sunday, and you join in the service-and you repeat the Apostles' creed -and you there before God and his congregation, declare, 'And I believe in the Holy Ghost, the Holy Catholic Church, the Communion of ther information, this subject being very much Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting." "I did "How !" exclaimed the stranger, " then I not think I was in the habit of saying anything of could not have understood you :- do the priests the kind; and I am sorry to say that I have not much faith in it; for surely it's hard to believe that a man can rise again with his body after it has all crumbled to dust, and mingled with its mother earth."

And so it is in the world. Men don't care about believing it. Talk to them about faith, they think it is all cant. They'll tell you that seeing's believing; this is a position on which they take a firm stand. The evidence of their senses is what they cannot dispute. But any more than this-more, at any rate, than they think it is not respectable to deny, and of which their senses give them evidence, without any very great trouble, and will save them, they think, from so disreputable an imputation as that of being Infidels-which yet, alas! to all intents and purposes, to no slight extent they are—they really do not believe at all.

Hope makes pain easy and labor pleasant.

Murrain Among Cattle.

We copy from the Daily News a fearful account of the murrain of former years and in other countries than our own, whence, in the mercy of our Heavenly Father, we trust it may still be averted :- British Banner

" Our modern travellers in Egypt knew that no beef or veal was to be had ten years after the murrain of 1837, and that the cattle seen in the country seemed as remote as could well be from any due proportion to the inhabitants. To kill a calf or ox was then an offence punishable by severe inflictions. If the murrain carries off our cattle as it slays those of every country where it has spread, we shall have to endure such a food crisis as has never been seen in England within this century, and of which one would think we had been sufficiently warned by the state of Ireland in 1847. If we will not take alarm from any example but that of the same disease, let us look back no further than through the last century, during which (and several preceding centuries) the pest seems not to have varied at all in its characteristics. Let the readers of history remember the state of the Continent, and the mortality among the peasantry, from 1710 to 1714, while the pest was present, and for the long course of years after, during which there was scarcely any cattle left in the great grazing countries. Look at Professor Sauvage's account of the pest of 173I in France; and at Dr. Layard's history of the epidemic of 1757 in England; and then see what we have to expect if we do not take timely and sufficient precautions. Our grandfathers have told us what it was to celebrate the thanksgiving-day in 1759 when the disease was really gone; but where were our herds--from the Isle of Skye to Devonshire? In Skye alone, the loss was computed, before the malady had ceased, at upwards of 10,000l. of the money of that day. Five years later, the peasants of Saxony were confounded by the inroads of the pest, which even carried off the herdsmen who were not careful in burying the carcases. They burned and powdered the liver of the dead beasts, and gave them to the sick; they fumigated them with sulphur; they hung onions round their necks to absorb the poison, and snuffed them with crab apples; they slew every ailing beast, put it four feet under ground, and received the reward; they did what they could, and what they were advised; but they were ruined, and a multitude of them actually starved. In France, worse still, fourteen men were burned alive for poisoning the cattle, as physicians are accused in plague times of poisoning the wells.

" In Holland, in five months only of the year 1769, upwards of 21,000 of the kine died, while only 5300 recovered. In West Friesland, during the same period, nearly 12,000 died to 5000 which recovered. The States-General used their efforts to obtain cattle from abroad to make up the loss; but then, as now, the disease was everywhere. A hide was thrown up on the shore somewhere; a cow snuffed at it, and lay down upon it, and next morning was dead. Another cow which had touched her wandered off and spread the contagion; till in two or three weeks, the stench was everywhere, and 5000 cattle were dead in five villages.

The Abiding Comforter.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."-John 14:16.

away, how the heart is drawn out towards those sorrowing disciples. He directs them to one whose presence would fill up the vast blank his own absence was to make. His name was, The Comforter; his mission was, "to abide with them for ever." Accordingly, no sooner had the gates of heaven closed on their ascended Lord, than, in fulfilment of his own gracious promise, the send him unto you."

under the dispensation of the Spirit? Is it personal friendship of the police, carry our pri- great discoveries in science which marked the ters were discovered and betrayed by a base fel-

and beauty.

a word for a sorrowing world! The Church militant has its tent pitched in a "valley of tears." The name of the divine visitant who comes to her and ministers to her wants, is-Comforter. Wide is the family of the afflicted but he has a healing balm for all-the weak, the tempted, the sick, the sorrowing, the bereaved, the dying! How different from other "sons of consolation!" Human friends-a look may alienate; adversity may estrange; death must separate! The "Word of Jesus" speaks of One whose attribute and prerogative is to "abide with it forever;" superior to all vicissitudessurviving death itself!

And surely if anything else can endear his mission of love to his Church, it is that He comes direct from God, as the fruit and gift of Jesus' intercession-" I will pray the Father." This holy dove of peace and comfort is let out by the hand of Jesus from the ark of covenant merey within the veil! Nor is the gift more glorious than it is free. Does the word, the look, of a suffering child get the eye and the heart of an earthly father? "If ye, then, being evil know how to give good gifts unto your children, how much more shall your Father in heaven give the Holy Spirit unto them that ask Him?" It is he who makes these "words of Jesus" "winged

"He shall bring all things to your remembrance, whatsoever I have said unto you."

New York Morals.

The New York Tribune says:

" Sixteen murders have been perpetrated in this city since the 1st of April, about which time Mayor Wood began to develope his programme of violent resistance to the laws, and the whole army of grogsellers bade defiance to any legal interference with their desolating traffic. There have been at least sixteen attempts at murder, beside violent assaults and rum-hole fights without precedent. Ten thousand hardened and hopeless female outcasts swarm the streets of pedlers, from the ages of ten to sixteen, penetrate every public building, store and office in their own account to practice those vices which himself; ten thousand lazy, drunken, thieving, short boys, swill boys, killers, roughs, and rowdies of other names, lounge bn the rum cursed corners of streets, making day disgusting, night hideous, and travel dangerous to all who can be thousands of emigrant swindlers, mock auctionthat remain! Jesus was now about to leave his eers, lottery dealers, policy backers, pick-pockets, hall thieves, burglars, wharf rats, area sneaks pimps and vampyres, practice their knaveries as openly and with as little fear of punishment as though they were engaged in the most virtuous real police, and the unendurable felons of San bereaved and orphaned Church was baptized Francisco, expatriated by the bullet and the with Pentecostal fire. "When I depart, I will hemp of the Vigilance Committee, are received

piration, not one breathing of love, not one up- between the palatial residences of a millionare in the century. ward glance of faith, without his gracious in- and a divine, is the 'mason de joie' of a woman fluences. Apart from Him, there is no precious- whose dress is the most brilliant, whose equipness in the Word, no blessing in ordinances, no age the most costly, whose appearance is the permanent sanctifying results in affliction. As most stunning, of any of the gay butterflies, the angel directed Hagar to the hidden spring, virtuous or vicious, whose beauty and wealth this blessed agent, true to his name and office, add glitter to the opera or sunshine in the promedirects his people to the waters of comfort, giv- nade. Within a bow shot of these palaces, is ing new glory to the promises, investing the Sa- the other side of the world; for brocade, rags; viour's character and work with new loveliness for diamonds, dirt; for Johannisberg, whiskey; for millionares, beggars; for divines, devils; How precious is the title which this "Word for Aspasias, drabs; with here and there some of Jesus" gives Him-The Comforter! What poor, starving wretch, painfully enacting the Song of the Shirt,' her besieged virtue glimmer ing in the misery of this tangible hell, like the fabled jewel in a dunghill. And, over all, we have a set of men called rulers, wrangling like hungry dogs for the public purse; lying and cheating for advancement; plotting to overthrow all law, that they may rob the people; and in their influence upon our vast criminal population, recklessly flaring their incendiary torches in our moral powder house."

Swedenborgianism.

The views of Swedenborgians respecting the Second Advent is shown by the following report of a discourse at "the Centenary Celebration of the Institution of the New Church," as they call it, by Rev. B. F. Barret, during the late anniversary meetings at New York.

Mr. Barrett announced as his text Rev. 1:7. "Behold, he cometh with clouds, and every eve shall see him, even they that pierced him.

He said that they had met to commemorate an event second in importance only to that which was celebrated by the shepherds of Bethleheman event which would be succeeded by no event of similar importance before the final judgment of the world. He referred to the last general judgment, which took place in the world of spirits in the year 1757, from which they dated the commencement of that new era which is symbolized by the New Jerusalem coming down out of Heaven. This was a judgment executed upon a vast world of spirits—the result of a new outpouring of the Spirit of God, in consequence that Margaret and Agnes Wilson, the daughters and by means of which the good in the world of of a wealthy farmer in Wigtonshire, were obspirits were separated from the evil, and each liged to leave their father's house, and secretly arranged into new celestial and infernal socie- wander from one poverty-stricken hovel to anand wisdom from the Deity. This last general and as they grew toward womanhood they bejudgment would naturally produce a new order came ardently attached to the faith of the Disof things on earth. Such a visible and outward senters, and could not be induced to attend the sign of the judgment, however, must be slow and Established Church. gradual in its development. Passing over the Though still so young-for Margaret was not at night, two thousand children, under the guise first visible manifestation of the last judgment eighteen, and Agnes scarcely twelve—they had and second coming of the Lord in the world of attracted the attention of the Conformists by spirits, with only a reference to the thirty years their firm adherence to the cause of the Covethe city, to beg, steal, spy for burglars, and on of trial which followed, Mr. Barrett came to nanters. For many weeks they were concealed the consideration of more recent manifestations in the caves and ravines of the mountains, spendcannot be named in respectable language; five in the new enlightenment and more rapid prog- ing long days and nights exposed to the piercthousand great and small gamblers prey upon ress of mankind upon earth. The events which ing cold of a severe winter; while the ensuing the credulous and the infatuated standing all day had transpired since 1757, corroborated the as- summer found them suffering as intensely beneath at the doors of their dens in Broadway, as well sertions of Swedenborg, that a new light dawned the scorching heat, as they wandered homeless known in person and profession as the Mayor upon the earth, in consequence of, and following in the swamps and marshes, from which the fear immediately the enlightennent of the world of of deadly sickness kept their persecutors. Yet spirits. There was little social or mental im- amid all trials, they did not waver. "Out of provement, in what were called the dark ages .- weakness" they " were made strong" by faith, The human mind seemed then to be in a state which "is the substance of things hoped for, the of asphyxia. But in the last hundred years, a evidence of things not seen." When one beloved earthly friend is taken suspected of having respectability or money; new sun seemed to have arisen in the mental heavens. The difference between day and night gate and reckless Charles II. was called to his or Summer and Winter, in the physical world, account, and for a short space the troubled land were not greater than the difference between the had rest. Taking advantage of this pause in the condition of the human mind, before and since persecution, the trembling girls came forth from 1757. The Constitution of the United States, their hiding-places, to stay for a while with recognizing the fact that governments are insti- those who sympathized with them in their religand legitimate of human pursuits. The swell tuted to promote the good of the governed, had lous belief. And again, Widow M'Lauchlan, a mob of London, flying from the argus eyes of a been written since that period; it could not have long-tried friend, who had herself been an outcast been written in the dark ages. A great nation for conscience' sake, received them at her home, with civil and religious liberty, was conceived and by her pious counsels and motherly care about the time of the last judgment, born some greatly encouraged the weary and almost hearthere with open arms, parade our streets under twenty years later, and had been ever since grow- sick wanderers. Reader, do you realize your privilege-living not only the toleration but the protection and ing and prospering. He next glanced at the While enjoying this season of peace, the sis-

your daily prayer that he may come down in all mary elections, and fill high places on our nom- last century—the improvements and discoveries the plenitude of his heavenly graces on your inating committees. On every hand we have in mathematics, astronomy, geology, chemistry, soul, even "as rain upon the mown grass, and vice and crime and splendor; crime, vice, rum, electricity, botany, all dating since 1757, the showers that water the earth." You cannot live and beggary. Here, in the most fashionable time of the last judgment. Besides these many without Him; there can be not one heavenly as- faubourg, is the Crockford's of New York; there absolutely new sciences had been discovered with-

The improvements in mechanical science, laborsaving machinery, the steam engine, the magnetic telegraph, about to unite the Old and the New Worlds, and the improved modes of travel and communication were also commented upon as illustrating the new enlightenment of the hu-

The growing spirit of philanthropy, the formation of volunteer benevolent associations, bible, peace, temperance, and anti-slavery societies, all had sprung up within the last century. There was nothing of the kind in centuries previous to 1757. Popular education had risen into importance, instead of being regarded as prerogatives of kings and nobles. The titanic power of the press, multiplied a thousandfold during the century, was evidence of a fulfillment of the prediction of the second coming of the Lord .-The modern improvement of mind and morals, the disappearance of superstition, and the extension of an enlightened worship of God, were commented upon. Men now thought freely, looking more at life and less at doctrine. No. body feared excommunication, and when it was heard of, it was only laughed at. There was occasion to rejoice, then, in the light whose dawn commenced a hundred years ago; and they upon whom the light shone with more direct rays had especial cause for joy and thankfulness, that within and above the clouds their eyes had been permitted to behold the glory of Him whose raiment was white and whose face shone like the sun. Mr. Barrett concluded by urging, as the best means of showing their thankfulness, that New Churchmen should do all in their power to disseminate the writings of Swedenborg, which had been the means of revealing the light of Heaven to their own souls of no dend add at both

Female Martyrs. : poigns , aus

It was during the bitter persecution of the Scotch Covenanters in the years 1683 and 1685 when Baxter, Flavel, and about two thousand other clergymen were shut out from their pulpits by the Act of Uniformity, under Charles II., ties. The dark spheres being thus shut out, other, to avoid the fury of the watchful soldiery. there could be a newer and freer influx of love They had early received a religious education,

At length came a brief respite. The profii-

low named Patrick Stuart, and, without the shadow of a trial, were thrown into a loathsome prison. Here they were soon joined by their friend Mrs. M'Lauchlan, who was arrested about the same time. They were treated with the utmost rigor, not allowed sufficient food, deprived of fire, though the weather was severely cold, at night they stretched their aching limbs on the bare stone floor, stide of twode . dorgolot

A document denying the peculiar doctrines of their faith was presented to them. Apostasy or death was the only alternative. Their father saved the life of Agnes, his youngest daughter, by the payment of one hundred pounds, her youth rendering her persecutors indifferent to her fate; but all the agonizing intercessions and brilliant offers of the afflicted parents could effect nothing for Margaret's release.

The eleventh of May was appointed for her execution, and that of the aged Mrs. M'Lauchlan. Two heavy stakes were driven into the sand on the Wigton beach, half way between high and low water mark. The shore, the rocks and the country around, for a great distance, were thronged by the clamorous multitude eager to witness the terrific scene. A band of soldiers surrounded the defenseless women on their way to execution. The aged matron was bound to the post nearest the advancing tide, while the young maiden was fastened to that nearest the shore, in such a position that she could not avoid seeing the death of her friend. Slowly, yet surely, the surging billows approached; each successive wave rose higher and higher, and soon all that was mortal of Margaret M'Lauchlan was buried beneath the water.

The shout of the rabble had died away, and they gazed in mute horror on the raging flood. Undismayed, the young girl watched her fate.-Her persecutors brought her once more to the shore and offered her the "oath of abjuration," but she was strong even to the end. shani

Again her slight form was bound to the stake and in the hush on the beach, her clear firm voice was heard distinctly above the roar of the sea, saying: trytrale ofamol

"There is therefore no condemnation to them which are in Jesus Christ, who walk not after the flesh, but after the Spirit." And still her tones grew stronger and more triumphant, until she reached the close of the glorious chapter

" Nay, in all things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, ner principalities, nor powers, nor things pres ent, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Jesus Christ our Lord."

While the spell-bound multitude gazed, the water closed the fearful struggle. A small monument has been erected to the memory of these martyrs in the church-yard of Wigton. have long joined that goodly company, "which came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."



The Advent Berald.

BOSTON, JUNE 20, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

II. PARABOLIC COMPARISONS.

THE MUSTARD SEED.

"Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his fields: which indeed is the least of all seeds but when it is grown, it is the greatest among herbs, and becomes a tree, so that the birds of the air come and lodge in the branches thereof."-

And he said, Whereunto shall we liken the on the BRETHREN OF CHRIST. kingdom of God! or with what comparison shall we compare it? It is like a grain of mustardseed, which, when it is sown in the earth, is less than all the seeds that be in the earth : but when t is sown, it groweth up, and becometh greater han all herbs, and shooteth out great branches : so that the fowls of the air may lodge under the shadow of it."-Mark 4: 30-32.

"Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 1t is like a grain of mustard-seed, which a man took, and east into his garden, and it grew, and waxed great tree; and the fowls of the air lodged in the branches of it."-Luke 13: 18, 19.

The kingdom, In this connection, is evidently out by metonymy for the subjects of the kingdom. The era illustrated is that of the present dispensation, and the points of illustration, are

1. The smallness of the mustard-seed :-- corresponding to the body of believers at the time the parable was uttered.

2. The greatness the mustard-seed attained : -corresponding to the greatness to which the church should attain, and the influence it should exert. And

3. The support and shelter yielded by the mustard-tree to the fowls of heaven ;-corresponding to the protection which Christianity should afford to the institutions of civilization that would take shelter beneath it.

While the parable of the Tares, illustrates the continuance together of the righteous and wicked till the end of the world, and the final glorification of the latter, this parable teaches that even while inermingled with the wicked, the subjects of the kingdom would attain to great influence and power; so that while it does not promise any universal triumph before the end, which the former denies, it does promise that it would not be left. even in the present dispensation, in the weak and feeble condition that the church existed in at the time of the first advent. draws on blod

4. THE TREASURE IN A FIELD.

" Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth, and selleth all that he hath, and buyeth that field." Matt 13 . 44.

The points of analogy in this parable are,

1. The treasure hid in the field :-correspon ding to the existence of the kingdom of heaven, when man in his natural state has no realization

2. The man discovering the hidden treasure -corresponding to the awakened sinner who realizes that great and precious promises await the glorification of the just. And

3. His hiding and selling all that he has for the purchase of that field ;-corresponding to the untiring patience with which the discoverer of the Christian's kingdom labors to make it his

The truths taught by this parable, are that man by nature is indifferent to the hope of the gospel; that when he learns its value, he is overjoyed at the discovery; and that he then labors for its possession to the relinquishment of all opposing interests. The class here illustrated, are those to whom the kingdom is unexpectedly revealed by the agency of the Holy Spirit.

NOTES AND QUERIES.

"In the Herald May 6th, you say respecting the souls 'living' in Rev. 20: 4, 5, that 'living is a condition nowhere affirmed of souls disconnected from their bodies. For souls to live, is for them to be re-united to their bodies. As, when disconminion of death and hades, it follows that for it to live, is to free it from that dominion. A resurrection cannot therefore be predicated of the soul independent of its connection with the body, and hence it is not a spiritual, but a bodily resurrection that is here symbolized.'

How do you reconcile this with your view of the dead ?

Ans .- To be " dead," is a condition of being, and to be "living," is another condition. The one is in contrast with the other. Living is predicated of the condition of man when body and spirit are united; and to be dead is predicated of his condition when they are disunited. As both living and dead are conditions of being or existence, the one is not to be confounded with existence, nor the other with non-existence. As consciousness, reason and will pertain not to matter, but are attributes of mind, it does not follow that they cease on the dissolution of the body We see nothing in the wording of the quotation Matt. 13: 31, 32 years Law bersered by saw from us that we should wish to change.

We have expected some reply to what we said in the Herald of May 6th, respecting the children of Mary. But as no one has seen fit to respond, we will add, that it is said of Christ, in Matt. 12: 46 .- " His mother and his brethren stood without, desiring to speak with him." The Jews said of him, "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simeon, and Judas? and his sisters, are they not with us?"-Matt. 13:55, 56. Paul speaks of "the brethren of the Lord,"-1 Cor. 9 5, and he calls "James the Lord's brother."-Gal. 1: 19. In view of these scriptures, we doubt the correctness of our reply to J. H: in the paper referred to. Truth is our motto. to are do a moi

Some have queried how Christ could be tempttion to comply with the temptation. This, however, is a misuse of the term, as temptation is simply the effort of the tempter, and has no respect to the effect produced by that effort. Christ was unmoved by it, and so, though tempted, was

YAHVEH-ELOHIM. | solyb od

The thought evolved by Mr. MacW horter in his book noticed in the Herald of May 2nd, that the significance of the original of Jehovah is The Coming One, adds new glory and beauty to the doctrine of Christ's advent. The article we gave in connection with that notice has elicited some interest, and some wish for the subject to be pursued farther.

No man by searching can find out the Almighty to perfection (see Job 11:7); for man is finite and God Infinite. And to attempt such a work, would be infinitely more hopeless than for the most insignificant insect to attempt to fathom the capacity of the human intellect.

Man being a created and finite being, all that he can know of his Creator must be limited to what is revealed to him by the Almighty. God has measurably unveiled Himself to his creatures by His works : "The heavens declare the glory God, and the firmament showeth His handywork; ' and " the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead." For nothing less than an eternal, almighty, and self existent Being could have devised, created and sustained such systems of worlds, as are seen to stud the heavens.

A more full revelation of Himself, God has made to us in His word; and beyond what He has there revealed, we may not know respecting Him; nor s it needful to us that we should, in the circumstances in which we are placed.

While the existence of created worlds, reveals the fact of a Creator, it is only by the word that we can learn who the Creator is. We turn then to the record. The first reference there to the Creator announces Him as Eronne: " In the beginning ELOHIM created the heaven and the earth," Gen 1:1 The singularity of this denominative consists in its being a plural noun, but the subject of verbs in the singular, -conveying the idea of distinct personalities, acting in unity but constituting the One God, in contrast with polytheism. The propriety of this plurality of form is seen when we come to the new Testament, where we find that God "created all things by Jesus Christ," (Eph. 3:10:) Whom He hath appointed Heir of all things, by whom also He made the worlds," (Heb. 1:2) "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities. or powers; all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col, 1:16,17. "All things were made by Him; and without Him was not anything made that was made," John 1:3. And, therefore, the four and twenty elders, in symbolic vision, fall down before Him saying of Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:

Thus learning the Person of the Creator, we also learn that in the work of creation He was the Actor in harmony with One whom He addresses, and whom He reveals to us as the Father, and yet with Gen. 4:26. whom Christ claimed to be in Divine unity, "being "He that hath seen me hath seen the Father," the Father in Me ;" " Believe me that I am in the from heaven ; for he prophesied, saying, " Behold

| Father, and the Father in Me," John 14:8. "If I do not the works of my Father, believe me not. But if I do, though ye believe not Me, believe the works; that ye may know and believe that the Father is in Me and I in Him." 10:37,38. "That they all may be one, as Thou, Father art in Me, and I in Thee," 17:20. "I and my Father are One," 10:30. Hence John, in speaking of Christ, who upholdeth all things by the word of His pow-er, denominates Him the Word; and he declares that " In the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God, and the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth: " Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, ed by Satan, unless he felt some remote inclina- Phil. 2:6,7. And hence He prays: "O Father, glorify Thou Me, with Thine Own Self, with the glory which I had with Thee before the world was " John 17:54 Admi

It being thus revealed that the blessed Saviour was the Creator and upholder of all things, that He was God, and was with God, and that He was the brightness of the Father's glory and imagethus sharing in all the glory of the Father before the world was-, it fully explains the propriety of that Hebrew formula: "ELOHIM said, Let us make man in Our image, after Our likeness."

This phraseology implies a plurality of personality; but, if there could be any doubt on this point, our Saviour has solved it by Himself using a like phraseology. Speaking, as St. John declares (St. John 12:41) in Isa. 6:8, He says !" Whom shall I send, and who will go for us?" Again addressing the Father (John 17:21), He says "That they all may be one, as thou Father art in Me and I in Thee, that they also may be one in us."-And again, (v. 22), "That they may be one, even as we are One."

Thus the Divine Council created man : But no sooner is the record of the creation completed, than there is a new term conjoined with this plural noun, and the Creator is spoken of as the Yanveн Есонім: " Yahveh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." And then Yahveh Elohim plants a garden in Eden places in it the man He has created, and enters into a covenant of life with him. But man disobeyed, and then is heard " the Voice of YAHVEH ELO-BIM," the Word that made all things, " walking in the garden in the cool of the day," calling to

Their Creator had come to call His rebellious creatures to account for their disobedience; but instead of blotting them from existence though they had become mortal and were alienated from their Maker, a door of hope was opened to them by the Divine malediction on the Serpent : " It," the seed of the woman, " shall bruise thy head."

We are not necessarily to suppose that the revelations which God made to our first parents, were limited to the scanty record which He has seen fit to preserve for our instruction. Doubtless there was enough revealed to give them a lively hope in the promised Deliverer, though the full character of that Expected One might not be unfolded to them. And though the name Yahveh is conjoined in the sacred record with that of Elohim, there is no evidence that God had announced to man that such was his name; and yet the name Yahveh was associated in their minds with the promised Seed that should effect their deliverance; for no sooner had Eve given birth to her first born, than remembering that promise, she exclaimed, "I have gotten the Man even YAHVEH," that is, " I have gotten the Coming One." I mibid A odT

Man had been driven from Eden; for "YAHVEH ELOHIM said, Behold the man has become as one of Us, to know good and evil; " but cherubim were stationed at the east of Eden, and a flaming sword, to keep the way of the tree of life, that man might see the way of life and hope to return thither. And though they offered sacrifices to YAHVEH, they seem not to have known him as YAH-VEH, but only as the Elohim; for it was not till the third generation, at the birth of Enos, that they recognized their Creator by that name; for, "then began men to call upon the name YAHVEH."

They had known their Creator as their Elohim; the brightness of His glory and the express image of but now they knew him as the promised Coming his person, and upholding all things by the word One. How fully had been unfolded to them the of his power," (Heb. 1:3). For when Philip said mystery of the future incarnation, can not now be "Lord, show us the Father," Jesus answered, known; but that the Coming One was to be of the woman's seed, had been especially revealed; and "Believest thou not that I am in the Father, and soon we find Enoch identifying Him with the Lord to execute judgment upon all." Jude, 15,

A constant succession of hope and disappointment respecting the coming Deliverer, seems to have prevailed in the church before the flood as is indicated in the names given to their sons. Eve, so highly elated at the birth of Cain by the belief that he was the One promised, showed her disappointment in nam'g her second son Abel, i.e. Vanity. Her hope is again revived, and she calls her third son Seth, 1. e., the Appointed. Seth in naming Enos, recognized him as "One who is fallen," and thus needing a Deliverer. Enos called his Son Cainan " One who laments," i. e., the loss which the race had sustained by its apostacy. Cainan calls his son, Mahalale-El " He that praises God," thus hoping for a recovery from the curse. He calls his son Jared, "He that descends," perhaps hoping that through him deliverance was to be effected. Enoch signifies The Dedicated, and such was his faith that to him the penalty of death was remitted. He called his son Methuselah, which signifies," at his death it shall be sent;" and the flood came in the if the comet offers to strike, we will dodge before year which Methuselah died. He called his son it does it; in other words, that it can't be brought Lamech, i. e., Poor, or Made Low. And Lamech called his son Noah, i. e., Rest, or Comfort ; for he said, "This same shall comfort us concerning our work and toil of our hands, because of the ground which YAHVEH hath cursed." Thus Lamech looked for the Deliverer, hoped that Noah might be identified with him, and yet recognized the curse from which he hoped for deliverance, as the work of Yahveh, the Coming One.

Had all Adam's seed served God with singleness of heart, who can say what an epoch of glory that of the deluge might have been to them ! Had all who had then lived been holy, it is not certain that there would not have been at that epoch a number sufficient for the occupancy of the whole earth, on the opening of their graves and the con-ferring on them of immortality. But the multitude had been the Children of the Wicked One, who had sown his tares in the field of this world and so apostate had they become, that, instead of Noah giving them the promised rest, the destruction of man was effected with that of the earth, - only Noah and his family being saved in the Ark.

After the flood, the race rapidly degenerated; and soon they were in direct rebellion against the Majesty of heaven, so that YAHVEH said, Let us go down and there confound their language;" and so " YAHVEH scattered them abroad from thence upon all the face of the earth." At the end of 428 years from the deluge, idolatry appears to have generally prevailed, and men called on their various elohim, having forgotten THE ELOHIM, and Abram alone is faithful.

Yahveh then revealed Himself to him, and he " called upon the name YAHVEH," (Gen. 12:8. He 4 believed in YAHVEH ! who said to him. " I am YAHVEH that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."-And Abram addressed Him as Yahveh and as God. when he asked, "YAHVEH ELOHIM, whereby shall I know that I shall inherit it ?" It was not howeyer, so needful that Abram should know God as the Coming One, in that age of " gods many," as it was that he should recognize Him as the Almighty Elohim. And therefore "when Abram was ninety years old and nine Yahveh appeared to Abram, and said unto him, I am [EL Shaddai i. e.] the Almighty God;" and it was in that character that He covenanted with him : said to him " walk before Me, and be thou perfect;" and promised respecting his seed, "I will be their ELOHIM." Gen. 17th chap.

When Yahveh next appeared to Abraham the patriarch recognized Him as "the judge of all the earth," (Gen. 18:25) but addressed Him as Adonai-a name which is first applied to God by Abraham in Gen. 15:2—He said, in his petition for Sodom, "Behold now, I have taken upon me to speak unto Adonal, which am but dust and ashes. (vs. 27,31.) O let not Adonal be angry," (vs. 3032) &c. " And YAHVEH went his way as soon as He had left communing with Abraham." v. 33. and Ham burch at Catlan .bountness of this town,) on the

A Depraved Taste.

Nothing more marks a depraved taste than to make serious things a subject of mirth. No wellinformed person of course, has any expectation that a comet will ever come in collision with this earth. Should such a result bappen no one can tell what the result would be. It is not likely that it would be so trivial an occurrence as some people imagine. The only rreason why such an event may not be anticipated, is because the movements of all the heavenly bodies are subject to the Alfore its annihilation by a comet is not to be antici- of that fact. During the Conference, a committee

The Lord cometh with ten thousand of His saints, pated. This freedom from such a result does not, however, leave it in any better taste to make merry over such a thought. Edmund Burke has left on record respecting the great earthquake that was felt in London in his day, that an eminent divine was greatly scandalized to find some of his parishioners betting whether it was an earthquake, or the explosion of a powdermill; and he told them that if the last trumpet was to sound, they would risk their money on it, and " bet that it was a puppet-show, and not the judgment." The same deprayed taste is manifested in the glee and betting which the expected comet has elicited. As a specimen, the following silly production has been very extensively copied by the secular, and by some of the religious press :-

" BETS ON THE COMET. The Urbana (III.) Constitution offers the following bets. Such an exhibition of confidence is calculated to dispel any alarm which may have been felt on the subject of an ap-

prehended collision:
1st. We will wager \$20,000, more or less, that it does it; in other words, that it can't be brought to the scratch.

2d. A like sum that if it does strike, it will be knocked higher nor a kite.

3d. Twenty-five times the above amounts, that in case the comet strikes, it won't budge the earth six inches by actual measurement.

4th. A like amount, that after the comet strikes, its tail drops.

5th. An optional sum, that the earth can knock the comet further than the comet can knock the earth, nine times out of eleven.

6th. That after the comet gets through striking the earth, it will never want to strike any body

These propositions are intended to cover the case of any gentleman on this globe, or on the

All wagers to be decided by the Judges of the Supreme Court. Money to be deposited in the Banks of New-

Time of striking and other arrangements to be

fixed by the parties.

Applicants for bets have a right to select any comet they choose."

The Nature and Duration of Future Punishment By John T. Walsh. do ym

This work is written more particularly against Universalism, but discusses the whole subject indicated by its title. Its author formerly held that the annihilation of the wicked was their future nunishment and while holding that view he was George Storrs' editorial assistant in conducting "The Bible Examiner." While occupying that position, in pursuing the principle of interpretation that he had adopted to its legitimate end, he was led to deny that the wicked would ever be raised. Mr. Storrs now advocates the same notion, but not having then advanced so fast as Dr. Walsh. a runture between them was the natural result. and Dr. W. withdrew from that paper. In continuing his investigations, Dr. W. saw to what end his mode of interpreting Scripture would lead him, and he was conscientiously compelled, humiliating as it was, to take the back track and admit that his teachings on that subject had been all wrong; and now he is endeavoring to remedy what he then did, by presenting his more matured and better digested researches on this question. The following are the contents of the book

Sheol, Hades, Gehenna, Is virtue rewarded and vice punished in this life! Rewards and punishments in a future state, The Kingdom of God, Eternal life conditional, Future rewards, The wicked and righteous not raised at the same time, wicked and righteous not raised from the dead in the same sense, A future judgment, Every age has its judgment, Positive proof of a future judgment, The expectant state of the dead, The nature of future punishment. Death the penalty of sin, The torment of the wicked, The earth to be burned, The everlasting fire, The lake of fire. The furnace of fire, The duration of future punishment. The nature of future punishment proves it to be eternal, Time a cycle of eternity. The moral state of tho wicked after death, The safety and good of the universe demands the eternal punishment of the wicked, Eternal punishment.

This work will be sent by mail, post-paid, in paper covers, for 50 cents, or three copies for \$1; in muslin, 75 cents, or three copies for \$2. It is for sale at this office.

THE QUESTION BOOK COMMITTEE. - Since our last mighty Disposer of all events, and He has an- we have ascertained that the name of the nounced that this earth is to be made new and con- other member of this committee was Edwin Burntinue forever the abode of the blessed; and there- ham. He will consider this an official notice

were present. They considered the question and speaks thus: 11 18 voted that, each member of the Committee draw up plan of the subjects that ought to be treated of in it, with their order, and forward the same to the chairman at this office : that then the chairman examine those several plans, and arrange one from them, which he shall submit to each member for approval or disapproval; and that when the plan is agreed to, it be published in the Herald, and then questions be solicited on the several topics, to aid the Committee in their final arrangement. We wait for the plans from the several members of the Committee.

THE GREAT COMET .- In A. D. 1264 a splendid comet was seen both in Europe and in China; in 1556 a great comet appeared which, from the re semblance of its path to that of the comet of 1264, was conjectured to be identical with it. This would give it a period of 292 years. And accordingly it ought to have returned in 1848; but no such comet made its appearance. The comet however, being exposed to the attractive influence of the planets is liable to be retarded or accelerated in its return to its peribelion.

M. Bomme, a geometer of the Netherlands, has found by laborious calculations that the disturbing influence of the planets would retard the comet's return ten or twelve years, and that it may be expected to appear in 1858 or 1860. To calculate with any degree of exactness, from the slender data that have been furnished, the time of the return of the comet, is impossible. Indeed it is not absolutely certain, but only highly probable, that the comets of 1264 and 1556, are identical. But if they are identical, still the exact time of the comet's return is uncertain. So much for the absurdity of predicting to a day or even a month its

A Correspondent of the Puritan Recorder, in an article headed, "Where are We drifting?" makes some pertinent remarks in relation to the dangers which threaten the church. The first danger, he says, lies in a lax view of doctrines; the preaching of fundamental truths with such qualifications and explanations as to render them not objectionable to worldly minds. The next consists in exalting institutions of mere human device, as a means of moral culture above the preached gospel; and thirdly, the undervaluing of the Christian ministry, by forsaking the religious for the literary lecture, and loving amusement more than instruction. The writer closes by remarking that nothing but a great outpouring of the Spirit will save the New England churches from such evils, and calls upon the laymen to ponder this state of things.

David's Syllogism .- Thomas Fuller, in his Scrip ture Observations, says : " Lord, I find David mak ing a syllogism, in a mood and figure; two propositions he perfected. If I regard iniquity in my heart, the Lord will not hear me. But, verily, God hath heard me. He hath attended to the voice of my prayer.' Now I expected that David would have concluded thus: Therefore, I regard not wickedness in my heart. But far different, he con-cludes: 'Blessed be God, who hath not turned way my prayer, nor his mercy from me.' David hath deceived, but not wronged me. I looked that he should have clapped the crown on his own, and he puts it on God's head. I will learn this excellent logic; for I like David's better than Aristotle's syllogisms, that whatever the premises be, I make God's glory the conclusion!"

BIGOTRY .- When the Baptists of Hartford be gan to hold public services, an over zealous mem er of Dr. Strong's society called upon him and asked him if he knew that John Bolles had started an opposition meeting !

'No,' said he, "when-where?"

Why, at the old court house." ta that la

"Oh! yes I know it," the Docter carelessly replied, " but it is not an opposition meeting. They are Baptists, to be sure, but they preach the same doctrine that I do. You had better go and hear them." 200m/

" Go !" said the man, " I'm a Presbyterian." "So am I," rejoined Dr. Strong," but that need not prevent us wishing them well. You had bet-

"No." said the man with energy, "I shan't go near them. Dr. Strong, ain't you going to do something about it ?'?

What!!'was existe on enell deand walling

"Stop it, can't you trostirw laint a most say

"My friend," said the Doctor, seriously, " John Bolles is a good man, and will surely go to heaven. If you and I get there, we shall meet him, and we had better, therefore, cultivate a pleasant acquaintance with him here and a containous be

EDITORIAL DIFFICULTIES.—The London Record, ny papers to print the next month.

was called at the Herald office, and four of the five on entering the thirteenth year of its existence.

"Few there are who know the difficulties of conducting a public journal, and especially one which desires to act on Christian principles. To speak the truth in love, and yet without fear or favor, to withstand whatever threatens the integrity of God's holy word or the purity of Christ's holy gospel, is no easy task, especially for those who must often write upon the spur of the moment. Readers are offended because some favorite opinion is controverted, or some favorite friend is censured; because some lengthy communication is not inserted, or some fond suggestion not adopted : because in one instance we may have been too sharp, or in another too tame; because we have dwelt too much on one topic, or too little on another. There are those who have thought our Protestantism ardent even to exaggeration. There are others who characterize it as 'milk and water,' and long for their own infusions of what, in the view of sober men, more resembles the too stimulating dew of the mountains." they edt and I at tabeer floid

DIVISION OF THE NEW SCHOOL PRESBYTERIAN CHURCH .- The seceding southern members of the new General Presbyterian church have issued an address to the conservative portion of that body, inviting them to unite in the formation of a New School Assembly, to be held in Washington on the 27th of next August. In the organization the subject of slavery is to be utterly excluded, except in judicial cases. The address records a solemn protest against the growing spirit of abolitionism in the northern churches, regrets that such heresies should find a place there, and takes a long farewell of the present organization of the New School

HOSEA BALLOU says of future punishment :

" We should feel justified in restraining any passage, could any such be found, which should seem to favor such an opinion." Other writers in abundance sustain the same position. A most summary method indeed. The plain English of it s-" The Bible shall speak as we wish it. We will restrain any passage that does not suit us. We will put it to the rack and and extort the testimony that we like. If it refutes us, we will exclude the testimony."

This is dethroning God's authority.

The arguments in support of Universalism and many kindred errors, may be classified under three

1. The Scriptures evaded.

2. The Scriptures perverted. 3. The Scriptures overruled.

LITHOGRAPHS .- The likeness of Dr. Cumming will be sent by mail, at one dollar per copy, to any part of the United States.

The likenesses of Wm. Miller and J. V. Himes can also be obtained at this office. Sent by mail at 50 cts. each ; or the three together for \$2.

LIKENESS OF ELDER SAMUEL CHAPMAN. - We have got out a correct and excellent likeness of Bro. Chapman, at the solicitation of his many friends. Price 50 cts. They can be sent by mail, and we will send to any one postage free for 50 cts. Those taking six copies or more, can have them at the rate of 40 cts. per copy.

The Youth's Guide-Take Notice.

The June number of the Guide is the 12th of the current volume, which, it will be remembered, was to be extended to the end of the year for the purpose of begin-ning the next volume at the 1st of Janua-Many, however, have subscribed only for the year, or for but two-thirds of the volume. Thus of about 870 subscribers, some 400 have paid only up to July 1st and as this paper is published on the advance payment system, no paper being sent after the time to which it is paid expires, nearly one-half of its former circulation will be cut off, leaving 500 subscribers to the end of the year. We therefore hope that those whose subscriptions expire in June, will continue their subscription to the end of the year, by sending us 12 1-2 ets., and we will notify such of their indebtedness in the following manner: Those who receive their paper singly in a wrapper, and whose subscription expires in June, 1857, will receive their next number of the Guide in a white wrapper, directed in red ink; and those who receive their paper in a wrapper with others, will find their names written on the margin of the paper in red ink. Thus each will be duly notified, and we hope to hear from them immediately on the receipt of the notification, so that we may know how maTHE GENERAL CONVENTION.

On Tuesday, May 26th, at 11 o'clock, A. M., this Convention was called to order by the President, Sylvester Bliss, Esq.

On motion of Elder Crowell, the Convention adjourned to meet at the close of the afternoon religious services.

AFTERNOON SESSION. TOW YOU

The President in the chair. Agreeably to vote, the doings of the first Convention were read by the Secretary, and after being amended by inserting, we recommend, in the resolution on "unity of labor," so that it may read-"That as co-laborers in the promulgation of the doctrine intimately connected with the near coming of Christ, we recommend they hereafter avoid preaching on the subjects," &c., were approved.

The vote whereby the "Digest" was adopted at the meeting of the Convention at Providence, was, at the request of Elder Burnham, reconsiderd, for the purpose of entertaining a motion which he made, to strike out the word departed in article 10, which reads; "That the departed saints do not enter their inheritance or receive it at death."

Elder Burnham argued that such use of the word was unscriptural, and as it meant the same as the word "death," that followed it, it was tautological, and Elder Grant sustained the same view. The President said that tautology was a needless repetition of the same idea in the same connection: but that as "departed" had reference to the condition of the saints referred to, and "death" to the event which marked the commencement of that condition, there was no tautology in the use made of the former term.

Brn. Bosworth, Litch, Osler and Phelps discussed the scriptural use of the word, and it was shown that Paul, when speaking of his decease, said, (2 Tim. 4: 6,) "The time of my departure is at hand :" that it is said of Rachel (Gen. 35: 18.) as her soul was in departing, for she died,"&c.; that good old Simeon said on seeing the Lord's Christ (Luke 2: 29,) " Now lettest thou thy servant depart in peace;" and that Paul desired (Phil. 1: 23,) " to depart and to be with Christ." After this, on permission of the President, Elder Burnham withdrew his motion, and the digest was re-adopted.

An invitation being read from the Annual Convocation, to unite the two Conventions for the time being, it was with general unanimity accep-

The Convention adjourned to meet at the close of to-morrow's religious services.

WEDNESDAY P. M. MAY 27.

The chairman of the committee to whom was assigned the subject of Christ's scriptural designations, and in what sense He is denominated the Son of God, made an unfinished report, and Elder Preble, a member of the committee, offered a minority report.

This drew forth a very interesting, kind and profitable discussion, particularly on the terms Jehovah, Yahveh, Lord and God.

On motion of Elder Litch the committee on this subject was enlarged by the addition of brethren Bliss, Robinson and E. Burnham.

The Convention was adjourned, subject to the call of the President at any future time, at the request of any three members of the Convention.

CORRESPONDENCE



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the pub-lisher. In this department, articles are solicited on the general subject of the Advent, without regard to the par-ticular view we take of any scripture, from the friends of the Herald.

Letter from Samuel Chapman.

DEAR BRO. HIMES :-- When I wrote you from South Alabama, N. Y., March 15th, being then on my way to the "far West," I little thought I should now be more than two hundred miles east of there, but so it is.

In that letter I spoke of a revival of religion which had recently commenced there, and of the opposing influences we had to meet. I remained there some two weeks longer, and finally witnessed very happy results. Of that enterprize I will now speak more particularly. And to correct several mistakes in the printing of my last, I will briefly recapitulate. We entered upon our work there Feb. 19th, Bro. S. H. Withington, of Springwa-

open to us, we held our meetings in a commodious louse erected for a select school. The minister there, and most of his members, met with us for several evenings, till our house was nearly full. Wishing to benefit all, and to show myself friendy and courteous, I called on the Elder to pray. He hesitated some, but finally proceeded very briefly, and in the conclusion of his petition said, · Christ may come to-night. It may be to-morrow, but we know not that he will come for thousands of ages yet in the future. Prepare us for death," &c. This sentiment was uttered with considerable spirit and emphasis, so that his God, and others might not fail to understand him distinctly. (In my last the printer wrongfully makes me to say " years," instead of ages.) Admitting that to be the case, and allow 70 years for an 'age." Oh how painful the thought to those who truly "love his appearing," (2 Tim. 4:8,) and must wait for their " reward till he cometh. (Rev. 22: 12.) Suppose the souls of the martyrs under the altar should "cry" again with a still "louder voice," and say, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?" Rev. 6 10; and God should answer, (not man) and say, ' for a little season," and then should add, Be patient, martyrs, for that " little while," may be thousands of ages yet to come." We think they would then cry in earnest, and say, Oh Lord, can it be possible! must it be so ! Is that " little while " so many thousand of years yet to come ! (140 thousand at least.) I venture to answer, No, no : for if his ministers contradict him, He will not contradict himself. and and

Having previously announced to the congregation that our subject for that evening would be the time of the Lord's comiug, (Dan. 8: 13, 14,) and our figures being already placed on the wall, we ose from our knees considerably embarrassed; but after entering upon our work, we soon recovered, and called the attention of the congregation to the "2300 prophetic days," and said, now by the period here given, we propose to show you that the coming of the Lord is very near. At any rate, I will venture to say, we will prove to you, that it cannot be "thousands of ages, yet in the future." (At the close of service, many acknowledged that "he has done all that he promised to do.") Quoting the sentiment in the same words so recently uttered, offended the minister, and his leading members, some of them claiming that the Elder uttered the sentiment inadvertently, and this was used as a weapon against us till he was heard to say, "I offered that prayer understandingly, and designed the sentiment I uttered as a wiper." After this, no one accused us of unwarrantable severity in our reply. When our meeting had been in progress for a week, or so, the congregation increasing in numbers, and sinners beginning to enquire, what shall we do to be srved? the shepherd and principal of the flock," decided to commence a separate meeting in the "church" (a few rods from us,) manifestly with a design to break up our meeting and secure to themselves what benefit they could, arising therefrom, and to accomplish the object successfully, they called in help from abroad, and no less than four extra ministers heeded the call. They worked hard, and " cried loud " for more than five weeks, but failed to excite an interest, or gather much of a congregation. Understanding the object perfectly, and hearing their voice distinctly, for so long a time, we could not fail to think of the prophets of Baal. (1 Kings 18:17, and onward.) Whether they "cut themselves with knives and lancets" or not, we did not stop to inquire; but that no important good was effected by that long protracted effort, was perfectly manifest to all. I fear that some of them will have to "Howl and cry." See Jer. 25

Being assured that the Lord was with us, we kept steady at our work, making little or no allusion to them, during that whole period. Beside our prayer and conference meetings, which were very interesting, I preached to good, and very attentive congregations 40 times. Witnessed a goodly number of happy conversions. Among which were the Infidel, Universalist, drunkard and profane-swearer. Some of these were men of strong and independent minds. Clearer cases of conversion I never witnessed. Six prominent men and women, received baptism at my hands. Others will thus " put on Christ," (Gal. 3: 27,) when circumstances do admit of it. We constituted a promising church there on entire new ground, and gave them a brief written constitution, they electing D. H. (late Infidel,) as their presiding officer, and J.B. late Universalist, and a splendid penman, for secretary. Before we separated, I administered the Lord's supper, gave them a farewell charge and exhortation; then left them in a flood of tears ter, accompanying me. The church desk not being two months ago to-day. Since that time I have

received more than a dozen heart-cheering letters in the act, in a signal manner, sinners began to from them. They are progressing in the divine life admirably. Intend to visit them again, and baptize before I go farther West. God forbid, and prevent disorganizers and fable-teachers from entering that field, to disturb and divide the flock, is my most humble and earnest prayer.

From Alabama I came to Springwater, to rest

awhile from constant labor, and to complete my correspondence with the friends, having quite a number of important letters on hand, yet unawered. While "resting," I preached to that devo-ted people four or five times every week during the month of April, and am happy to say we wit nessed the conversion of some precious souls. Had two seasons of baptizing, and added members to the church, administered the Lord's supper twice. That church under the care of Bro. S. H. Withington, has been, and still is, in a peaceful and prosperous state. All the members take an active part in religious service. Being of one mind and speaking the same things, their prayers are not hindered, but are prevailing with God. Of them it may be truly said, "Behold how good, and how it may be truly said, "Behold how good, and how followed in speaking and praying, and all seemed pleasant it is for brethren to dwell together in to move in the spirit. It was an extraordinary unity," Ps. 133:1. Wish I could say the same of the church in Conesus, (six miles north;) but it is and keep them in readiness to meet him at his otherwise with them. Modern teachers from R. coming-is my sincere prayer. have recently come among them, who disapprove of church organization. They gave (it is said) a few good advent discourses, gained the confidence of the brethren, also of the Methodist minister and and Nathan Chapman, my eldest brother, and ethof his church generally, so they readily opened their chapel to them, and were becoming quite interested, when their " teacher " took occasion uncalled for, and very injudiciously, to introduce thankful. It will do them good, and they will nevand enforce their favorite theory, the "death queser fail to pay. tion" (appropriately so called,) and to circulate their books. This of course offended the Methodist minister and his members, so they closed their doors against them, and against what they conceived to be heresy. Some of our brethren with "the whole truth," received the doctrine as such, and must of course be strenuous in defending it. therefore instead of "comforting one another with Burrel's, (east part of the city.) Her sister J. these," and similar "words," (1 Thess. 4:16-18) as they once delighted in doing, they are now at open war with the Methodists, and others, who have no confidence in their " new and important truth," this they call persecution; but in our estimation it is not " for righteousness sake." I whom I love as I do my own soul, thus scattered, and divided. Some have removed to Springwater, where they are happily united with that loving band. Others say they shall meet with the brethren there at least occasionally, and talk about the "blessed hope." It was my intention to have visited the Conesus church on my return from Alabama, and administered baptism, but learning the state of things there, and perceiving they had entirely disregarded my advice, or earnest entreaty, I thought proper to leave them to their own reflection. Perhaps their modern teachers will baptize the converts, if they do not discard the ordinance as they do church organization. Now I will say tor the benefit of those who have not fallen, or departed from the original advent faith, " mark them which cause divisions, and offences, contrary to the doctrine which ye have learned; and avoid them."-Rom. 16 17. Oh that such teachers would seek new fields of labor as we, and others do, and there let them propagate their theories ("the whole truth," as they will have it,) and we will not follow them, nor complain. But I forbear.

From Springwater I came to Rochester, to visit my youngest brother, Dea. Smith Chapman, whom I had not seen for 7 years, spent 24 hours in his family very pleasantly. In the evening other reded in hearing on the subject of our faith and hope, think, on the whole, the season was profitable.

From R. came to Wolcott, Wayne Co., where I was happy to find Bro. and sister Cornwell, sister Fowler (widow of the late beloved Bro. Forman Fowler,) and a few other decided adventists. They being rather isolated, and somewhat disaffected with the views, and proceedings of those with whom they had associated, were now united with a company of warm-hearted brethren and sisters several of whom had for conscience' sake withdrawn from the M. E. church sometime since. For a year or more these Christians had met together weekly for social, and religious worship, and by that means had become exceedingly attached to each other. A few months since eight of these friends resolved to organize, that they might be known as a Christian church; hoping thereby, more effectually to benefit their fellow-men, and prothe leader of the class. The Lord blest them days, and then take a tour into Steuben and Alle-

enquire what they should do to be saved, and being pointed to Christ as their only hope, they readily found him all-sufficient to save. That glorious work has been in progress all winter, and many have been added to that infant church. It now numbers sixty, they have recently purchased the Universalist meeting-house there, and are putting it in complete order. It will make them a neat and commodious sanctuary, they regretted exceedingly that it was not completed, so that we might have occupied the desk while there. I spent the Sabbath very profitably, with the isolated brethren in the east part of the town, and the " Protestant brethren." met with the Baptists that day. I returned to the village, and met those brethren at the "class leader's" house in the evening; it was completely crowded. "Bro. C." remarked, "Bro. Chapman will lead in the services this evening." easy praying, for there was union in it. It was easy speaking on the subject of our faith and hope, for they all as one, seemed to love the sentiment, and responded heartily thereto. More than thirty

We came to Fayette Ville, Onondaga Co., and Lenox, Madison Co., where I spent several days with my sister (the wife of Dea. S. B. Palmer.) er relations, very pleasantly, and I think, profitably. Among them I readily obtained a subscriber for the Advent Herald for which I was exceedingly

Spent Sunday May 10th in Madison, with our worthy sister Blood, she having just returned from Philadelphia, where she had spent the winter. A few of her neighbors, of kindred spirit, came in, and listened to the word several hours. little investigation, or reflection, desiring to have It was (as sister B. and others remarked.) a joyful and profitable day. Returned and spent two days in Syracuse. Preached both evenings at sister and several Baptist and Methodist neighbors came in to hear, none of them professing to be adventists, and yet by sister B's, faithfulness, and consistent life, they sympathised partially with her. All confessed they were interested, the former (Miss "J.") at the close of the last meeting, was grieve exceedingly to see my children in the gospel, enquired of for her objections. Her reply was, "Mr. U., I have not the least objection to raise, for I believe the doctrine you have presented with all my heart." This was a great comfort to sister B., for she had received considerable opposition from that source. We were also glad, for "Miss J." is an intelligent woman, and duly capable of defending the doctrine.

At S. we took the cars for Homer, (30 miles south) where I spent two weeks (the brethren said, and we all thought) very profitably. The brethren there have passed through sore trials, and are not entirely free from them yet. But most of them who rejected the " age to come," and other modern fables, still worship at the chapel, and remain steadfast in the original ("43") advent faith, and love the " blessed hope." Bro. J. L. Clapp presides, as he always has done when they are destitute of a settled pastor. I was there two Sabbaths. Preached AM, and PM, and attended their 6 o'clock meetings for conference and prayer! Had good and attentive congregations: felt at home; and found it easy speaking. Held several evening meetings, away from the village, and visited much. In all of which our enjoyment was mutual, and very refreshing. As Bro. Judson, of this place, came over both Sabbaths (20 miles) to meet and mingle with us in worship, 1 lations, and friends came in, who were not offen- consented to return with him the last time and spend a few days in this vicinity. I sat down to rest me (writing letters,) for several days, then visited the scattered brethren here, and in other neighborhoods, and found it good and profitable to do so. Sunday, (yesterday,) I preached to small but very attentive corgregations in the free church at Catlain settlement (this town,) on the signs of the times, as given by our Lord, Matt. 24, should have had a full house (as all said) had the weather been fair, but it was a stormy day. At 3 PM. had a most interesting prayer-meeting at Bro. Croker's, near the "church.

Thus particular have I been to inform the brethren of my course and experience for the past two and a half months. Some will doubtless be interested to read and hear. Others may complain, but it is done.

To-morrow Bro. Judson kindly starts with me to visit the brethren in Pitcher, McDonough, Normote the cause of Christ. They assumed the name wich, &c. (from ten to forty miles still farther of Protestant Methodist, making "Bro. Cornwell" east,) expect to return to Homer within a few spirit and circumstances may direct. My Post-Office address, till 1 write again, will therefore be Spring Mills, Alleghany Co., N. Y., care of Joseph Evans. Will the friends continue to write?

Yours, Bro. Himes, with faith unshaken, that "our redemption draweth nigh," amen, and amen. Brethren in the "far West" be patient. I am on the way thither.

Lincklaen, Chenango Co., N. Y., June 1st. 1857. P.S. In reply to a joint letter from Elders J. Litch, and D. Campbell, dated C. W., March 5th. requesting me to visit that province, I have written twice to Elder C., addressing him at Fingal, C. W., asking for directions as to the way, and mode of conveyance from N. Falls, or Suspension bridge, to the place where he would have me meet him, but have received no answer. If I hear nothing while at "S. Mills," shall proceed West by way of Cleaveland, Ohio. stars wild lo 8. Co.

NOTES OF A COLPORTEUR.

Being in M-one day, I called at a house and showed my books to the lady. She looked at the Saints' Inheritance and thought she should like it. Sent me to see her husband at the work shop. found him a Universalist, he was pleasant; thought we could know but little of the world to come. He bought the book to please his wife. Several months passed, and I called again at the house; asked the lady and daughter of their interest in religion. Found the mother professed Christianity and the daughter a Universalist. 1 asked if they had read the book I had sold them. "No," was the reply; " I supposed it to be an Advent book, I heard you was an Adventist."

I then admitted that I was, and they asked the reason of our faith. I talked Bible evidences to them about an hour. They were surprised by the many texts I quoted in proof of my position, and at once became interersted in the investigation. 1 told them them the book which had laid in their house unread so many months, discussed these views. I also showed them Wellcome's Treatise on Matt. 24 and 25, they bought it and promised to read both. Some months after, I called again. The man wanted I should take back the Saints'-Inheritance and let him have some other book. It was " too strong on Millerism." I consented to do it. He went into the house to get it. The wife did not want to spare it. She had read it, and fallen in love with it; but he insisted, and I gave him Cumming on the Apocalypse. When I saw him again he said I had caught him. " The last book has more Millerism in it than the first.'

At the town of N-I called at several houses and asked for dinner, but they did not want to accommodate strangers, nor buy books. So I abandoned the idea of dinner, and kept at work. Called on a Baptist minister who had recently moved from another town, where I had sold him "Lord's Laws of Figurative Language," which he told me had been much help to him. He also said he had seen and read Wellcome's Treatise on Matt. 24 and 25, and liked it, believed the positions there taken So I ventured to offer him something else. He now bought the Saints' Inheritance, and one of Dr. Cumming's works. Called at another house in town, and showed my books to the lady. She thought they were Advent books I admitted it. and told her I was doing all I could to spread the doctrine, and should try to make believers by all means. She bought the Treatise on Matt. 24 and 25, and would have bought others, but had no more means. I sold several good books to other strang ers to our hope.

Went to W-and spent the night, and next day sold five of Treatise on Matt. 24 and 25, two Saints' Inheritance and several other good books to those who had not read or heard, of the hope of the gospel as we teach it.

In all these travels and trades, I find many bitter sectarian spirits, and am often called hard names, and more often hear God's faithful children belied, traduced, and their motives misrepresented: but all this we must patiently bear overlooking all we can of men's weaknesses and prejudices, while we continue to teach, for we are to teach men, in patience, both by talking and by books adapted to the work.

Letter from T. Wheeler.

Bro. HIMES :- Dear sir, my feelings for the Advent cause, the cause of God, are intense. I am pained to see so much delinquency among so many subscribers to such a paper as the Advent Herald ; but so it is. I see you are about to purge them from your list. This is right. I have long wished it to more will be added to the list soon." be accomplished.

ghang counties, and so on still farther West, as the | cause of God for these times, and you have in the providence of God, been raised up to fulfill an important mission, and while you continue to be faithful to the high trust committed to your care, God will bless and sustain you. While I have seen so much lack on the part of subscribers to pay their just dues, I have feared that it would so burden your mind, and cripple your resources, that you would be discouraged, prove recreant to your mission, and yield to the pressure of circumstances; but I remember your consecration upon the deep waters while on your return from California, and now again in the Herald for May 16th. God will sustain you in some way to the extent that his cause requires. If the means are small, the work is proportionably small. If God's mission was to convert the world the means would be in propor-

As the wickedness of the world is rapidly increasing over and above the increase of population, Christian influence is growing less and less. Men are becoming more and more intense in everything, The heart is growing harder and harder, the mind, is less and less susceptible of Christian influence; but our work is not yet done. There are minds that can yet be reached; and may God help us to labor on, in spite of all the opposition that may be arrayed against us, until our work is done.

In the providence of God, the Advent people have become a separate people from the Church and the world, to hold up to public view some of the cardinal doctrines of the Bible, which have been hid and covered up in modern theology. It is sad to witness brethren, who have been foremost in the Advent ranks, who have in times past devoted their time, talents, property, zeal and all to this blessed cause, now leave the position in which God in his providence placed them. But it is a consolation to think that God will raise up others in their stead, just in proportion as his cause demands. I pray God to strengthen the things that

The cause of God, I trust will claim my support and sympathy while I and time shall last.

I am tired of this vain and showy world. O how little is vital and pure religion enjoyed! Cold professors and nominal churches are abundant enough; but this is not religion.

Yours for truth and pure religion.

Bro. P. V. West writes from Sutton, C.E., May

" Dear Bro. Himes :- I am really surprised at the difficulty you have in sustaining so good a paper as the Herald. When I consider the truth it advocates, the many hearts it once warmed and comforted, it certainly does seem strange how any of its subscribers can turn after the Jewish example of making the commandments of God of none effect, by saying Corban, not by tradition, but by example. Is it possible that so many readers of the Herald are copying after Israel at Kadesh-barnea !-instead of taking possession of the inheritance want to go back to Egypt; think more of leeks and onions and graves than of the eternal home. We are almost there. Let us not lose our reward. Men's losing their moral honesty with their religion is one of the waymarks to advertise us that we are in the perils of the last days. Let us see that no man take our crown. The paper is needed, and God will sustain it. We are able to possess the land. Our God will fight for us. The friends in Sutton, C. E., are in a prosperous state. They are on the advance also in Dunham. God is adding to their numbers, and I trust to their gra-

Bro. James Danforth writes from Massena, St. Lawrence Co., N. Y., May 11, 1857 :-

Bro Himes : - Enclosed you find five dollars, a small donation to help sustain you in your labors. of love. It was contributed at the suggestion of a brother at our last meeting. Rather than see the Herald go down, we will repeat it occasionally. I do hope brethren that are able will make strenuous efforts to sustain it, for it is one of the very best papers in the world, and one that is needed to keep up a proper tone of religion. And though we take other papers, the question is often asked among the brethren, how can we do without the Herald? I hope for the sake of justice and the cause of truth that the delinquent subscribers will pay up. Our number as a church holds good, although many have moved West within six years. Some conversions, and some accessions from the Methodists and Baptists, have kept our number at between fifty and sixty, and union prevails, which we attribute partly to the influence of the Herald, for we have but occasional preaching. We take and I think pay for twelve copies, and I think

pleasure I have again resumed my labors in the to man. Innumerable proofs are shown that these Pills have ministry, thus being presented with another opportunity of using my influence for the welfare of the Advent Herald. It must be sustained. And the we love it. The doctrine it advocates is the object of our faith, the hope of our heart and the brightest gem that glitters in the crown of our rejoicing. A

"We feel grateful in knowing, that there is an agent to herald forth the second advent of our Saviour; to the homes of wealth, as well as to the abodes of the poor. What minister could so effectually enter weekly the homes of thousands, as does the Herald, oftentimes breaking bread to them that hunger, and brushing away the tear that trembleth in the eye of rhe weeper. We trust it may survive amid the storms of open aud secret foes, and derive wisdom and strength from

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whoso-ever liveth, and believeth in me, shall never die." — John 11:25, 26.

Fell asleep in Jesus at St. Albans, Vt., April 29th, Bro. John Leach, in the 59th year of his

He embraced Christ about the year 1840, and united with the Protestant Methodists in '42 or '3 when Bro. Green lectured in this region, he embraced the Advent views and cherished them until his death. When the church organized on Black Creek he was one of the first to unite, in which he emained a consistent member until his death .-He was sensible that he should not recover ; told his wife his stay was short, and exhorted her to trust in the Lord. He has left a wife, six children and a large circle of friends to mourn their loss; but they need not mourn as those without hope .-His remains were removed to Fairfield, where his funeral was attended at the house of his Sister by a large and attentive audience. A discourse was delivered by the writer from John 5:25,28,29.

"The trump shall sound ; the dead shall wake From the cold tomb the slumberers spring; Through heaven, with joy, their myriads rise, And hail their Saviour and their King."

miles aid slam of at O. Rockwell.

Died, in Westboro', Mass., May 31st, of can-ker-rash, Mary Ann Rosamond, youngest daughter of William D. and Lucy A. Barrows, aged four years, two months and four days.

"By faith I entered to the fold,
Which the great Shepherd tendeth.
Lo! in his arms a lamb most fair
Safely the Shepherd guardeth there,
A little one with watchful care
He loveth and defendeth. Then for your lost one do not weep; Your little lamb the Lord doth keep,

Sweetly asleep, -sweetly asleep.' Ayer's Cherry Pectoral, COUGHS, COLDS, AND HOARSENESS. 118 01

Brimfield, Mass., 20th Dec., 1955.
Dr. J. C. Ayer: I do not hesitate to say the best remedy I have ver found for coughts, hourseness, influents, and the concennitant ymptoms of a cold, is your Cherry Pectoral. Its constant use in y practice and my family for the last ten years has shown it to ossess superior virtues for the treatment of these complaints. Eben Knight, M. D.

Asthma or Phthisic, and Bronchitis.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years.

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Monroe Co., Iowa, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon tri-

Consumption;

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to Inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls herself well. Yours, with gratitude and regard.

Orlando Shelpr, of Shelbyville.

Consumptives, do not despair till you have fried Ayer's Cherry Pectoral. It is made by one of the best medical chemists in the world, and its cures all round us bespeak the high merits of its virtues.—Phila, Ledger.

to man. Innumerable proofs are shown that these Pills have vir tues which surpass in excellence the ordinary medicines, and that they win unprecedentedly upon the ésteem of all men. They are safe and pleasant to take, but powerful to cure. Their penetrating properties stumulate the vital activities of the body, remove the obstructions of its organs, purify the blood, andexpel disease. They purge out the foul humors which breed and grow distemper, saimulate sluggish or disordered organs into their natural action, and impart healthy tone with strength to the whole system. Not only do they cure the every day complaints of everyhody, but also formidable and dangerous diseases that have baffied the best of human skill. While they produce powerful effects, they are, at the same time, in diminished doses, the safest and best physic that can be employed for children. Being sugar-coated, they are plea sant to take; and being perfectly vegetable, are free from any risk of harm. Cures have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent elergymen and physicians have been made which would surpass belief were they not substantiated by men of such exalted position and character as to forbid the suspicion of untruth. Many eminent elergymen and physicians have been mades which when the sassurance of their conviction that my preparations contribute immensely to the relief of my afflicted, suffering fellowmen.

The agent below named is pleased to furnish gratis my American Almanac, containing directions for their use, and certificates of their cures of the following complaints;

Costiveness, billious complaints; the unastism dropsy, heartburn. Headach arising from a foul stomach, nausea, indigestion, morbid inaction of the bowels, and pain arising therefrom, flatulency, loss of appetite, all ulcerant and cutaneous diseases which require an evacuant medicine, scrofula or King's Evil They also, by purifying the blood

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Dr. Litch's Dyspeptic and Fever and Ague Remedy.—This invaluable remedy for all billious affections and diseases of the liver and kidneys, removing obstructions and prometing healthy action, is now for sale by the following persons. S. Adams. 48 Kneeland street. Boston. Mrs. Berry, Elm street, Salem, Mass. Wm. Tracy, 246 Broome street, N, Y. Anthony Pearce, 111 Broad street, Providence, R. I., T. F. Boyer, Harrisburg, Pa.;3d and Chestnut sts.

This medicine is recommended for the above-named complaints, with the fullest confidence that those who use it faithfully, will find it one of the best of remedies; and a family medicine which they would not willingly do without. It is equal, if not superior to any pills in the market. So far as I have proved it for Fever and Ague it rarely falls to cure the disease, without leaving any deleterious effect behind. There is no Quinine or Feruyian Bark in any form used in it. A persevering use seldom fails to cure billious fever in a few days. That which is prepared for Fever and Ague districts, is differently compounded from that used where that disease does not prevail. Price, 37 1-2 cts. per bottle.

Dr. Litch's Restorative, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

last seven years made its way by its own merits, to public favor, is used with good effect for nearly all forms of pain and soreness. Such as, headache, toothache, rheumatism, cholic, bowel complaints, burns, scalds, chilbiains, &c. Price, 25 cents per bottle.

ORIENTAL CINTMENT, good for inflammation in the eyes, eysipelas umors, cancers in the first stage, nursing females, inverted toe-nails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 38 Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, from 8 A. N. to 4 F. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician cent in answer to all letters containing a postage stamp.

Jan. 4—1year

Agents.

Albany, N.V.
BRIDGEPORT, CT.
All Andrews.
BURLINGTON, IOWA
BUFFALO, N.Y.
BRIFFALO, N.Y.
DROWOTH
BARSTOL, VT.
DROWOTH
BARSTOL, VT.
DR. M. P. William
CABOT, (Lower Branch.) Vt.
Dr. M. P. Wallace.
CORDOVA, Rock Island Co., Ill.
CAND. Whitford.
DE KALE GENTRE, ILL.
Charles E. Necdham.
CINCINNATI, O.
DURHAM, C. E.
DURH Eben Knight, M. D.

of Utica, N. Y., writes: "I have used in my family ever since you invented it, medicine for its purpose ever put out.—

sooner pay twenty-five dollars for a bottake any other remedy."

hooping Cough, Influenza.

Springfield, Miss., Feb. 7, 1856.

heerfully certify your Pectoral is the best of the cure of Whopping Cough, Croup, and diren. We of your fraternity in the south hid commend your medicine to our people. Harm Conklin, M. D.

heerey, Ia., writes, 3d Jan., 1856. "I had be to commend we in doors six weeks; took relief; fanally tried your Pectoral by the ... The first dose relieved the soreness in so than one half the bottle made me compicines are the cheapest as well as thebest em you, doctor and your remedies, asthe.

Phthisic, and Bronchitis.

West Manchester, Pa., Feb. 4, 1856. "West Manchester, Pa., Feb. 4, 1856."

West Manchester, Pa., Feb. 4, 1856. "Subsovance, Complete the convex of the county of the convex of the county. Ill. Elder Larkin Scott. Subsovance, Complete the convex of the county. Ill. Elder Larkin Scott. Subsovance, Complete the convex of the county. Ill. Elder Larkin Scott. Subsovance, Completic Subsova

THE ADVENT HERALD

AT NO. 464 KNEELAND STREET, (UP STATES) BOSTON,

(in the building of the "Boston Advent Association?" etween Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad. BY JOSHUA V. HIMES.

TREMS -1 dollar for six months or 2 dollars per year, in advance—
\$1.13 do., or \$2.25 per year, at its close5 dollars in advance will pay for six copies for six months
to one person; and
10 dollars will pay for thirteen copies.

Single copy, 5 cents.

Single copy, 5 cents.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their pa-pers, 26 cents a year, in addition to the above; i.e., I dollar will of twenty-three numbers, or \$2.26 a year. The same to all the Provinces.

the Provinces.

Exclise SCHECKHERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. Sea sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

Since my connection with the Advent cause, I Bro. J. D. Boyer writes from Belle Grove, Pa., have ever believed it to be most emphatically the May 20th, 1857:—"DEAR BRO. HIMES:—With the State, and decents a number of the State, and one cent out of it.

ADVENT HERALD.

BOSTON, JUNE 20, 1857.

ELDER HIMES has quite recovered from his recent sickness, and is resuming his accustomed duties. He will remain in Boston some weeks.

To Delinquent Subscribers.

Of the list published, we had heard last week from 60 persons, who had paid \$125.07, out of \$264.42 which they owed. We have since heard

One in Cheshire, Ct., paying	\$3.00 of 15.25 d'e
" South Troy, Vt., "	2. " 3.00 "
" Saco. Me	William resembly
A Friend pays for one in Fiskvil	lle
RI	6 4 13 00 4

K. 1.,	0	13.00	66
One in Rochester, N. Y., has paid	5. "	8.00	46
" West Troy, N. Y.,	1.50%	6.00	66
" Mazon, Ill., sent note for			
" " Bridgeport, Wis., paid	2. "	3.00	-
" Milwaukee, "	3. ylunion	a side	III)
	1.86"	2.75	
" of the ten in Coloma, Cal.	2.50	eas forest	1110
west street, W. V. Anthony Prayer to		Trainer.	

71 persons, who have paid \$162.93, of \$341.42 which they owed; and leaving 462 persons unheard from, who owe \$2725.63.

The Conference, lately in session here, passed a resolution advising that the names of such persons as shall not be heard from by the first of July, and shall then be owing \$3 or over, be published, their names be stricken from the list of subscribers, and the bills of their indebtedness be put into proper hands for collection. Although this will be repugnant to our feelings, we see no other recourse. We therefore hope that all will immediately respond, pay up, promise when they all who have a desire to attend? We desire the will pay, or state their inability to do so, -one of which all can do without delay.

A list of these names framed, and hung in the office till they pay, will make quite an ornament.

Sunday School Books.

Publications of the American Sunday School Union. 1856 and 1857.

Stories of the Good Shepherd, 355 pp. 18mo, 50

Maria's Two Vacations; or, Principle in Pleasure 252 pp. 37 cents.

Wesley and his Friends. Highly illustrated.

196 pp. 18mo, 35 cents. Sunday-School Teacher's Bible Stories. Ten stories in simple language, and illustrated with a large fine engraving.

The Sisters; or, Reminiscences of a Village Teacher: 72 pp., 16 cents.

City Sights for Country Eyes. Quarto; containing a series of common objects in the city, drawn from actual life, accompanied with descriptive sketches. The priots, letter-press and initials are printed in colours, and the cover is of itself a study for young eyes. 65 cents.

Shelomith's Son: the Curser and Blasphemer.— By the author of "The Harvey Boys." 146 pp., 24 centsr a

Practical Piety; or, The Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More. With an allegorical illustration. 425 pp. 18mo 50 cents.

Ruth Elmer: a Tale for School-girls. 126 pp.

Memoirs of Pious Women. A selection from Burder's Lives, with a steel medallion Portraits to each volume. Uniform, 4 volumes, small size, 25 cents each.

ranny Mansheld; or the Adopted Sister. 199 pp., 27 cents.

City Cousins: a Sequel to Annie Sherwood. 286 pp , 38 cents.

Christiana and her Children; or, Lectures on Pilgrim's Progress. 50 cents. Notable Women of Olden Time. 310 pp., 50

The Sunny Side; or, The Country Minister's

198 pp., 37 cents. lrish Amy ; or the Child on the Farm and in the

Street. 45 cents.

The Prairie Missionary. 28 cents.

Life Real and Unreal. 37 cents.

Life In The West; or, The Moreton Family. 37

Grace Dermott: or, How to Lighten Heavy Burdens. 198 pp., 27 cents. Heroine Of a Week. A most instructive and suggestive volume. Embellished with six Engravings. 144 pp., 21 cents.

Elizabeth Fry; or, The Christian Philanthropist.

Life Of Mrs Ann H. Judson. 37 cents. Life Of Mrs. Harriet Newell. 37 cents.

Memoir Of Mary Ann Hooker. 28 cents. For sale at this office.

THE MASS. MINISTERS' CONFERENCE. -The members of this Conference are notified that the meeting of this association will be held at the time and place of the Massachusetts Conference of Churches.

An answer to the following questions will be expected from every member, either given personally or in writing .-

1. Are you in followship with all the members of this body ?

2. Do you know of any report in circulation to injure the character of any member !! ed. 3: Is any member sick than regard suff one

4. Any suffering want? out ni dieldment tan Any in trouble, wishing counsel or aid?

All written communications should be directed to the Secretary, as early as the week previous to John Pearson Jr. Sec.

MEMBERS OF THE MINISTERS' CONFERENCE.

Henry Plummer, Lemuel Osler, J. V. Himes, Philo Hawkes, M. L. Jackson, A. Hale, C. R. Griggs, A. Sherwin, G. W. Burnham, Chase Taylor, Wesley Barnham, Ezra Crowell, J. P. Farrar, S. J. Roney, D. T. Taylor, M. L. Bentley, D. 1. Bobinson, O. R. Fassett, Moses Chandler, L. D. Mansfield, G. W. Thompson, H. Eastman, J. Pear-

THE MASS. CONFERENCE OF CHURCHES.—The Secretary having received a request to call this convention earlier than the usual time for its meeting, would accordingly give notice that the Conference will convene either the last week in July, or the first in August. The place and specific day will be given hereafter. J. PEARSON, JR., Sec.

Conference Notice.

The members of the Elk Co., Pa., Quarterly Conference will hold their meeting with the Hick's Run 2nd Advent church, commencing on the 26th of June, at 7 o'clock in the evening. The meeting will continue over the Sabbath. Mr. Henry Mix has kindly offered the use of his new barn, lately erected. It is large, and will accommodate brethren and sisters to make this meeting a subect of prayer, that God may add his blessing to his word. We hope the members will make it their duty to attend.

Delegates of the churches :- Star Denison, Esq., David Winslow, Saul Barr, Esq., Philip Smith, Grinus Wycoff, John Lewis.

J. D. Boyer, Pres't. DAVID WHITING, Sec'y.

THE Rock Island and Eastern Iowa Semi-annual Conference, stands adjourned to meet in Cordova. Ill. Friday, July 3d. A good representation is desired. Service at the Chapel Tuesday evening previous. Brethren from abroad are cordially invited to attend. A SAN ON GIVE P. B. MORGAN.

South Reading .- Bro. Himes, Permit me to say, hat it is the wish of our little congregation at South Reading to secure preaching for the first Sabbath of each month. During the intervals they will contribute what they can for this object, that those who preach the gospel to them may, in part at least, be compensated for their labor. Will not all those, living in the vicinity, who expect and love the Second Coming of the Messiah, render assistance ! Yours G. W. BURNHAM. Salem, June 10,1857.

Corrections .- In the report of the Conference last week, Briggs' should have been Bridges Christian Ministry. And we are informed that the 5th member of the Committee on Catechism, which was omitted, is Edwin Burnham.

WANTED, for binding, No. 1, volume 10, of the Youth's Guide, which is the one for July, 1856.

PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Herald—at No. 461-2 Kneeland Street, a few steps west of the Boston and Worcester Railroad Station.

bla named on smed and BOOKS. and spice	dianet. di	ina union
	RICE.	POSTAGE
The Time of the End	1 00	21 19
Memoir of Wm. Miller W Assell with	1.00	.19
	1.00	16
Taylor's Voice of the Church	1.00	.18
Daniels on Spiritualism	1:00	16
The World's Jubilee (Mrs Silliman)	1.00	17
The Kingdom not to be destroyed	dyear, a	old ald see
out (Oswaldy hour the na phone as bey	1.00	177
The Last Times (Seiss)	1.00	.16
Laws of Figurative Language	1.00	.15
Exposition of Zechariah	2 00	1.28
Lord's Ex. of Apocalypse have line	2.00	33
Wickes " "	1.50	.21
Bliss' " " "	.75	.12
Laws of Symbolization	.75	11-
Litch's Messiah's Throne	5.75	10 ot 12
Whally or wall a stand of sales of sales	Miles San	

=		
		1
ł	Yahveli-Christor hos somit sandt vol600 7010 no	Ю
1	Miss Johnson's Poems 50 .08	п
1		E.
đ	Orrock's Army of the Great King .40 .07	P
I	Preble's 200 Stories amon Jan 1 mid 40 of 1.07 tis	Į,
Ŧ	E	п
þ	Fassett's Discourses my minteus ban .331d 111.0500	r
ı	Memoir of P. A. Carter	ı.
T	Memoir of P. A. Carter 33 .05 Wellcome's 24th and 25th of Matt. 33 .06 The New Harp (Pew Ed. gilt 1.50) .80 .16	n
4	The New Harp (Pew Ed. gilt 1.50) .80 .16	н
T	Jade aposen (Pocket Ed gilt 1:25) .70 a va.12as	A.
ı	Tracts in hound role les vel	T
ŧ	Tracts in bound volse, 1st vol. 1000 16.25 bla .05mg	ŧ,
4	" " " and a to be grade of the at of blade on or of the at of the	P
I	Works of Rev. Horaius Bonar, To Manager I 25, Eng., viz.	1
ŧ	Works of Rev Horatins Bonar	1.
1	vators while on your reinth from tallfording arotay	ď
ł	Morning of Joy valk voi blank od 46 min 108 of Eternal Daysta adt of yew emos a 50 of 110 as	1
1	Morning of Joy .40 .08	h
۱	Eternal Dayours out of you omos a 50 ov a 10 ac	4ï
ł	Night of Weeping a sasem edt 11 30 upor 07an	Ŀ
4	Story of Grace 20 06	ь
1	Story of Grace s'bold 11 . Home vid-30 itrog 06, a	п
1	second piled bluow appear add bluow add stowns	P
4	Works of Rev. John Cumming, how and stores	В
ł	D.D., Minister of the Scottish Ch.	4i
1	Crown Court, London, viz.1: - secholow add al	в
١	A STATE OF THE PARTY OF THE PAR	B
1	On Romanismo season and ovoda bel. 00 to ga 24 st	1
1	the Apocalypse (1st series) onne 75 mai 21	в
1		В
ł	Seven Churches 21	T)
1	Paniel rebred ban tebred paiworn of trangood	æ
1		
1	"Seeding and the students and be able	1.
ı	annotated and the same of the	Ð,
4	Leviticus 16	a:
4	"Leviticus "16" "16" "16" "16" "19" "19" "19" "19"	1
4	remMark gottisoggo adt fle le stigs et no 14de	ı
1	" . Lukesi draw mo litau an taning beye 20 -	æ
1	16 John 16 20	1
4	of the providence of God, the Advertige at 201	ш
d		а
3	Parables more eliqued assesses a amound area	в
4	The Daily Life ollduq of qu blod or blow sol 4 and	41
4	Benedictions, aldill odd to maistach facility about	а
1	Church before the Flood	1
1	Church before the Flood of qu borevoo for his 17	1
d	adars witness brethren, who bare room coremosal ;	刨
ı	n the Advant ranks, who have basquee past dem-	1
1	Dead State Land Land Land Land Land Land Land	1
4	Tent and the Altar propert stoolat , attit rie.16bo	41
d	Minor Works (1st series)	a
1	" " (2d ") " 19	н
1	mai ti tatt 22 and bookly somehivory, and migon	Ш
4	Evidences of Christianity and Anida of containing	a
d	City of the me	1
1	Signs of the Timesroitroquan al land, lattete ville a	Æ
ı	Family Prayers (1st series) 500 444 1 .19	ä
1	(20 ")	1
1	Twelve Urgent Questions ".18"	1
ı	The may of God, I trust will claim my bod to come sall	1
1	and sympathy while I and time shall last, od	1
1		1
1	word O blrow woodraces inv slot le berit mal	1
1	The postage on a single tract is I cent, or by the	1
1	quantity I cent an ounce	1
1	quantity I cent an ounce, last mon bas propositore	1
1	A.* The Six Kelso Tracts, at 6 cts. per set, or, 1. Do you go to the Prayer meeting	1
1	" 1. Do you go to the Prayer meeting	1

Do you go to the Praye .. 2. Grace and Glory 1.50 Night, Daybreak and Clear dayl.00 "Sin our enemy, &c. 50 "The Last Time 50 " 50 384 . m 1 6. The City of Refuge 100 11 100 111

" 7. The Second Advent, not a past Event. A Review of Prof. Crosby, by F. G. Brown (1851).

C. 1. Prophetic View of the Nations, by N. N. Whiting
2. The Sabbath, by D. Bosworth
3. The Christian Sabbath 15. 4. Israel and the Holy Land. By By Br. H. D. Ward (1843)

The Lord's Coming a Practical and tank Doctrine
4. Glorification. By Rev. M. Brock .04
5. Miller's Apology and Defense .04

1. The Earth to be destroyed by fire .04 2. First Principles of 2d Ad, Faith .04 3. Bible a Sufficient Creed .04

F. Six Tracts for the Times, 10 cts. per set. 2. The Kingdom of God and 102 single. 6. Our Position 1 10 11 minutes of 01 100 2, and the base of 1 100 2 and the b

G. 1. That Blessed Hope
2. The Saviour Nigh
3. The Frue Israel
4. Time of the Advent
3. The Company of the Advent 5. Motive to Christian duties agod 101 bles H. 1. The Eternal Home 04 ... 2. Approaching Crisis .10 ... 3. Letter to Everybody (1842) .04 ...

lay, July 1st, and remain over the following Sabbath. There will be preaching in the Advent chapel at South Reading on the first Sabbath in July. G.W.B.

BUSINESS DEPARTMENT.

The Herald Office

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The manner of doing this, has been suggested by numerous friends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sams of fifty cents, one, two, three, or five dollars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God, to devote the remaining part. Thave reason to hope that the entire interests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as 1 now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unfeigned thanks for all past kindness and

With these statements I now leave this matter. must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and whatever is sent will be duly credited in the Herald. d.samiHo.V. J. spare it. She had rood it, and

was I ned W BUSINESS NOTES.

R. Wendell-Sent Walsh's book June 11.

I. C. Welleome—Cr. you 23 ets.
W. R. Howe—Sent likenesses the 11th.
L. S. Phares—It was rec'd, and have sent the two miss-T. W. Royal—Have cr. you for note to Jan. 1, '58. G. F. Evans, \$3—Can send back Nos. only for May.

berom vito RECEIPTS. wal a bra UP TO JUNE 15TH, 1857.

The No. appended to each name is that of the Hunaub to which the money credited pays. No. 315 was the closing number of 1856; No. 841 is the Middle of the present volume, extending to July 1, 1851; and No. 867 is to the close of 1851.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately. Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in

Those sending money should remember that we have many subsorbers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in Italiand his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their county, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cennot find the name. And sometimes those who write, forget even to sign their names? I tet all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

did to distal a information wanted.

Rec'd May 19th, 1857, one dollar in a letter dated Battersea, and signed "William." As we have many of that name, and two in that place, we need to have the remainder of the name commenced, so as to credit it.

June 8, '57-Rec'd 31.21 in stamps to pay for one Time of the End had by Wm. C. Shurman, who does not give his P. O. address, and so we know not where to look for his name to cr. it.

June 13th. Rec'd from B. S. Reynolds "\$2 to be credited to Asher Williams, of Clarenceville, C. E." As we find no such name on our tist at Clarenceville, we wait for farther information.

A Beeny 841—the \$2 in Feb. was rec'd. J. L. Witherell.

I. 1. Facts on Romanism

1. 2. Promises—Second Advent

2. Promises—Second Advent

3. Declaration of Principles

2. 25 pr 100

4. The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

1. The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

2. The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

3. Declaration of Principles

4. N Doolittle 872, J P Farrar 893, A L Smith 867, M S Wicker 886, A Sherwin 867, J C Pettengill 875—each \$1 R Tracy 815, changed from South Troy, Vt. 2 Mrs. C Trowbridge 872, A Aldrich 893, G W Lewis 867 and G to 126 each \$2.

Appointments, &c.

I will preach at Burlington Thursday 18th, Addison, Sabbath 21st (will some one call for me at Vergennes Friday the 19th?) Densmore hill Sabbath 28th, Pomfret, Wednes-



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).





J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CONNINGLY DEVISED FABLES."

OFFICE, No. 46 1-2 Knceland-street.

WHOLE NO. 841

BOSTON, SATURDAY, JUNE 27, 1857.

VOLUME XVIII. NO. 26.

For the Herald. "COME, LORD JESUS."

I long, dearest Lord, thy coming to see, And enter the mansion preparing for me; To gaze on thy beauties in bliss without end, And dwell undisturbed with my Savior and Friend.

This world is a vale of gloom and of tears, And tardily move its sorrowful years:
Thy saints, with creation, are groaning and sigh-

ing;
And weeping and grieving, and fainting and dying. The moments seem longer because of the love,

Possess'd by the souls who are born from above ; They cannot refrain, but constantly cry, Lead us to the land where we never shall die.

Then come in thy glory, and make no delay, End the dark night, and begin the bright day Reign on thy throne as by prophets foretold, Thy regal destiny fully unfold.

R. H. Waterloo, C. E.

The Desert of Sinai

BY HORATIUS BONAR, D. D.

Continued from our last.

Wady Mukatteb, Thursday, Jan. 24.-Rose before seven,—the moon still bright;—a lovely scene,-the white tents, the yellow sands, the dark cliffs,-the blue heavens! But dawn is preparing to begin, and on the western sky the glow of the east is already seen, for in the desert I have noticed that sunset throws its purple over the east, and sunrise gives its gay blush to the west. The peaks of Mukatteb have taken on the redness long before the rays have reached the bottom of a valley so hemmed in on every

Had a quiet a walk; my morning psalm was the thirty-second. I met our sheikh on his dromedary. He had set off last night and crossed the hills towards the east to visit his family, who had their dwelling some ten or twelve miles off. He had travelled all night, and was now returning to his duties as our guide. Behind him rode his son, a nice little Arab boy of ten years old, by name Musa. Around our breakfast-table we noticed some birds slyly making advances, to pick up our crumbs. We had not indeed found the desert altogether void of life. Flocks of pigeon-looking birds, which we are told are quails, occasionally met us. A few small birds, black and white in colour, somewhat bigger than sparrows, hopped among the bushes. And everywhere we found the raven. It seems to have its haunt in every cliff and valley. We wondered how and where these birds found food for themselves in such utter wastes. Certainly here "they neither sow nor reap," neither have "storehouse nor barn." they are fed; though what they feed upon we could not say, save that they hovered round our tents of a morning, waiting our departure, to secure all that might be left of the fragments. Possibly they feed upon the ants and beetles which burrow in these sands. It was quite a bird suited to be Elijah's purveyor; and often did the story of the prophet at the brook of Cherith occur to us (1 Kings 17:4,6). More than once I came between the raven and the pistol. It was once the prophet's friend, and as such 1 did not like seeing any one trying to compass its death.

We started at half-past eight, our way lying southeast. As we rode out of the valley we saw a good many more inscriptions, both on the face of the low cliffs, and also on some large blocks lying on the sand. Some of these were very dis-

of terraces and peaks,-white, black, red, and yellow. At half-past ten we turned to the left and entered Wady Feiran, which at its commencement is not unlike Wady Mukatteb, in its general aspect. On the left the hills were black. on the right yellow. The sun was without a cloud and the heat intense. Just at this spot our dragoman came up to us to point out the grave of " the English minister,"-Mr. Ewbank of Liverpool, who had died here above a year ago. Our dragoman had met his widow at Howarah, returning homewards, leaving her husband's dust behind her in the wilderness. The grave was on the side of a mound of sand or rough soil, such as abound here. No tree, no flower! No stone or epitaph. No mourner to sit down and weep. How solitary did it seem ; - and how sad to die and be buried here! A sense of loneliness seemed to come over us as we looked at the unmarked tomb, and then turned our camels' heads to journey slowly onwards. What should hinder that our grave might be as lonely as this? The desert was all around us. Friends were three thousand miles away. Our own life was but a vapor. Yet He who is " the resurrection and the life" is in this desert as truly as in our own loved land. He has his eye upon the dust of his saints here as well as in our own churchyards, where the united in life are joined togehave rested here; but the first resurrection will find its objects in many a strange spot and amid strange company. Yet no; has not Israel been here? And is not the dust of many a believing Israelite sleeping beneath these sands?

"Thy dead ones shall live, My dead body shall they arise, Awake and sing, ye dwellers of the dust, For thy dew is as the dew of herbs, And the earth shall cast out the dead." (Isa.

A pleasant breeze here met us, and mists coming over the sun, the day was kept cool. In the desert we often had this slight and almost imperceptible haze; but the genuine cloud more seldom. The enormous cumuli, which like mountains, stand out in our northern sky, and give us such gorgeous sunsets, are not so often seen nere. Inere seems no medium octween a sky all black with clouds, "like a dark ceiling," which is rare, and a sky either wholly cloudless or lined with a thin gauze of mist, which is very common, and seems in fact the natural result of the intense heat. We praise the "cloudless clime," and speak of it as the perfection of a land. But often did I long for the clouds of the north, not merely because of their shade, but because of the beauty and the grandeur which they impart to the sky. A sky perpetually without clouds is like a country without hills.

The wady continued level and spacious, running south-east by east, perhaps from a quarter of a mile to a half a mile wide. It is sandy and bare, though we fall in with the tarfa and seyaleh here and there. At twelve o'clock we find ourselves winding along the wady, walled in by

end of the wady we came to a narrow defile,- the Arabs,-or "cucumis colocynthus" by borough and rocky,-through which we were to tanists. It grows like a gourd, its slender descend into Wady Feiran. As we wound slowly branches running along the sand. Its size is through the defile, black peaks came up on the that of a good orange, smooth and yellow in its left, and huge yellow precipices overhung our rind. It is bitter and poisonous. Great quanright. Farther on we were met by a long line tities are exported to England for medicinal purposes. Whether this is the "wild gourd" shred into the pot by the servant of the prophet at Jericho, is doubtful. We shall see what the plain of Jordan contains before giving judg-

Still the same wild hills, with strange black ten yards or so. These streaks upon the bare dure to cover their nakedness. About two of granite on the mountain-side. o'clock saw another inscription on the right, quite the same as the Mukatteb ones, but rather indistinct on account of the hardness of the rock and the consequent difficulty of carving. About three, we passed a wady which my Arab called Wady Khesr, to the left, where we saw some seyalehs. A little way farther we passed another "Mukatteb" inscription, to the left, on hard rock. The wady still continued to wind round immense mountains of trap, covered with debris, and sloping right down to the sand of the valley. About four we passed more "Mukatteb," inscriptions to the left, on some large blocks of granite; and at another turn of the wady we came to five or six, full and distinct, on granite rocks, some low down, others far up Here Serbal with its five rugged spires, came full in view frowning down upon us. The magther in death. Only Arab dust may hitherto nificence of its peaks and crags is truly Alpine. And now the wady becomes more fruitful; its shrubs becoming larger and finer; some palms too beginning to shew themselves. We noticed a curious prickly tree, like a brier or thorn, which our Arabs called Aoshadh. Prickly shrubs are beginning to appear in greater numpers ;-but of all of them the camels greedily eat. A thorn-tree or a Scotch thistle is not half so sharp or strong in its prickles, yet the camels browse on them as if they were soft grass, nor do their mouths suffer in the least. Even with a thick glove we should rather fear to touch them,-the camel opens his mouth and crushes a whole bunch of them. It almost looked as if he were crunching nails. These prickly shrubs are used by the Arabs for their fires; and they send up a quick and lofty blaze, which sometimes threw its red gleam over a hundred rocks. Yet they called to mind the "primal curse,"-" thorns also and thistles shall it bring forth to the time when " the desert shall rejoice and blossom as the rose" (Isa. 35:1); when "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree"

But the next turn to the left was certainly worth the taking. It brought us to some hundreds of noble palms, -in a lovely hollow like a garden, or as we might call it, a palm-orchard. It was

" A palm-grove islanded amid the waste."

Inclosing it were lofty hills, at the foot of which ran mud-walls in all directions, forming garden enclosures for the Bedaween who reside enormous black peaks, those on the right appar- there for several months in the year. Here we tinct. We moved onwards, still ascending, Ser- ently a sort of micaceous schist. A little way first saw the Nubk-tree, not unlike a damson in now, she made a condition; she said, "of course

bal before us in his rugged grandeur. At the on we picked up the fruit called Hamdhall by appearance. Its fruit was just ripening, and our Arabs plucked it eagerly both for us and for themselves, as we halted for a little under its grateful shade. The Nub'k in size is like a cherry, in taste like a dry sweet apple. The sound of young voices came pleasantly through the trees; and we soon met Arab children, some gambolling, some loitering, some gazing, some driving a flock of goats with a long wand, cut probably from some neighboring tarfa, and some playing upon a rustic reed, which was certainly tenuis avena. Not far off were their tents,the " black tents of Kedar" (Psa. 120:5; Song dykes, running down their slopes at intervals of 1:5), -which seemed made of camel's hair, and also as our dragoman informed us, of "sheepmountainflanks come out with striking effect in hair." About five o'clock we passed another a land whose rocks have not a vestige of ver- inscription on the left, carved on a smooth block

(To be continued.)

The Book of Joshua.

Continued from our last.

THE SPIES.

Another explanation has been given of it; and I wish you to weigh each, and to take what you think the most plausible. It is this. In war, there are what are called tactics; not always, apparently to Christian minds, very honest .-For instance, in the siege of Sebastopol, you must have noticed that while the main force was directed against one great citadel, believing it. to be the key of the fortress, there was a series of feints, as they are called, or attempts to attack other parts of the fortress; not expected to be successful, but designed to make the enemy believe that they were going to attack this part, and that he must send off men from the Malakhoff, in order to defend another point; so that the main body might the more successfully attack and become masters of the key of the whole fortress. It was an attempt to make Gortschakoff believe that we meant to make our attack here when we really and truly meant to make it there. Thus Elisha deceived the Syrian army, and led them blinded from Dothan to Samaria. These are what are called the stratagems or tacties of war. Now it has been argued by some who have endeavored to solve the difficulty that presents itself in the case of Rahab, that she acted just like a tactician or a strategist in war; and tried to make them believe that one thing was the fact, when another thing, that she conthe real truth. Whether this will justify her conduct or not, it remains with you to determine. thee" (Gen. 3:18); at the same time telling of I must confess there are great difficulties in both, the former seems to me the most reasonable.-At all events, from Rahab to the ripest Christian of to-day, if we know our own hearts as we should, we shall be constrained to confess, " If we say," as well as Rahab, "that we have no sin, we deceive ourselves, and the truth is not

We then find a covenant entered into between Rahab and the spies, or the Israelites. It was this. She said, " I know that Jehovah hath given you the land;" and she said too, that she knew that the fear of them was everywhere; and that "the Lord your God, he is God in heaven above, and in earth beneath." She was a believer in the one living and true God. Well

dear to her. So a true Christian will not be director of the Gazzett de Languedoc. satisfied with his own salvation; but he will try "One day," proceeds M. Benezet, "when the is connected. And she therefore said, "Now, ing, one of the spectators fetched a little holy therefore, I pray unto you, swear unto me by water and sprinkled some upon it. Immediatethe Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token, or pledge that you will do so; namely, that you will save the ren, and my sisters, and all that they have, and deliver our lives from death." This was a very fair stipulation. The men answered at once, and said, "Our life for yours, if ye utter not this our business;" that is to say, "We will pledge our lives to you that we will do so, if you are faithful to us." "And it shall be, therefore, when the Lord hath given us this land, that we shall deal kindly and truly with thee." "Then she let them down in the dark;" not she alone, but no doubt those that were with her; because in Scripture a person is said to do a thing often when he does it by the aid or through the means of others, -" she let them down by a cord," or rope, as it might be properly rendered, "through the window, for her house was upon the town wall, and she dwelt upon it;" or battlement that surrounded the town. "And she said unto them Get you to the mountain, lest the pursuers meet you, and hide yourselves there three days, until the pursuers be returned; and afterward may ye go your way. And the men said unto her, we will be blameless of this thine oath which thou hast made us swear;" that is, "As far as we are concerned, we will keep the oath, even if we should risk our own lives in our attempt to do so. And when we come into the land, to enable us to fulfil our promise to you, you must make the following arrangements; namely, you shall take this scarlet cord, this rope of scarlet, by which you have let us down from the window into the trench below; and you shall hang it out at the window; and when we lay siege to the city, and with our battering-rams and other means break down all its defences, we will spare that house out of whose window there hangs this scarlet rope by which you have let us down into the trench; and, therefore, the signal will be this rope hung out." And then they argued, very properly, "If your father and mother, and sisters and brethren, keep within the house from whose window hangs this red rope; then they will be saved: that you may depend upon. But if they do not keep within; if they go into other houses; then of course we can give no pledge that they will be saved in the universal slaughter;" a very instructive lesson to us. Though this was a historic fact, yet does it not suggest that beautiful truth, that if we be found in Christ the signal of which is our character, we shall remain unscathed amid the judgments of that day; " for there is no condemnation to them that are in Christ Jesus." But if not found in him but where we should not be found, and where we are forbidden to be found, then your blood will be upon your own heads; you die suicides, not So the men returned, and told Joshua, their

commander-in-chief, everything that had red; and said, that evidently this people were what is called now in military language demoralized; that is to say, "They have lost heart, they have lost courage; fear and dread is upon all the inhabitants of the land; and if we march at once to this demoralized city, we shall be able to take it by assault, and with very little delay," avad ww sads " Janell on How us " , yes

fon ai digre To be continued.

Modern Necromancy.

The following is copied from the N. E. Spiritualist of June 13th. According to their own showing, the spirits they follow belong to the category in which we have always placed them -viz.-demoniac spirits. Dancy brod add "

Under this title the London Weekly Register publishes a series of articles translated from the Civitta Cattolica, giving accounts of phenomena

my safety is secure in consequence of my servi- which have taken place in various parts of the ces; "but, like a true Christian, she would not world, identical with what we know among us be satisfied with her own safety without trying to as spiritual manifestations. We extract a few secure the safety of them that were near and extracts. The historian of them is M. Benezet,

also to secure the salvation of all with whom he table was in the vein, running about and dancly it seemed to be seized with convulsions: so great was the force and fury with which it began to storm and beat itself about. Finally it upset, and then, when overturned, it struck with life of my father, and my mother, and my breth- its head upon the boards, as if it wished to make the holy water fall off from it. After some little while it got up again, and finding the door of the balcony open, it threw itself into it, as if it appeared to wish to get over the parapet and leap down to the ground below.

> On the day following, as I was terrified at the progress which I had made in the way I had taken so incantiously, I determined on leaving it, and resolved that neither myself nor any of mine should have anything more to do with experiments of this sort. M. and Madame Lmade the same resolution with me. Three days passed over without any accident, except when M. and Madame L-sat down to meals, the table was agitated and gave light blows, as it were in the act of provoking them. They, however, persisted in their good resolution, and abstained from making any interrogations of it .-On the third day, whilst they were at dinner, they felt all of a sudden a smart blow discharged by the table, without the slightest motion of the latter. They looked at one another in astonishment, and having left the dining room, retired into their chamber, but the noise followed them everywhere. When they entered into their apartment, they remained there for some time without disturbance, and sat reading at a table. Then the knockings began again, and as these were felt chiefly under the seat of Madame L. she bathed her fingers in a little vessel of holy water, which she kept on purpose to defend her from all fear at night, and sprinkled it under the

> At that very moment she felt her hand seized hold of and bitten under the second joint of the thumb, and she tried hard to withdraw it. Her husband did not understand what her cries meant, but as soon as he saw upon the reddened and tumid flesh the mark of a double file of teeth, his surprise was very much greater. A little while after, she uttered another shriek, and fell back in a swoon, with her hand placed upon her right shoulder. Her husband lookod everywhere, but could see nothing, and the dress of the lady did not show the slightest disturbance; but when the shoulder was made bare, he found there, as it were, a bruise as large as a crown piece, and saw some drops of blood. When she was again conscious, she felt herself bitten in the forearm and then in the back, though less severely .-Nothing else happened that night. In the morning, sixteen hours after the occurrence, I saw the marks of the bites. The injured part of the hand was still red, although the mark of the teeth had disappeared. On the shoulder there was a blackish scar, and the forearm showed the the impression of two canine teeth."

> To these cases we will add a few others in brief, not dissimilar.

At Geneva, in a house where the table-turnings were very frequently practised, a piano-forte which had been up to that time of a most quiet and sluggish character, began suddenly to indulge in the latest whims and follies. It began playing all by itself with a certain deep and musical murmur of unusual tones, then to agitate itself, and to change its place, to raise itself with its two front feet, notwithstanding its own weight of more than 300 kilogrammes, and that which was added by two persons pressing with all their force upon the angles which were raised up; and other similar strange occurrences happened which continued for two weeks in the presence of many witnesses, without the possibility of their discovering any visible or natural cause.

A house in the neighborhood of Paris, where they had begun to make experiments on tableturning in September, 1853, was for a period of two years infested almost uninterruptedly by throws it into the water, from whence it came.

noises and prodigies of all sorts, which were attested by several respectable witnesses. There was a pianoforte which was agitated and made hollow sounding noises; a harp played by itself; the door bells were continually ringing; rappings were heard upon every wall; pieces of furniture, glasses, and earthenware objects were tossed about without being broken, or disappeared from the chambers whilst the door was shut; if a person whilst writing at a table, put down his pen or turned his head away for a moment, he found the letters finished or altered; cries and voices were heard in the air, speaking in every tone- in French and English, which sometimes, whilst the domestics were reciting their prayers in common, made responses to evry phrase by some impious parody, for instance instead of "Our Father which art in heaven," they would say " Our Father Satan;" instead of "Thy kingdom come," they would say "Thy kingdom come not," &c; and finally, these things were sometimes succeeded by more serious annoyances of blows and slappings which the persons of the house received from invisible

One of the parish Priests of Paris, after having been a long while solicited to witness the experiments of a female medium of eighteen years of age, who was said to have become very pious and ascetical by her communications with the spirits, went there finally, in company with his first vicar. In fact, the spirits began to hold a most edifying discourse; but no sooner had the Priest (without the knowledge of any one, or even of the young woman herself) placed upon the table a blessed rosary, than the medium was seized with a fit of convulsions, which began with a piercing shriek, and by epileptic spasms, nor could she be brought round again till after the lapse of twenty minutes, and until the rosary was removed from the table; and on this account the spirits and the tables lost all credit in that house from that day forward, notwithstanding the air of sanctimoniousness which they had put on.

The same sort of thing happened to l'Abbe Chevoyan, Vicar of S. Roch, at Paris, who, in the presence of many witnesses, placed upon a speaking trestle a rosary and then a little crucifix, which awakened in the trestle violent motions and convulsions, so as to resist all the efforts of those who endeavored to keep it steady and to shake off from it those abhorred objects. More than this, when the crucifix was brought near to it, as if to be kissed by it, it flew away to the extremity of the room and being held by main force, it became contorted and threw itself down on the ground seeking to avoid the contact of those hated things.

To this we may add the testimony of M. 1 Abbe Bartain, Doctor in Theology, Law and Medicine, and Grand Vicar of the Archbishop of Paris. He states in his book ("Avis aux Chretiens sur les Tables Tournantes et Parlantes par un Ecclesiestique, 1853") that he has several times been an eye-witness to the following facts: viz, that tables, when demanded openly to answer questions about the person of Our Blessed Lord Jesus Christ, obstinately refused to do so, and when these demands were insisted upon in an imperative manner, they threw themselves about, rose up, and upset themselves upted like them by the spirit, when a book of the Gospels was presented to it, he saw it twist itself about, and wriggle like a snake, and glide away with great rapidity.

Heathen Prayers.

In several parts of India, a brahmin or priest goes down to the side of a river, and makes a god from the mud that lies on the banks. When he has formed it into a strange shape he dries it in the sun, and then he prays to what his own hands have made. First, he strikes his elbows against his sides, and then he snaps with his fingers round his head, stamps with his foot upon the ground, and beats his cheeks with the fingers of his right hand, while his lips mutter strange sounds. When he has finished his devotions, he takes his mud-god, carries it to the river, and

This is heathen prayer!

The people called Galla, in Africa, worship a large tree that grows on the side of one of their rivers. Crowds come from all parts of the country to ask of it everything they desire .-One asks for health, another for money, another for good crops, and another that he may overcome his enemy. Only the men are allowed to present their prayers at this spot, for they suppose females are unworthy of the honor of praying to the great tree.

The Tartars have a praying machine. It is a round hollow box, fixed upright, like a grindstone; a string leads from it to what is called a spindle. By treading on this spindle the machine turns rounds, just like a grindstone when men sharpen their knives. Now, in the inside of the box are rolled up long pieces of parchment joined together, sometimes to the length of several hundred feet; on the parchment a prayer is written over and over again, perhaps as many as a thousand times. When the machine is set in motion the parchment prayers are moved about, which, they say. pleases the gods, and brings down their blessing. The heathen thus make prayer by wholesale, for they suppose every time the box moves round, as many prayers are offered as are written inside.

Every Chinese, when he goes to worship his idols, takes with him two pointed candles, and receives from the priest in return six slips of scented wood. He then bows his head to the ground, to let his god know that he is about to pray. Next, he lays three pieces of wood on the altar, bows nine times, gives money to the priest, and retires. During this ceremony a large gong, or drum, is fiercely struck, so as almost to stun the people; this is done to call the attention of the god to the prayer that is offered. -Missionary Sketches.

The Holy Land.

The following extracts are taken from a work now in press at the office of Harper and Brothers, New York,-viz., "Two Books of travel in Egypt and Syria, by Wm. C. Prime."

THE FEELINGS OF OUR AUTHOR ON THE FIRST GLIMPSE OF JERUSALEM.

"A hill covered with green trees and crowned with a minaret, was before me in the distance I shouted, ' the Mount of Olives!'-And then, as I turned back, before me bright, glorious in the red light of the descending sun, were the battlements of Jerusalem. The next instant we were altogether-all silent, all with bare heads and earnest eyes fixed on the

City of the Cross and the Tomb. "I had often wondered what I should do when I beheld that view. Whether I should kneel down and press my forehead to the dust or ery out aloud, as did the men of Godfrey and Richard, or walk barefooted to the gates, as did many pious pilgrims, who may well be pardoned for enthusiastic devotion on the soil so hallowed. 'What did I do?' Simply this :-There was an Armenian on my left, two Roman Catholic ladies were near me, and a Jew and seven Arabs, besides us who were Protestant Christians formed the party. Some knelt, some prayed aloud, some wept. As for me, my dim eyes shut out the glorious view, and the more I sought to pierce the mists, the faster came the floods and hid the city and the mountain of the Lord's ascension from my longing gaze. And I drew down my hood over my face and murmured one ' Deus vult.' And that was all that I said, and all that the air or ground knew of my emotion, and that is all that it befits me here to relate. Let him who would know more strive to imagine what would be his own feelings when his world-wearied eyes took in at one view, the place of the passion, the burial, the resurrection and the opening heaven that received the Lord."

" THE VIA DOLOROSA."

"We were lodged in the house of one Antonio, in the Via Dolorosa. See here the way of grief. We take our stand at a point which looks up towards the Arch of Judgment. The Via Dolorosa is not one street of Jerusalem, but the way that Christ is supposed to have walked, through street after street and even across what

Its commencement is in front of the residence the moonlit shore of the sea of Galilee. of the modern Governor of Jerusalem, which supposed to lead."

THE GARDEN OF GETHSEMANE.

"Passing round the rear or uphill side of the quadrangular, I found a low iron door in the wall, at which I knocked with reverence. . . . Stoop low your head, Senor, said a Franciscan monk, mildly warning me lest I should hit my head against the lintel of the door-way as I entered. In almost all the holy places it is necessary to stoop on entering. It is doubtless so designed by the builders of many of them that every one shall wear the appearance of humility in such spots. Within I found a garden arranged in beds, that were filled with lavender, the perfume of which loaded the air. The good monk vanished to his cell, in the corner. He knew we needed no guide to tell us the story of that ground—the story that has thrilled the heart of man in every land and every age-the saddest and sublimest story in all the rolls of eternity. Verily he was right. The whispering leaves of old olive trees told us the story; the winds that swept over the lofty battlements of Mount Moriah, five hundred feet above us, told the story; the blue far sky above the Mount of Olives-the sky he clove with his departing glory, and that shut him from his disciples and our longing gaze, told the story; the heavy beating of our hearts slow, solemn beating, we could hear them in the stillness of the garden-told the story of the bloody passion and the agony that made the crown of thorns and piercing nails as nothing afterward:"

THE CHAPEL OF THE FLAGELLATION, THE ARCH ECCE HOMO.

"We are going up to the Via Dolorosa. Opposite to the entrance of the Governor's residence is the Chapel of the Flagellation, a small but very neat chapel, marking the supposed site of the scourging which Pilate administered to the Saviour before delivering him to the people. As we left the gate of the Chapel, we were supposed to be on the track which he took that morning from the judgment hall.

"Directly before us was that old and curious arch, know as the Arch of the Ecce Homo, whence its origin, it is difficult to say. It is, without doubt, one of the oldest relics in Jerusalem. Passing under this, we may imagine the condemned victim now wholly in the power of the mob of the mad populace. But a few steps on is the spot where He fell the first time, and His cross striking the wall, made there a hole which is visible to this day. Yet a few steps more, and He uttered that celebrated cry (in the tradition of the Churches) 'Salve Mater!' A slight bend in the street here, marks the place long by six wide, and perhaps eight in height. where Simon, the Cyrenean, was compelled to take the cross, and here we arrived at a cross street. . . . Almost next door to us was the passed her, gave Him her handkerchief to wipe His brow, and found thereon afterward His portrait. The house is of ordinary sort, like all others in Jerusalem. The handkerchief is one of the four great relics which support the dome of St. Peter's at Rome."

THE CHAPEL OF CALVARY AND THE CHURCH OF THE HOLY SEPULCHRE.

"And now the way ascends steeply, and passes under an arch, dark and gloomy, which is supposed to stand nearly in a line with the ancient western city. . . . At this point He left the city, and beyond this the line of His walk was among surburban houses or on the open land. We will continue to go on to the place of crucifixion and sepulchre. That I went there often while in Jerusalem, need not be written here. I have no sympathy with, no care whatever for the man who sneers at emotion in approach-

occupies part of the site of the ancient tower selves in the Chapel of Calvary, there was be- exampled rapidity and power, its followers for- with inciting a riot. Antonia. This tower, there is every reason to fore us a marble altar, much like pier table. got the place of its birth, and of their own rebelieve, was the House of Pilate; and from the Falling on my knees, for it was too low for demption. While men of every other creedhall of condemnation to the place of crucifixion stooping, I went under it to a place where the religious, political, philosophical, or foolish be taken, and some 700 or 800 of his day and the way could hardly be more direct than the floor was covered with a golden plate, and re- have preserved with devotion the burial places night watchmen stationed in the City Hall. streets now run through which the Via Dolorosa is moving this I looked into a hole, two feet deep of their leaders, it is not to be doubted that The crowd increased in the Park, and there was and six or eight inches square, which is the sup- Christians watched with earnest affection the intense excitement in and around the hall. posed socket of the cross. I know not that there tomb in which their Lord was laid for two nights is any reason to regret having knelt before a spot and from which He arose to the salvation of a so honored in so many centuries, although I have no reason to believe in the genuineness of the hole. That this rock is Calvary, I have no doubt. The hole was probably made in old times to support a crucifix, or some representation of the scene that occurred there. At its right was an opening in the marble casing which covered everything; and this opening, three feet long by two inches wide, was covered by a silver plate which being pushed aside, disclosed a rift in the solid rock of the hill, made by some earthquake. I see not why it was necessarily any other earthquake than that which is recorded at this place. The chapel is splendidly ornamental; lamps of silver and gold hang in it, in profusion.

"It was a calm majestic Sunday morning when I entered the Church of the Resurrection. I had hesitated much, because my mind was fully settled that the alledged locality of the crucifixion and entombment was erroneous. . . but, genuine or false, that spot known for fifteen centuries as the Holy Sepulchre, was not to be regarded with other than earnest and even tearful eyes. Around it holy men prayed for generations, since Eusubius, and Macarius, and Jerome, and Sabas, and many other worthies who have long since gone to see the ascended glory of the crucified Son of Mary. Clinging with stout hands to its marble adornments, thousands of martyrs have perished under the swords of the enemies of the cross. Many thousand dying sinners and dying saints, in all countries and all times, have looked to it with the last straining gaze of their dim eyes, and died with smiling countenances turned towards the tomb. men have fought around it, and died for the Holy Cross on the threshold of the Sepulchre. Pilgrims from far lands have laid their burdens down on its rocky floor, and prayers and tears have hallowed it, so that if it were the tomb of Judas himselt it is redeemed and sanctified as the memorial of more earnest faith and adoration than any other spot of ground on this side of the pearly gates . . . Entering at the open doorway, I found myself in the Chapel of the Angel a small and elegantly adorned room, in the centre of which a piece of stone, raised on a pedestal, does duty as part of a great stone, which once enclosed the small doorway of the tomb now in front of us. Stooping down we looked in. So Peter and the other disciples looked in. Was it strange that the posture brought that scene to mind, and that I started at the thought that I might see an angel. The tomb is six feet . . I have already said that when I first stood within the Sepulchre, I did not believe it what it professed to be. It was therefore, to me, a spot house of Veronica, who when the weary Savior of great historic interest, as connected with the world's story for fifteen centuries. I but thought of the millions of feet that had pressed this little floor, six feet by three; of the breaking hearts that had found repose within this chamber; of the loads of sin and shame that men had brought into it and left there; of emperors, kings, knights, soldiers, priests and beggars that had, in successive generations, pressed that pavement with their knees, that marble with their lips; all now gone-a host unnumbered-to the judgment of the ascended Son of Mary.' · Before I go any farther let me relate brief-

ly the history of the Holy Places, that the reader may know on what I partly rested my faith, after a later and more deliberate examination, that I had knelt at the true Sepulchre of the Lord. After the death of Christ which we suppose occurred about the A. D. 33, there is no period known at which there were not Christians ing such spots as the Holy Sepulchre. That living in Jerusalem, possessed of all the infor-

world and the resurrection of all the dead."

Mayor Wood's Rebellion.

The state of affairs in the city of New York is really alarming. The long and hotly contested dispute between Mayor Wood and the new Metropolitan Police Commissioners, has resulted in blood-shed, and where it will end no one pretends to predict. Mayor Wood seems to have set at defiance the laws of the State, and used his whole power to sustain himself in his assumption of power. Without commenting on the matter, we copy from the Courier and Enquirer the following detailed account of occurrences on Tuesday June 16.

"The City Hall and Park were yesterday the scene of unusual excitement and disorder. The violent measures resorted too the day previous in the Street Commissioner's Office, drew a large crowd of people to the Park. At about 9 o'clock in the morning, Mr. Conover, who has been appointed Street Commissioner, to fill the vacancy caused by the death of Mr. Taylor, appeared at the Department, and was by Mr. Turner and the Mayor's police refused admittance to the desk he had occupied the day previous. Mr. Conover, therfore, took a position inside the rail of the outer office, and was attended by Messrs. Peckham, Pollock, and some other clerks of the Department. All passed off quietly for about an hour, during which time Mr. Conover discharged one of the duties of Street Commissioner by giving a permit to a building for time in the removal of some rubbish from

A large number of citizens crowded about the Hall of Records, but few were admitted. There was, however, the usual number of rowdies and loafers allowed within the walls. The Mayor's police force, led on by ex-Lieutenant Bennett and the Deputy Sheriffs, were stationed in the office and in the stairway leading to the lower floor, while several hundreds of the Mayor's newly organized day and night watch, were in reserve in the City Hall and Park.

At ten o'clock Mr. Bennett requested Mr. Conover to leave the office, saying he was acting as Deputy Sheriff as well as Police Captain, and had orders to put him out. Mr. Conover produced his papers, showing the authority of his appointment, and refused to go. Mr. Bennett ordered ex-Sergeant Lewis of the Second Ward to eject Mr. Conover, but the latter resisted and would not go. A number of the members of the late police then rushed upon him, and he still resisted, but finding he would be violently ejected, he suffered himself to walk out with Mr. Bennett-the Mayor's police, who were stationed along the stairway and corridors making insulting remarks as he passed them.

A German gentleman present was much excited at hearing the indignities offered Mr. Conover, and told him in the presence of the assumed authorities, that he would procure a force of 500 men to sustain him if necessary. Mr. Con over was, however, calm and dignified, and preferred for the present to take legal measures He was well received by his friends in the Park, and at once repaired to the office of his legal advisers. In the meantime the Mayor's watchman, with consent of his new subject, Mr. Turner, late Deputy, locked up the office, but, as was stated, under protest from the Sheriff.

The Sheriff thought he had Deputies enough to keep possession of the furniture, books, papers &c., without resorting to such measures as adopted by the Mayor.

Mr. Conover, by advice of D. D. Field, Esq.,

are now enclosed blocks, to the place of cruci- man does not live who could laugh at the story mation that father could give to son, and old and other counsel, procured a warrant from the fixion. It is not of moment at present to discuss of the Passion, reading it in Gethsemane, or men to young, relating to the sacred localities. Superior Court, for the arrest of the Mayor to whether it is or not a correct idea of that path. who can forget the blessing of the pure heart on It is an unnatural and incredible idea that, with answer a charge of assault and battery. Anoin three generations, during which the Christian ther warrant was on complaint of Mr. Conover, "As we mounted the steps and found our- religion was spreading over the world with un- issued by Recorder Smith, charging the Mayor

part of the Mayor, that such proceedings would

About half-past 2 P. M., Capt. Walling, of the Metropolitan Police, went to the Mayor's office with the Recorder's warrant, and obtained admittance to the inner room, but the Mayor refusing to recognize his authority as policeman, would not suffer the warrant to be executed, and ordered his officers to put him out. Capt. Walling did not resist, being alone, and left the office. A few moments afterwards Coroner Perry, who had possession of the civil warrant from Judge Hoffman, called at the Mayor's office, and was admitted as far as the railing. He sent word to the Mayor that he wished to see him, and an answer came out from the Mayor that he would not comply. The officer who brought out the refusal, said it was the orders of the Mayor to eject the Coroner from the office, and proceeded to carry such direction. The Coroner made no resistance out, and left. He then went to the Recorder's office, where Mr. Field was waiting, and took legal advice as to his course of action. The criminal warrant was put in the hands of Sheriff Willet, who reported that he could not execute it, the Mayor's office being so strongly guarded by policemen.

Major General Sanford was then at the Recorder's office, and a requisition having been made by Coroner Perry for the calling out of the military, the necessity of it was for some time taken into consideration. A riot having been anticipated, companies of the National Guard had been in readiness at the Arsenal most of the

It was deemed advisable for the Coroner to make another effort to serve the process, and he was accompanied by about fifty of the Metropolitan policemen, under command of Lieutenant Sebring of the 9th Precinct. The men marched over to the City Hall with the Coroner, and on arriving at the rear steps of the Hall, which was strongly guarded by the mayor's police, they were rushed on by over a hundred ruffians, who commenced a most furious assault upon the officers of the law, and were stimulated and set on by oaths and yells from the Mayor's watchmen. Clubs and other weapons were used by the rowdies, and prominent among those who figured in the attack were Alderman Wilson of the 1st Ward, Eugene Sullivan, a fighting man, from the 4th Ward, and Councilman Hughes, from the 6th Ward. Many of the mob climbed trees, breaking off the limbs to use them as clubs against the Metropolitan officers. The most fiendish oaths and threats were uttered, and the whole demonstration was one of the most savage ever attempted in the city. The Mayor's watchmen, instantly after the attack was made by the mob, rushed out upon the Metropolitan officers, beating them while down with their clubs, and kicking them in the face. A small force of fifty men, against the Mayor's force of nearly one thousand watchmen and fighting men, had therefore no chance, and they had to retreat to the Recorder's office in Chambers street as quickly

They were followed most of the way by the savage mob, who being of the lowest grade, brought from the vilest haunts of the city, were incapable of reason, and would let their brutal instinct lead them, under their mayor, to any extent. The Coroner fortunately escaped injury, but upwards of a dozen of the metropolitan Police were severely wounded. The Recorder's office soon presented the appearance of a Hospital. Five of the wounded men were brought in bleeding profusely from their wounds, and the Coroner reported that his attempt to serve the process had again been resisted, and with the Recorder urged the necessity of having the military immediately in the Park. Generals Sandford and Hall were present, and were readily

required. The 7th regiment of the National Guard were soon marching to the Park. In the meantime Deputy Superintendent Carpenter arrived with over a hundred men, and expressed his readiness to go to the City Hall and serve any process put in his hands, at all hazards. Captains Speight, Hartt, and Turnbull, and Lieutenant Hutchings, were also present with their forces, and there were over two hundred life. And metropolitan Policemen ready to act. The Recorder, however, thought it would be madness to to send them against the mayor's forces, who were augumenting continually from all the disorderly resorts of the city, and waited until the military arrived in the Park.

The appearance of the National Guard somewhat cooled the ardor of the mob, and the mayor, under their influence, allowed himself to be visited by the Coroner, and taken into custody. Counsel were present, however with sureties, and the mayor was bailed without leaving his office, his brother, Benjamin Wood, and John Fitzpatrick becoming his bondmen in \$5000. This writ being served, the Sheriff then went into the mayor's office with the Recorder's warrant and declared the mayor under arrest. A habeas corpus had, however, been prepared, issued by City Judge Russell, and requiring the Sheriff to keep him in his custody until the matter was passed upon. Judge Russell, took care to be out of the way that the writ would not be argued, and the mayor could not be lawfully taken before the Recorder on that warrant.

The Sheriff reported the state of the case to the Recorder, and said he would keep the mayor, who was still in his office, in custody until Judge Russell disposed of the writ. The Recorder, then on complaint of Coroner Perry, issued another warrant for the mayor's arrest, on a charge of resisting a civil process. Capt. Speight went over to make the arrest, and was admitted by order of Gen. Hall, but the mayor refused his authority and would not consent to accompany him. The Captain was dispatched on the same errand again, and would have insisted on the mayor's going before the Recorder. Sheriff Willet, while expressing his intention to enforce the law and protect the public peace at all hazards by the assistance of the military, advised that the mayor be left in his custody until this morning, when the last warrant could then be executed as well. If executed last evening he thought it might create a riot, there being such an immense gathering in the Park.

Generals Sandford and Hall also advised that a little time be given, for fear of having to resort to more stringent action, and thought this warrant could as well be served in the morning. This conference was communicated to the Recorder, and he assented. Gen. Hall promised to keep a portion of the military on duty at the Arsenal all night, and in the morning to order out five regiments if deemed requisite.

The Park mob having made threats to burn the Recorder's house, as well as office, and Mr. Conover's house, &c, it was thought advisable to keep a military force in readiness during the night, which was done.

The indignation of citizens against the mayor and his political watchmen and shoulder-hitters was intense during the day, and last evening it almost amounted to the formation of a Vigilance



The Advent Berald.

BOSTON, JUNE 27, 1857.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into arror, or hasty speech, or sharp, unbrotherly disputation.

II. PARABOLIC COMPARISONS.

5. THE PEARL OF GREAT PRICE. "Again, the kingdom of heaven is like unto a

convinced that the services of the military were a merchant-man seeking goodly pearls: who, when be found one pearl of great price, went and sold all that he had, and bought it."-Matt. 13: 45,

The points of analogy here, are,

1. The merchant-man seeking goodly pearls; -corresponding to the man seeking objects that shall contribute to his greatest happiness.

2. His finding one pearl of great price ;-corresponding to his discovery of the way to eternal

3. His selling all that he had and buying it :corresponding to his forsaking all other sources of enjoyment, and seeking "first the kingdom of heaven and its righteousness."

The truth inculcated, is that the kingdom of heaven is more highly valued, by those who discover it, than all things else. And the class described, are those who seek for spiritual blessings, and find that for which they seek in the Scriptures

6. THE NET AND FISHES.

" Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to shore, and sat down, and gathered the good into essels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."-Matt. 13:

The points of analogy here presented, are,

1. The net cast into the sea ;-corresponding to the creation of the earth for the abode and habi-

2. The gathering of every kind of fish ;-corresponding to the different classes and characters that would come upon this stage of being.

3. Its being drawn to the shore when full ; -coresponding to the winding up of the affairs of this world when God shall have accomplished his purposes in the multiplication of the race of

4. The gathering of the good into vessels, and asting the bad away ;-corresponding to the severing of the wicked from the just at the end of this world, the consigning of the wicked to their threatened doom, and the placing the righteous in the ossession of the kingdom of their Father.

The truth taught, is that in this world there will e persons of various characters, but that in the world to come the righteous only will be in posession -a righteous judgment and reward being administered upon all at the end of the gospel dis-

THE APPARITION OF SAMUEL.

In another column, a correspondent has disprovd that the witch of Endor raised Samuel. disputant should disparage his own cause by connecting with the view he opposes, that which is not necessarily any part of it. As the reality of Samuel's presence is the only point at issue between us, and is entirely distinct from that of the agency by which he came, the disproof of the latter in our columns is only breaking a lance with an imaginary opponent, and must have been owing to a misapprehension, on the part of our correspondent, of the view which we take of the question. As we are evidently supposed to hold what is not by any means believed, (for, if not so, it would have been stated that all do not thus hold) we feel that this virtual imputation to us of supposing that the witch raised Samuel, demands that we should give an exposition of the view we do

Before we proceed to this we will express the egret that our correspondent should three times have placed the words, "disembodied, immortal soul," in quotations; for the legitimate inference of so doing, is that such phraseology is that of those on this side of the question, and a part of the theory he opposes. Neither "immortal soul" nor " mortal soul" is anywhere to be found in the Scriptures; or, if they do occur, they are both in some chapter that we have never read. We never use them; nor do we ever bandy the terms "immortal-soulism," or " no-soulism " We leave that to those who have a love for such things. Mortality and immortality are no where, in the Scriptures, predicated of the soul, but invariably of the body; and we never use them as expressive of duration of being, as some do in popular phraseology, but only of condition of being; for that which is not immortal may be eternal, and that which is immortal, i.e., which has within itself no principle of change or decay, may have its immortality or incorruptibility taken from it, so as to become corruptible or mortal. But, to proceed with the argument:

There are few passages that have been discussed the interpretation that they put on the language that the whole was a juggle of the Pythoness whom ed to interpret it correctly ? Saul consulted; others, that it was a mere visionary scene ; Augustine and others, that it was Satan himself who assumed the appearance of Samuel; and others that it was the ghost of Samuel, raised by infernal power, or by force of magical incantation. Our correspondent seems to adopt personated Samuel. But all these hypotheses are at variance with the plain, simple, natural, and unfigurative narration of the inspired penman.

In the year B. C. 1070, about two years after the death of Samuel, the Philistines had encamped in Shunem, while Saul, with the enemies of valley of Jezreel-the two armies being on opposite heights, and in plain view of each other .-When Saul saw the hosts of the Philistines he was getting no immediate answer, he bethought himself of his old adviser, the prophet Samuel, and desired his presence in the emergency. Therefore he affirms, but a woman who claimed power to evoke departed spirits. When Saul enquired for the residence of such, his servants referred him to a Pythoness who lived at Endor, at the foot of the mountain on which he was encamped. Disguisting on other raiment and taking only two servants | the earth. with him, so as to appear like a common person, time when Pythoness women usually performed their magical arts,-and said,

"I pray thee divine unto me by (Ob i.e, by) the name unto thee."

The woman, knowing that the law was very se vere against the practice of her art, feared that this visit might be designed to ensuare her and to cause her to be destroyed like the others of her craft. Therefore she was careful to make her visitor swear that she should be unharmed. She then

"Whom shall I bring up unto thee?"

She thus admitted that she was a professed necromancer. The Greek word "necromancer does not signify one who merely pretends to talk with the dead, but "one who talks with the dead." If professed necromancers only pretend thus to talk, then they are only pretended necromancers .-The derivation of the word is as we have given it, and it is defined to be a " pretender to communication with the dead," only when the lexicographer himself disbelieves in the reality of such communication and so gives expression to that unbelief. Whether those who are called necromancers are in reality such, or are only pretended necromancers. is an open question; but it is singular that God should have made necromancy punishable by death if that crime could only be attempted, and could not be actually committed !

To the woman's inquiry, whom Saul wished to communicate with, he promptly responded : "Samuel "-the deceased prophet whose dust lay buried 55 miles south of Endor.

That the Pythoness had any power over the spirit of Samuel, no sensible person can for a moment suppose; nor is there any evidence that she had any expectation that Samuel would respond to her call. That she could so impose on Saul, by magical incantations, as effectually to deceive him, she probably did suppose; and perhaps from her past experience, she had reason to believe that some demon, not unlikely her familiar spririt, would personate Samuel to the satisfaction of Saul, without any exposure of her imposition. She was her arts, she utters a loud cry of mingled aston-ishment and fear; and she immediately accused Saul of deception, by coming in disguise when he was Israel's king.

The inspired record affirms that she cried out "when the woman saw Samuel." The original, when more closely translated, says the learned Dr. Hales, reads, " And the woman saw Samuel." If the woman saw only Satan, it is singular that the inspired writer should affirm that she "saw Samuel!" The reality of Samuel's appearance on this occasion was a doctrine of the primitive Jewish church: an ancient Jewish writer says, "And after his death he prophesied and showed the king his end, he lift up his voice from the earth, to blot out the wickedness of the people." Ecclus. 46:20. And Josephus says, "When he appeared, and the woman saw one that was venerable and of a divine form, she was in disaster," Ant. 6.14:2. These opinions of the Jews show

in past ages with more warmth than this of 1 Sam. of the text. And who can say they were dishon-28:7-20. Some commentators have conjectured est in their interpretations; or who is more skill-

Seeing the consternation of the woman, Saul said. "Be not afraid; for what sawest thou?"

" And the woman said unto Saul, I saw gods aseending out of the earth."

The word gods is in the original Elehim, the word which is applied to the Creator of all things, who the argument of Bishop Patrick that an evil spirit is THE ELOHIM; it is applied to false gods, that were also denominated elohim. It is a plural form of the Hebrew word, of which elohe is the singular and stands for god, as elohim does for gods. The same word is applied by a metaphor to the Judges who were to decide questions in the place of God, in Ex. 21:6; 22:7,8, and 28:27; and it is applied to Israel, had encamped on mount Gilboa near the angels in Psalms 8:5 and perhaps once to kings in Psalm 82:1, though there, probably, angels are referred, to. Socinians have endeavored to make out that in Psalms 45:6 " Thy throne, O God," &c, greatly afraid. He first enquired of the Lord, but the king only is only meant; but an insprired commentator has interpreted that as applicable to the Son, Heb. 1:8. It is evident that the woman meant to affirm that she saw spirits of the departed comsought to consult, not Satan, as our correspondent ing up, for such she claimed to have power to evoke. She was capable of lying; and therefore nothing that she affirms is to have any bearing on the question,-except as the inspired record substantiates it. That affirms that "the woman saw Samuel, "-without intimating whether she lied ing himself, laying aside his royal robes and put- or spoke the truth when she said he came up from

Our correspondent objects that Samuel could not he went down to her in the night, -which was the arise from the earth at Endor, because his dust lay so far distant. But as when the "dust returns to the earth as it was, " " the spirit returns unto God who gave it," (Eccl. 12:7), there is no necesfamiliar spirit, and bring him up whom I shall sity for supposing that it could only emerge to sight at the place where its dust was entombed -And we know so little of the departed during the intermediate state. - except that all are in Sheol or Hades, that that receptacle is everywhere spoken of as below in contrast with heaven above. and that in that abode the righteous and wicked are in opposite conditions, the one being in paradise and the other in tartarus,-that the objection that he is said to come up out of the earth, can weigh nothing in the candid disposition of this question. "The lowest parts of the earth" was a Hebraism for the unseen and invisible; and hence David said : "My substance was not hid from Thee, when I was made in secret and curiously wrought in the lowest parts of the earth," Psalm 139:15; and it is said of the ascended Saviour: "Now that He ascended, what is it but that He also descended first into the lower parts of the earth?" Eph. 3:9. But Christ was with the penitent thief in paradise on the day of His crucifixion; and the only paradise in which He could be with him, is that in Hades, where His soul was not left when His flesh was reanimated so as not to see corruption.

Hearing the answer of the woman, Saul next en-

"What form is he of?"

And she said,

" An old man cometh up; and he is covered with mantle."

To this, it is objected that "the souls departed do not become old, nor wear mantles."

To make this objection valid, the objector should be able to show what the departed do become, and how they should appear to be enrobed; for otherwise, he does not show that the woman's description is at variance with the fact !-The woman may have hed in this particular, and hence what she says, can no more be quoted against the reality of Samuel's presence than it can be for it. But as she may have spoken the therefore prepared to act her part. Whether or truth, it remains to be shown that her statement not she commenced her incantations, the record is inconsistent with the reality. How should the does not say, but apparently before she had begun form of the spirit of an old man appear, but as an old man? It has no need to "become" old in Sheol, in order to appear thus -it being so already. We must remember that age and decrepitude, are not synonymous terms, and that the form of age may be the natural and appropriate form for the spirit of an old man, for all that we can know to the contrary. Matter cannot fashion itself into form except as it is acted on by mind; and what is more natural than to suppose that the human form is fashioned after the image of the spirit that animates it ?

But, then, the mantle ! The word thus rendered, meil, signifies a long garment that extends down to the feet. She does not say that the mantle Samuel wore was woolen or linen, nor does she say anything of its texture. And there is nothing inconsistent with the text to suppose that Samuel appeared enrobed with a halo of light so adjusted as to resemble in form the ominous mantle which he rent when he symbolized to Saul that the kingdom was to be taken from him.

With this description of the apparition, the in- has made their inability to predict the future, the spired penman says,

he stooped with his face to the ground and bowed

Dr. Hales renders the original of this : " And Saul knew that it was Samuel." The word rendered "perceived" expresses more than our word knew. It is the one rendered " assured'y" in 1 Sam. 28:1, and is expressive of more than what may be known by mere seeing; for Israel is told to " see ye indeed but perceive not." It is expressive of that kind of knowledge, respecting which there is no mistake or misapprehension.

Whether Saul saw Samuel, the record does not say. That he did not see him at first, is evident from his enquiring respecting his form; but that he saw him when he perceived, i.e. knew assuredly, that it was Samuel, and made obeisance to him, is not improbable. Our correspondent bases Saul's conviction of Samuel's presence on the woman's description of Samuel, and also argues that her description is incompatible with the reality of Samuel's presence !- which places him in this dilemma: If Saul knew that it must be Samuel merely from her description, it must have been owing to its probable accuracy; and if not, he must have otherwise perceived it. God would hardly have left on the record the affirmation that Saul knew it was him, if it was only true that he guessed that it was Samuel! Nor, if Satan was personating him would the inspired record proceed to affirm, " And Samuel said to Saul, why hast thou disquieted me to bring me up !"

The question here arises, Did Samuel say this to Saul, or did Satan say it? The Bible affirms that Samuel said it. Is there any rule of interpretation or law of trope by which Samuel can be substituted for Satan? There is none.

The word "disquieted," is rendered by Dr Hales "provoked,"; "Why hast thou provoked me to raise me?" It is not of the Pythoness, that Samuel asks this; no art of hers had been instrumental in causing his appearance. He asks it of Saul. He had anointed Saul as king, had been his counsellor and friend - until compelled to abandon him, -and now when Saul sought for his advice as his only resource in the hour of his extremity, God, for some wise purpose, may have seen fit to commission Samuel to come from Sheol and announce to Saul his doom. For, if Samuel was there present, it was by the Divine appointment; for 464 years subsequent to this (Jer. 15:1) Samuel, with Moses-the only other unclothed mortal whose visit to these "glimpses of the moon" is a subject of inspired record—is recognized as a subject of Divine favor; and therefore his act here was by Divine permission. So wicked had Saul been in setting aside the authority of Jehovah, that God may have wisely seen fit to use the one whose advice he sought, to denounce to him his punishment.

And Saul said :

"I am sore distressed; for the Philistines make war against me, and God is departed from me. therefore I have called thee, that thou mayest make known unto me what I shall do."

" Then said Samuel :

"Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thy enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will deliver Israel with thee into the hand of the Philistines and to morrow shalt thou and thy sons be with me the Lord also shall deliver the host of Israel into the hand of the Philistines."

It will be noticed that the inspired writer affirms that Samuel said this-it being the second time that he declares Samuel to be the speaker. There are also several things in this utterance that mark it as being spoken by Samuel. 1st. The speaker claimed to be Samuel, by referring to what the Lord had spoken by him to Saul on a former occasion. If then he was not Samuel he was a lying spirit. 2d. The speaker rebuked Saul for his disobedience; which lying spirits would be unlikely to do; for their great mission then as now, was to persuade men that they and not Jehovah, are the ELOHIM. The great question was whether Jehovah was God, or whether Baal was ; and hence they never contended for the claims of Jehovah, but were arrayed against him. And 3dly, this spirit utters truthful prophecy. God may permit lying spirits to practice their vocation in the mouths of the false prophets (See 1 K. 22.22). and who may presume to speak in the name of the Lord; but they never rebuke for violations of the commands of Jehovah. Also, their predictions are equivocal or false: God the " spirit of Python " in the New Testament, by

evidence by which we may know that the demons "And Saul perceived that it was Samuel, and are not gods. He says of them: "Let them show us what shall happen ? . . . Show the things that are to come hereafter, that we may know that ye are gods," (lsa. 41:22). As God has given this as a test of their divinity, it follows that no spirit disowned by Him could foretell, what this spirit did, the result of the battle that was to be on the morrow. Nor would God send or speak by one who would claim to be Samuel when he was not. But here are three predictions which were fulfilled in their order; 1st, that the hosts of Israel would be delivered into the hands of the Philistines; 2d, that Saul and his sons should die on the morrow; and 3d, that the Philistines should take possession of their cities,-which Abarbanel says is the scene of Samuel's last words, that otherwise would be a repetition of the first.

On hearing his doom, the condemned monarch fell straightway all along on the earth and was sore afraid, because of the words of Samuel; for he had eaten no bread all the day, nor all the

Here again is affirmed the reality of Samuel's presence; for Saul could not have been thus affected by " the words of Samuel," if some other than Samuel was the speaker.

The majestic shade of the departed prophet retires from this interview. At the persuasion of the Pythoness, Saul was to partake of food, and then he and his two servants returned to the camp of Israel, while it was yet night, to make arrangements for the coming battle.

"To-morrow." It is said that Saul was not slain on the morrow. Were this proved, it would only be necessary to reply, that the word here rendered "tomorrow," is the same that is rendered "to come," in Gen. 30:33, and "time to come" in Ex. 13:14, Deut. 6:20, Josh. 4:6; 22:27, &c. We are however, inclined to the opinion of the most judicious commentators and chronologers, that Saul's death did occur on the morrow. The Jewish day began at sundown, and therefore "to-morrow." strictly speaking, would be on the day commencing at the sundown that should follow the night of Saul's visit, and which would correspond to our day after to-morrow." This is overlooked by those who argue that it was not on the morrow ; but it should not be, for it removes all the difficul-

The Philistines removed from Shunem, where they were encamped when Saul visited the Pythoness, and gathered together their armies to Aphek, which was about four miles distant. This was probably during the day, in the previous night of which Saul went to Endor. The Israelites also removed a short distance and pitched by a fountain in Jezreel about five miles from Aphek. As the hosts of the Philistines passed by, the Philistine lords objected to the presence of David and his followers; and the future monarch of Israel was commanded to retire from the battle. " So David and his men rose up early to depart in the morning " which would be the morning of the morrow which commenced at the sundown after Saul's visit; "and the Philistines went up to Jezreel," where Saul was encamped (29:11). The two armies being now in close proximity, and there being no other recorded delay, or circumstance narrated. which can be plead as evidence that the attack of the Philistines did not immediately commence, there is no reason for asserting that the death of Saul did not occur at the time designated by Sam-

"The Philistines fought against Israel, who fled, and fell down slain in mount Gilboa ... Saul died, and his three sons, and his armour-bearer, and all his men, that same day together. And when the men of Israel that were on the other side of the valley. . . saw that the men of Israel fled. . . they torsook the cities and fled, and the Philistines came and dwelt in them "-31:1-7, thus fulfiling Samuel's predictions in the time specified; and Saul and his sons were with Samuel, that is in Hades where all the dead are, but as far removed from him as Dives was from Lazarus, whom he saw afar off in Abraham's bosom. "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit to enquire of it; and not of the Lord : therefore He slew him, and transferred the kingdom to David the son of Jesse."-1 Chron. 10: 13, 14.

In the phrase," for asking counsel of one that had familiar spirit, to enquire of it," the words in italic are supplied and add somewhat to the declaration of the original; which is, " for asking of Ob to enquire, and enquired not of the Lord." The word "Ob," is that which is rendered " familiar spirit," a spirit of divination, and corresponds to

which the damsel at Philippi was possessed, and which Saul expelled-Acts 16: 16-19.

Thus we have the whole history of Saul's interview with the Pythoness, and the results that followed. When we first examined this question, some time since, it was with the hope that the language might be so interpreted as to dispense with Samuel's presence; for the spiritualists make much of this, and the reality of Samuel's presence here is not necessary to prove the consciousness of the departed; but we find, independent of all that Saul. the woman, or the apparition said, that the inspired writer affirms "the woman saw Samuel"; that "Saul knew that it was Samuel"; that "Samuel said to Saul"; again that " then said Samuel" and that " Saul was sore afraid because of the words of Samuel." These five positive declarations of the inspired penman, together with the claim of an apparition which uttered truthful prophecy, that it was Samuel, its rebuke of Saul for his disobedience to Jehovah, its utterance of clear, truthful predictions, which neither human nor diabolical wisdom could foresee, or fulfill, and their minute accomplishment in time and manner, constitute an irresistible argument in support of the reality of Samuel's presence. These concurrent declarations and circumstances seem to amount to an absolute demonstration; and it will be very difficult to frame language that shall more positively assert anything, or shall be less equivocal.

"But have you not given the Spiritualists an argument against you! Would it not be easier to meet them, by denying the reality of Samuel's presence ?"

That is the easiest, which has truth for its basis. No doctrine or position can be maintained, that is not founded on the teachings of Inspiration. And far be it from our pen ever to blunt the edge of any Scriptural declaration, even if it stood in the way of a theory, however idolized. But our position does not give the Spiritualists an argument against us. The issue with them is not whether God exists; but whether Jehovah or their Baal is God. Nor is there any issue with them respecting the existence of spirits, or the probability of their possessing mor tals, or communicating with them; but it is whether to attempt such communication is not rank rebellion against God, and a soul-destroying sin; and also, whether the communications which they receive from spirits, are not from evil spirits, and of course entirely unreliable. It would be no more logical to deny spiritual existence and communication, for the purpose of disproving their rectitude and reliability, than it would be to deny the existence of God, that we might the easier disprove that their Baal is God. Our Infidel neighbors do both of these; but we see no more necessity for following them in the one, than there is to follow the course advised in the other. For the case of Samuel is a proof that even if responses might be expected from good spirits, it is no less rebellion against Jehovah to seek to consult with them; for Saul was slain for so doing; and this being the only instance on record where a good spirit has communicated, the probability of getting a response from such is so small, that it is safe to say that the spirits which communicate are lying ones -speaking truth when they can better deceive by so doing, and personating good spirits when they can the better thereby cause men to disregard the prohibition of Jehovah against necromancy.

Dr. Walsh's Book.

In noticing Dr. Walsh's book in our last paper. we had no time to speak of its merits or defects.

Of its general merits we have no occasion to speak-its position being, in the main, what we deem correct, and very clearly sustained. He has, laration that the saints shall inherit the earth. works will follow him. He argues that the saints will have a new earth. True it will be a new earth; but it will also be this earth; for otherwise there would be no restitution of all things, no removal of the curse, no regeneration, &c.; for to create anew is not to restore or recreate, and in a creation of another earth there would be no curse to be removed from it. We can attach no weight whatever to the argument by which he attempts to sustain this position. He argues that it was the world and not the earth, that was overflowed and perished at the flood; but how, pray, could the world be then overflowed, without the earth's being overflowed? and that which then perished was what was overflowed. The fact is that Kosmos includes both the heavens and the earth-the world we inhabit. Nor is it the earth that is to be burned up, as he claims, but the things that are therein. And were it to be so burned up, as to make it impossible for it to be restored for the saints, it would on the same principle cease to be, as a hell for the lost.

We should have stated last week that Dr. W. does not claim to be an Adventist, his former interest with the Storrs party being on account of his agreement with them on the death doctrine. So that he alone will be responsible for the manner in which he has treated the question.

In the main features of the book, he has taken good and consistent ground, and therefore we regret the more his connecting with those a view that is neither tenable, nor consistent with the Scrip-

Ward, the Murderer.

Return J. M. Ward, who was executed on the 12th of June, 1857, at Toledo, O., for the cool and deliberate murder of his wife, by striking her on the head with a flat-iron because she refused to live with him, appears to have been a most cool and calculating villain. He was only 42 years old on the 8th of June, but confessed to having murdered a merchant by the name of Noah Hall, in 1851, in Rockland, and thus gained possession of \$800; and also to the murder of a pedler a year later, for about \$50. On the gallows he manifested no remorse of conscience, but confessing his crime, said,

"I don't call myself a bad man, for I have always kept genteel company, and never stole any

He seemed to think it hard that he should be hanged, but consoled himself with the thought, that the Saviour suffered on Friday, the day of his execution, and trusted that the Virgin Mary, to whom he prayed, would take him safe to heaven.

Death of Elder N. Billings.

Another of our ministers has fallen by the hand of death. Elder N. BILLINGS, of Westboro, Mass., is no more. While from home on a preaching tour, he was taken sick, and died in the house of Bro. Chamberlain, of North Troy, Vt., on Monday, the 15th inst., about 3 o'clock A. M. He was sick about ten days; a physician waited upon him, and kind Christian friends did what they could to make him comfortable, for which they will be rewarded "at the resurrection of the just." The funeral service was held in the meeting house in the village. A large concourse of people attended. None of his kindred were there, but quite a number of brethren and sisters " of like precious faith" appeared as mourners, and the tear of sympathy was shed over the stranger's grave. A sermon was preached by the writer, to an attentive audience, on the sorrowless state, founded on Rev. 21:4. Two Advent ministers, beside myself, were present, also a Methodist and one or two Congregationalist preachers. Our respected brother has finished his course, and waits for a crown of righteousness. We laid him away in the village church-yard, where his "flesh shall rest in hope " till the day breaks upon the mountains. and God shall turn the shadow of death into morning-then we expect to see him again, not in the habiliments of the grave, but in robes of unfading beauty. May God hasten it in his time.

Derby Line, Vt., June 18th, 1857 !! To annual

Bro. Billings was upwards of 60 year's old, though we do not know his precise age.

He was formerly a member of the second Baptist church in this city, then under the pastoral care of Dr. Baldwin. In 1840 he became interested in the Advent doctrine; and subsequently united with the Advent church in this city, of which he remained a beloved and esteemed member till his removal to Westboro' in April, 1856.

Of late years he thought it his duty to labor publicly, and has devoted most of his time to traveling and preaching. In these labors he has been however, come to one conclusion which we much prudent, and has left a good influence in his fields regret, viz. that this earth is to be the genenna of of labor. It may be said of him, " He did what the wicked. This entirely reverses the Bible dec- he could." He rests from his labors, and his

The Youth's Guide-Take Notice.

Very little response has thus far been made, by the nearly 400 subscribers to the Youth's Guide. whose term of subscription expired with the June No., and who have been duly notified thereof in a manner heretofore described. The July No., and succeeding ones, will be sent to those only who pay in advance. Each one can renew, by sending 12 1-2 ets., which will pay to Jan. 1, 1858.

It has been habitual with many, to defer re-subscribing till the close of the volume, when they have wished to obtain back numbers. As only the number of papers actually subscribed for will be printed, it is important that all should give early notice of the continuance of their subscriptions. Let there be a prompt response within the ensu-

WANTED, for binding, several copies of No. 1, v. 10, of the Youth's Guide, which is the one for July, 1856.

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

NOTES OF A COLPORTEUR. NO. X.

One year ago, I was at G., called at a house and sold the Saints' Inheritance, Messiah's Throne, Treatise on Matt. 24th and 25th. Called again a few days since, enquired about the effect of the books. The lady had been greatly benefited by them, especially the Saints' Inheritance. She thought it the best book of instruction on the Bible she ever saw; had read it twice; lent it several times; but some had spoken against it. I showed her the Time of the End. She was a little afraid of the title, and hesitated sometime whether to take it, yet she wanted to read it. I told her we intended to spread this doctrine according to our ability, and thus finish the gospel mission, and if she loved the truth she might as well own up and take a stand for it and on it. I wanted her to buy the book and make a missionary of it in her town. She concluded to do so, and took the book.

Called at another house, where I had once taken tea and given them an Advent hymn book. I found it had been blessed to their good, they seemed to be much interested in "the hope;" told me that Eld .---, an Advent minister, had lately preached there 4 times, and two deacons confessed he had preached the truth; that they had read their Bibles wrong all their days, and now meant to begin anew. Many others were interested in the preaching. I called at another house in the same town, and showed my books. The man of the house was an old gentleman. A visitor was also present, who proved to be the Baptist minister of the place. I handed the old gentleman the Sainta'

"Oh, " said he, "I have that now. It was given me by a friend, and I would sell it for a

"Why, it is not worth reading, I would not give anything for it," said he ; and then turning to his visitor said, "The writer tries to make out that this earth is to be cleansed, and all the saints are coming back to live on it, and pretends to quote several writers who believed it too."

1 then informed him all the quotations were honorably made, and that this had been the faith of the most and best writers of Christendom. This he sternly denied, and professed to know whereof he affirmed. I then mentioned a list of names of well known writers, who I told him advocated this view. He refused to believe it, whereupon the visitor seemed to fear I was venturing upon holy ground, and said to me, and

"Do you know this old gentleman you are talking with ! This is old father ; he has been a Baptist minister 50 years, and is a well-read man, and knows what he talks."

I then said, " Well, he then knows that the early Baptists believed in the views I am conteding for, and that John Bunyan, and twenty thousand Baptists in England, 200 years ago believed it, and declared this faith in an address to the king." But no, he did not know it. I then gave these two ministers some facts of the history of the doctrine of the restitution which they had not seen before! The old man didn't care if they did believe so ; it righteousness none of the spirit of the Pharisee was false doctrine, &c. I then asked the middleaged minister, -an educated, fine-looking man,if he saw no Bible evidence of such a sentiment. He did not, and asked if I could cite any. I quoted several passages, which he applied all to this state of things. I then showed him the " Voice of the church;" he examined it, and promised to buy it at a future time, saying he would like to look into the subject, and that he had not been aware before, that it had been held by such notable persons, of your

1 often meet such cases, among what appear to be highly educated and well-informed ministers. of considerable reading. Why it is that they never met with, or noticed the doctrine in all their books. I am at a loss to know. It is probable that their vision, that they don't notice any teaching that differs from it. Their difficulty is thus illus-

Do you suppose that all the saints have got to move out of heaven and come down to live on the earth after they have been there thousands of years 3'

I readily answered, " No."

Traveling in N-,1 called on a minister to whom I had sold the Saints' Inheritance two years before. He liked it much, and had been instructed and benefited by it. Called on another family, to whom I had sold the same book. The lady wanted I should take it back; it was Millerism; and she did not want to read it.

I did so, and then showed them Wellcome's Treatise on Matt. 24th and 25th, and told them that was full of Millerism, and they had better buy it and learn something of its history. They did

Passing through W-, I called on a Baptist minister, and showed him my books. He informed me that he had sent to Boston and obtained the Saints' Inheritance and Voice of the church ; liked them much; and was preaching the doctrine of the restitution, and told me it was gaining attention in the churches generally for the last few years. So I see he is alive to the subject. I sold him 10 of Dr. Cumming's works, The time of the End, and Wellcome on Matt. 24th and 25th.

Spent a night in F ----, with a family of professors. They were strangers to our hope, and enquired of me what we believed, which gave me a good opportunity to "give the reason of my hope with meekness and fear." They told me that a lady of their town bought the Saints' Inheritance of me a year before, and had told them it was the best work on the Bible she ever read; and they wanted one. I sold them that, and Treatise on Matt. 24th and 25th. I thus find that good is being done in every direction by the circulation of our books. Will not more engage in this?

dollard 100 LORD, IS IT I!"

This inquiry was made by the disciples in view of the solemn announcement our Saviour made to them at the last passover, as will be seen by the following Scripture. " Now when the even was come he sat down with the twelve, and as they did eat he said. " Verily I say unto you, one of you will betray me, and they were exceeding sorrow ful, and began every one of them to say unto him. Lord is it 1 ?' Matt. 26:21,22.

There is one important feature in this inquiry which I wish more particularly to notice; and that is the spirit in which it was made.

Man by nature is more inclined to impute a wrong to others than to himself. He can discover the mote in his brother's eye, but cannot see the beam in his own. But when renewed by the grace of God and his dark understanding is enlightened. he sees the depravity of the human heart, and like the apostle Paul has no confidence in the flesh, This latter position was the one occupied by the disciples, or they would not have made the inquiry they did. Some might deduce from this inquiry the argument that if the disciples had no mor confidence in themselves than to suppose that that they might be guilty of such treachery, then the only legitimate conclusion would be, tha they were actually as corrupt, as they thought it possible that they might be. This reasoning may appear philosophical to some minds, but it is not truthful or Scriptural. The Scriptures represent man by nature as depraved-his thoughts and purposes evil, and that continually ; and that it is only through the grace of God, he can perform an act commendable in his sight. Hence, the disciples looking upon themselves in the light of Scripture, believed that they were wholly depend ent on God-and that if He should withdraw His favor from them, they would be liable to commit the greatest of sins. Hence the inquiry " Lord is it I?" We can discover in the expression no selfwho thanked God he was not as other men. Had the disciples been possessed of this spirit, they would have made a very different inquiry. John would have been more likely to have said; "Lord is it Peter?" And Peter would have said " Lord. is it James ?" And James " Lord is it Andrew ?" and so on. But this was not the spirit they evinced. "They began every one of them to say, "Lord is it I ?" Am 1 the one to commit so awful a deed ? Thus each one manifested a disposition to accuse himself, rather than accuse his brother. And the reason was not that their love was lessened in the least degree toward their blessed Lord : for they esteemed Him as the chiefest among ten thousand; but it was because they were actuated by that love, or charity that esteems others better the idea that the saints are all in heaven as soon than ourselves. And knowing also that each must as they die, and which fills their mind, so celipses stand or fall for himself, that which concerned them most was their individual safety. They were more jealous of their own standing than of that

of Paul. Said he at one time; " I am the least of all the apostles," and three years later, said he, "I am the least of all saints;" and still later, "I am the chief of all sinners." The disciples knew they were in a world of temptation, and through appear plainly to the contrary. the weakness of the flesh were liable to go astray and without Divine help they could do nothing. And when the solemn announcement was made to them by our Savior, "One of you shall betray me," it came like an arrow to their hearts. They believed it as much as though the scene had already been enacted before their eyes. "And they were exceeding sorrowful." One thought after another methinks came rushing to their minds in swift succession. They thought of the many pleasing interviews and profitable seasons they had enjoyed with their blessed Lord. They thought of the words of instruction and comfort that had so often fallen from His gracious lips. They thought of his disinterested benevolence ;-His works of love in opening the eyes of the blind; in unstopping the ears of the deaf; in restoring the sick and the lame; and casting out devils. And then back came the thought again like a ploughshare through their souls, " One of you shall betray me." How revolting the idea! But it came from Him who cannot lie, and they must believe it. And when they had summoned sofficient strength to control their feelings, so as to give utterance to words, they with one accord, and with the most anxious solicitude inquired, " Lord is it I ?"

Our blessed Lord did not keep his disciples long in suspense; but he gave them a sign whereby they might know who should betray Him. And after the sign had been given, Judas inquires " Master is it 1 ?" But not with the same spirit and deep solicitude that the other disciples make the inquiry; but using these words evidently for the purpose of preventing suspicion resting upon him. But said our Saviour to the traitor, "Thou hast said," as much as to say, Thou art the man. And but a short time from this Judas for the paltry sum of thirty pieces of silver, betrayed and delivered up our Saviour into the hands of his ene-

But soon after the deed was done, Judas cam to himself. He began to realize the heinousness of the crime he had committed, and with the most heartfelt anguish, he took the silver and went to the High Priests, and tendered it to them, saying " I have sinned in that I have betrayed the innocent blood." But he got no consolation from that quarter. Said they, "What is that to us,-see thou to that. And he cast down the pieces of silver in the temple, and went and hanged himself." Thus ended the career of Judas, and from that day to the present, mankind have associated with the name of Judas, nothing but infamy and disgrace. But how many since Judas' day, like him, have become recreant to the trust committed to them. How many there are who have not only betrayed their Master, but have crucified him afresh and put him to open shame! How many in our day who occupy a high position in the church of Christ, who are ready to compromise with the devil, and eopardise the interests of the cause they have espoused, for a much less sum than the thirty pieces of silver ! How appropriate, then, to every Christian is the inquiry, " Lord, is it I?" Shall I prove a traitor to him to whom I owe my allegiance Shall I in passing over life's rugged pathway forget from whence my strength cometh, and thereby grow weary and faint, and stumble and fall. Shall I who have set out for the haven of eternal rest, through negligence and a want of watchfulness, suffer the ship that has braved so many storms, and safely passed so many rocks and shoals, just e is about to enter port, to dash in pieces against a rock, and thus end all my hopes forever ! Shall I who have set out in the race for eternal life, just as I am about to grasp the prize, turn mine eye from the mark, and the next leap plunge into destruction !

If we would escape these things we must remember our weaknesses. "When I am weak," says the apostle, " then am I strong." "Let him who thinketh he standeth take heed lest he fall." When a Christian begins to feel a confidence in his own strength, then he begins to totter. But when he realizes his own weakness and dependence on God as did the disciples, then he feels the necessity of looking to Him for support, and such will God uphold in the sorest trials and deepest conflicts.

D. E. ATWOOD.

The Witch of Endor raising Samuel. Can any one reasonably suppose, in reading the scriptural account of the interview of Saul with the witch of Endor, that she really did raise Sam-

The more a Christian truly becomes acquainted | 1. It is not positively stated in the narration that with himself, the less self-esteem will he have, or she did raise him. It does not appear that Saul. self-righteousness. This fact is demonstrated in or his accompanying friends, saw any appearance many instances. But I will only refer to the case of Samuel, but only the woman saw a peculiar apparition, which she, at Saul's request, gave him a description of. See 1 Sam. 28. 1 know it may be said, " but Samuel talked with Saul." I will notice that point hereafter. It will, then, I trust.

2. It is represented, that this apparition, which was by Saul called Samuel, came up " out of the earth," in sight of the woman. Samuel was buried in Ramah, which was about a degree-quite a good many miles-from Endor; how then could he come up out of the earth at Endor?

3. It could not have been the "disembodied immortal soul" of Samuel that the woman saw; for she said, it was an "old man covered with a mantle !" Do disembodied souls become old and wear mantles? She said he came "up out of the earth." Do disembodied immortal souls stay down in the earth? if so, would not Samuel's soul have been somewhere near his body at Ramah, rather than away there at Endor?

4. God had strictly forbidden the art which this woman practiced-witcheraft-on pain of death; and can we allow the unholy inconsistency, that this wicked woman, in open violation of the law of God, and at the desire of one whom God had abandoned, was permitted to disturb the repose of one of the most holy of the prophets, in the unseen world? The very thought seems to me almost sinful.

Let us now look at the whole connection of eircumstances in the case, candidly. Saul was a very wicked man. God had left him to himself. In case of great martial emergency, he sought help from the Devil through one of his "mediums." God would therefore let him reap the full reward of deception due to his criminal course. Saul inquired for a woman with a tamiliar spirit. He was told of one at Endor. With two of his friends he went to her house in the night, and pressed her to "bring up," by evil power which she possessed, one whom he would name. She finally consented to his wish. He named Samuel. She began to operate. Immediately she pretended to be, or really was frightened, and at once became aware, by some kind of superhuman intelligence, that it was Saul for whom she was operating; for until that moment she nad not been aware of that fact, he having come to her disguised. Saul enquired of her what she saw? She replied, "I saw gods ascending out of the earth." (1 saw Elohim goda god-gods-a judge-it is rendered differently -Patrick.) Saul enquired "what form he is of ?" (What form is the Elohim-the judge-the god of?) She replied, "an old man cometh up; and he is covered with a mantle." Then Saul " perceived," by the description which the woman gave of him, that it was Samuel, and addressed him accordingly. The apparition is therefore called Samuel, in accordance with Saul's perception. But we are not to conclude that Inspiration regarded it as being Samuel! It was perfectly proper to represent the matter as it appeared to Saul. There can be no room to doubt that this was a demon, counterfeiting Samuel, by the woman " medium." This demon was forced to speak that which would be most for the glory of God, in the case; and he certainly talked very religiously, as demons sometimes do. It is however rather doubtful if all his words were true. Learned men question if Saul died on the morrow! However, he said enough to show Saul his wretched condition, and make him feel, that indeed, heaven and earth were against him; and thus he was punished on the spot. Once more. This woman of Endor was a "necromancer." A necromancer is not one who really converses with the dead, but one who " pretends to converse with the dead !" A person may ceived by diabolical appearances.

EDWIN BURNHAM.

Letter from O. R. Fassett.

DEAR BRO. HIMES :- Our Conference in this place closed on yesterday, (the Sabbath;) and for your encouragement, as well as that of others of our brethren, who have the welfare of our general cause at heart, I would say, that it has been one of exceeding interest. It partook of the spirit and type of our late Annual Conference in Boston; and many of the subjects and measures there discussed and adopted, were here also acted upon. The subject of Church Organization, elicited much interest in the Conference, and there seemed to be a great desire, that more should be done at once to organize the various bodies of Advent believers in this section, into Scriptural form and order. The subject of Sabbath Schools, was discussed with much feeling, and the remarks of Bro. R. Hutchinson upon this theme-his words of advice, counuel. I cannot. I give my reasons why I cannot. sel and eloquent appeal, will not soon be forgotten, -and were responded to on the part of the Con- myself the question, ference in the hearty adoption of a resolution on this subject.

The subject of Missions, and of the support of to you by the secretary.

ence were Elders R. Hutchinson, Thurber, Orrock, Blake, Garvin, Sornberger, Hopkins, Merrill, Hurlburt, Chapman and Lee.

Elder Thurber was appointed President of the Conference, and Elder Orrock Secretary.

During the Conference, Elder Sawyer, who has been for a few years past, connected with the by a vote of the Conference; and at the close of the land. afternoon service on Sabbath, Elder Buckingham was set apart and ordained to the Christian ministry, the prayer being made by Elder Sornberger, and the charge given, with the right hand of fellowsolemn and impressive.

The Conference has been well attended, there being present a good representation of our brethren, and also by the attendance of the citizens of and the gentle spirit has been among us there. God

sence with great sorrow and disappointment. But they finally rallied, in the strength of the Lord, and went to work as men, and Christians, having faith in God. I arrived at the close of the second day, somewhat unexpected to them, and was greeted with much joy by those I had before seen, and appointed, with you have been sorely tried, on acothers whose faces I had never seen in the flesh. Bro. Hutchinson arrived on Friday, but is still ill in health, so that he has been unable to take much active part in the Conference. The spirit of for peace, and try to help all I can on the heaventhis Conference has greatly encouraged the hearts ly journey; and with you will continue to look for of the brethren in this section. They go forth to their mission-fields of labor with new resolutious formed to work and suffer till the Master comes. Elder Orrock closed the services of the Conference by an appropriate discourse from the text : " The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen."-2 Cor. 13: 14.

Yours truly, Derby Line, Vt., June 15th, 1857.

Letter from A. Mazzey.

Bro. HIMES :- I have been thinking (for many months) I should like to write to my brethren and sisters through the medium of the Herald, but have not seen the time until the present that I felt particularly impressed that it was both my duty and privilege thus to do; and indeed at the present time I feel quite too poor and weak in and of myself to write anything that may be for the edification and comfort of the household of faith : but if it is for God's glory he will stand by me and guide my pen, and be matter in my heart.

The first attempt I ever made to write for the public eye was published in the "Signs of the Times" in '42, and I wrote occasionally for awhile, but as times and seasons changed among us as a people, and different views, and sentiments, and divisions followed in its train, I turned away from the Herald as a paper of but little consequence, but in my Advent experience I have learnt some thing, to say the least of it. One thing I have learnt; I did not know so much as I thought I did. Another thing which is blessed and good for me,-I have learnt to love all who manifest the spirit of Christ whether they agreed with me in sentiment yea or nay. This I believe to be the right spirit and to be in a waiting, watching position for the Saviour's return, is standing on gospel ground.— Here I hope to stand until my trials are ended, faith lost in sight and hope in glad fruition.

This day has been a day of solemnity to my poor aching heart, while I have returned to the place where my dear companion did his last work and breathed his last. Silently and mournfully did I wend my way to the lonely burying ground where lie his lifeless remains; and could angels weep, they would have wept with me, while they witnessed the scene that followed; but in heaven alone no death is found, and there's no weeping there .-Our dear Savior, while on earth, wept at the grave of Lazarus; and might I not weep over the grave of my best earthly friend? Yea, God was willing I should give vent to my bardened soul and wet the turf with my tears that covered his emaciated cold and lifeless form.

And is there a God that hears the cries of the broken hearted in such a solemn moment as this. for the night, at the same time, remarking to his Yes, he looks with pity upon his sorrowing ones, wife that he would try a sitting posture in bed, as and breathes peace to their troubled souls. I ask he was tired of a chair. Soon after retiring, the

Is there no sorrow like unto my sorrow ! Yes, for by my side stand two weeping widows, whose hearts beat in unison with my own; and can we the press, and various advent publications, for the but pray, Jesus, come, oh! come and reign; alspread of the truth, were considered and acted upon though our loved ones are dead, they are not lost. in Christian-like zeal. You will find this, in the and a rainbow of hope is suspended over the tomb minutes of the Conference, which will soon be sent and a voice from inspiration says, "I will ransom them from the power of the grave, I will re-The preaching brethren present at this Confer- deem them from death." Precious promise this to the aching heart. Mourning soul, cease all thy complaints; the morning comes; the shadows flee away; the dead are raised; the living changed the curse is removed, the earth is restored to its Eden beauty; the saints take the kingdom; they meet to part no more. O! praise the Lord for such hope as this! it buoys us up amid the gloom Methodists joined us, through his own request, and of earth, and points us to the bright, the better

The winter past I have enjoyed precious seasons with my brethren and sisters at Lake Village .--God has revived his work there through the instrumentality of his servants ; and through the labors ship, by Elder Hutchinson. The services were of the brethren many have been reclaimed from their wanderings and some have been converted .-To God be all the glory. Those brethren have been seeking for those things that make for peace, the town, who, especially, were present on the bless my brethren at Lake Village. I have left Sabbath.

I have left them for the present. Am on my way to visit The brethren on the opening of the Conference friends and brethren at other places, to see how received the intelligence of your sickness and ab- they do; I feel like a pilgrim and stranger in this world, but I am looking for a city which hath foundations, whose builder and maker is God.

> My beloved brethren in the Lord, with you in times past I have anxiously looked for the return of the blessed Saviour, and with you have been discount of the scattered state of Zion, and have mourned on the account with you. I will labor on still, and will strive for those things that make the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change these vile bodies and make them like his own. Amen, even so, Come, Lord Jesus come quickly.

Fisherville, May 13th, 1857.

Obituary.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whose-ever liveth, and believeth in me, shall never die." — John 11:25, 26.

DIED, in Northfield, Mass., from congestion of the lungs, on Monday, the 4th of May, 1857, El-der Addison Merrill, aged 37.

Our beloved brother was a native of the state of New York,-studied Theology at Oberlin, Ohio, and was formerly connected with the Congregationalist church. After embracing the views of Bro. Miller, he united with the Adventists, and for a time labored in Massachusetts, and in the Fall of 1851, he became Pastor of the church in Montgomery, Vermont, where he labored about four years; and then removed to preach with the church at the " Outlet," C. E., where he remained about one year, when his health became so poor that he was compelled to retire from his post as a public servant of Christ. After spenling a few months at the West, he returned to Northfield, Mass., (the residence of his wife's father,) and engaged in mercantile business. The particulars of his last sickness and death are given by a friend as follows:

" Nearly two weeks previous to his decease, he canght a severe cold, which settled upon his lungs, causing a violent cough attended with great difficulty of breathing, in consequence of which he was under the necessity of exchanging his bed for a chair, during nights of weariness and painfulness that were measured out to him. So great was his courage, and so firm was he in the belief that he should soon recover a comfortable degree of health, that notwithstanding our oft-repeated solicitations to leave the store, (the cares and anxieties that had evidently overtaxed the little strength he had,), each succeeding day found him behind the counter up to the Saturday preceding the Monday on which he died. On Sabbath the 3rd, myself and husband being present at his house, he conversed freely, said with much confidence that his cold would soon be better, that he should rally again, and many other things upon religious subjects. During the forenoon he rode about six miles, from which he experienced no fatigue; ate a hearty supper and retired to his room

difficulty of breathing came on to a greater degree than ever before, accompanied with a cold sweat, which stood in large drops on his face. Sister Merrill perceiving a marked change in him, inquired if he thought he should live long, unless he were soon better, and he replied he might get over it. She then asked him if the Lord was with him; and he replied, Yes, and that all was well. Not a murmuring word escaped his lips during whole nights almost entirely sleepless; on the contrary he praised God aloud for his goodness. Monday morning at length dawned, and to the auxious eyes of sister Merrill (who had watched all night with her dying husband) revealed what she was so loth to believe—that the time of his departure was at hand. Having been sent for, I hastened thither, and arrived just an hour before he died. I found him in his chair, which he had occupied since daylight, with his bead resting on the back of another. It was with great difficulty that he could speak, yet he had his reason perfectly to the last. He called for cold water, of which he drank freely. As I was about to hand him some medicine, he raised himself up in the chair, groaned several times, then callmy fell asleep. The sildifficulty of breathing came on to a greater degree to man several times, then calmly fell asleep. The silver cord was loosed, the golden bowl was broken. "The funeral services were conducted by Elder H. Streeter (a Baptist minister.) and a discourse preached from Luke 16: 2, and his remains were interred in the grave-yard in Gill, where sister Merrill's departed loved ones sleep. It is the prayer of sister Merrill that her husband's death may be sanctified to the good of those to whom he had ministered in spiritual things."

In the death of Bro. Merrill, the church met with a loss that can only be realized by those who knew him best. He was one of the most modest. kind, affable, unassuming, diligent, persevering and devoted of the servants of Christ. When he was able to preach, his whole time was given to the work. Christianity was the absorbing topic of conversation; and with all his heart he labored for the salvation of mankind. He wore himself out in the service of his Master, and his labors of love will never be forgotten. Bro. and sister Merrill were very useful, and had many tried friends. May the Lord sustain her in these dark hours of her pilgrimage, is our humble prayer.

Montgomery, Vt., May 30th, 1857

Note.-I take pleasure in giving testimony to the Christian deportment, excellence and usefulness of our departed brother. He came to me at first for an introduction to the Adventists, which I gave him with great pleasure. I never had any eason to regret it, as he has been one of our most useful pastors. His memory will be blessed. Sister M. will accept our kindliest sympathies and prayers in her bereavement.

Ayer's Cherry Pectoral,

COUGHS, COLDS, AND HOARSENESS.

Eben Knight, M. D.

B. Mortley, Esq., of Utica, N. Y., writes: "I have used
Pectoral myself and in my family ever since you invented it,
believe it the best medicine for its purpose ever put out.—
a bad cold I should sooner pay twenty-five dollars for a botan do without it, or take any other remedy." Croup, Whooping Cough, Influenza.

A. A. Ramsey, M. D., Albion, Monroe Co., Iows, writes, Sept. 6, 1855; "During my practice of many years I have found nothing equal to your Cherry Pectoral for giving ease and relief to consumptive patients, or curing such as are curable."

We might add volumes of evidence, but the most convincing proof of the virtues of this remedy is found in its effects upon trief.

Consumption.

Probably no one remedy has ever been known which has cured so many and such dangerous cases as this. Some no human aid can reach; bu even to those the Cherry Pectoral affords relief and confort.

Astor House, New York city, March 5, 1856.

Dr. Ayer, Lowell: I feel it a duty and a pleasure to inform you what your Cherry Pectoral has done for my wife. She had been five months laboring under the dangerous symptoms of consumption, from which no aid we could procure gave her much relief.—She was steadily failing, until Dr. Strong, of this city, where we have come for advice, recommended a trial of your medicine. We bless his kindness, as we do your skill, for she has recovered from that day. She is not yet as strong as she used to be, but is free from her cough, and calls horself well. Yours, with gratifude acd regard.

Consumptives, do not despair till you have tried Averie Cherry.

od regard, Orlando Shelby, of Shelbyville.

Consumptives, do not despair till you have tried Ayer's Cherry rectoral. It is made by one of the best medical chemists in the rordd, and its cares all round us bespeak the high merits of its frues.—Phila. Ledger. Do you go to the Proger

Prepared by Dr. J. C. Ayer,

Precial and Analytical Chemist, Lowell, Mass.

Price, 25 cts. per box. Five hoxes for \$1.

dec 20 3 m

DR LITCH'S RESTORATIVE, PAIN-CURER, &C.

Da. Liven's Responding, for colds, coughs, and impurities of the blood, is increasing in popularity and securing the confidence of all who have used it. Price, 37 1-2 cents a bottle.

DR. LITCH'S PAIN CURER. This article, which has during the ast seven years made its way by its own merits, to public favor, is seven with good effect for nearly all forms of pain and soreness, Such as headache, tookhache, rheumatism, choice, bowel complaints, purns, scalds, chilblains, &c. Price, 25 cents per bottle.

ORIENTAL DINTMENT, good for inflammation in the eyes, eysipelas numors, cancers in the first stage, nursing females, inverted toesails, rheumatism, pain in the back, &c. Price, 50 cts. a jar.

Prepared by Dr. J. Litch, 47 North Eleventh street, Philadelphia, and sold by the above named agents.

E. D. Spear, the Indian Doctor, having removed to No. 36. Beach street, would inform the public that he may be consulted at his office, upon the various diseases which afflict us, free of charge, rom 8 A. M. to 4 P. M. Consultation by letter may be had by enclosing one dollar and a postage stamp. His Family Physician ent in answer to all letters containing a postage stamp.

poor man's friend."

Asthma or Phthisic, and Bronchitis.

West Manchester, Pa, Feb. 4, 1856.

Sir: Your Cherry Pectoral is performing marvellous cures in this section. It has relieved several from aluming symptoms of consumption, and is now curing a man who has labored under an affection of the lungs for the last forty years

Henry L. Parks, Merchant.

A. A. Ramsey, M. D., Albion, Morroe Co. Your Cherry Parks, Merchant.

THE ADVENT HERALD

AT NO. 461 KNEELAND STREET, (UP STAIRS) BOSTON, (in the building of the "Boston Advent Association." between Hudson and Tyler-streets—a few steps west from the Station of the Boston and Worcester Railroad.

BY JOSHUA V. HIMES.

-1 dollar for six months, or 2 dollars per year, in advance\$1.13 do., or \$2.25 per year, at its close5 dollars in advance will pay for six copies for six months
to one person, and

5 dollars in advance will pay for the to one person; and 10 dollars will pay for thirteen copies.
Single copy, 5 cents.
To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cents a year, in addition to the above; i.e. I dollar will pay for twenty-three numbers, or \$2.25 a year. The same to all-the Provinces.

the Provinces.

ENGLISH SCHECKHERS have to pre-pay 2 cents postage on each copy, or \$1.04 in addition to the 2 dollars per year. 6s sterling for six months, and 12s a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., \$2 Grange Road, Bermondsey, near

Dr. Ayer's Cathartic Pills.

The sciences of Chemistry and Medicine have been faxed their atmost to produce this best, most perfect purgative which is known the State, and one cent out offit.

death from gentlelines want they we	and a distance to establish son:
POETRY.	Letters from O. R. Fassett,
Come Lord Justs	A. Muzzey206-7
MISCELLANY.	OBITUARY.
Modern necromancy202	A. Merrill
Heathen prayers202	
	EDITORIAL.
Mayor Wood's rebellion 203	The pearl of great price 204
	The net and fishes204
Lord, is it I ?206	The Apparition of Samuel 204
	Yahveh-Elohim205
uel'206	Dr. Walsh's book205

ADVENT HERALD.

BOSTON, JUNE 27, 1857.

To Delinquent Subscribers.

Of the list published, we had heard last week from 71 persons, who had paid \$162.93, out of \$341.42 which they owed. We have since heard

	THE RESIDENCE AND ADDRESS OF THE PARTY OF TH			
One in	Granville, Vt., who canno	ot	more would	Minks
- WALL	pay,owing \$	12.00	WIND IN SEC.	030
1166 66	Newbury Vt. 16 16			00.
ALC: N	Whately, Mass., pays		of \$11	due
16 66	Epsom, N.H., sends his not	e or li	must to set	
	on 90 days for	Deliver of the last of the las	" \$7	66
	W. Poland, Me., has paid			
	Salem, Mass.,	3.00		
*6 66	Erie, Ill , will pay in July	y5.00	OUT .	
	Noble, Ind., cannot pay	7.00		
	Lisbon, N. H., pays	3.00		
	Batavia, Ill., "	3.00	4	-7.0
** **	Waukon, Iowa, will pay		in the	fall
2100	of '57, when it will be 4.8	0	asileb.	250
	to Jan. 1, '58	2 20	Windship and	Carrie
trilling it	Shefford, C. E., has paid	3.63		797
Est, causti	Derby Line, Vt., "		of 4.50	due
	Sherbrook, C. E. "	2.25	AC CEDEST	
BOSING,	Waitsfield, Vt.,	6.00	Mrest, Pr	lang.

88 persons who have paid 204.31, out of \$430. 10 which they owed. This leaves 424 persons unheard from, who owe \$2637.95. Of this number 350 owe \$3 or upward, and \$ in all. To all such we discontinue the Herald after the present No., which we send them. We shall then wait a week or two, to get responses from them; and of those from whom we hear nothing, we shall publish their names, places of residence, and the amounts they owe, and then take proper steps for collecting the same. To those on our list, who owe less than \$3, we do not now discontinue the Herald-expecting to hear from each of them before their indebtedness shall amount to that. Of this class, to whom we sent bills in January, there are 74 persons not yet heard from, who are indebted

" Lunenburg, Ms., will pay 8.00 in August Ravenna, O., pays 9.50

THE QUESTION BOOK COMMITTEE .- Since our last we have ascertained that the name of the other member of this committee was Edwin Burnham. He will consider this an official notice of that fact. During the Conference, a committee was called at the Herald office, and four of the five were present. They considered the question and voted that, each member of the Committee draw up a plan of the subjects that ought to be treated of in it, with their order, and forward the same to the chairman at this office: that then the chairman examine those several plans, and arrange one from them, which he shall submit to each member for approval or disapproval; and that when the plan is agreed to, it be published in the Herald, and then questions be solicited on the several topics, to aid the Committee in their final arrangement. We wait for the plans from the several members of the Committee.

BRO. HIMES :- I deem it proper through the medium of the Herald to say to our churches and isolated Adventists, located in various parts of the country, that I am making arrangements to travel and labor as an evangelist.

My pastoral connection with the church in this city, worshiping in Endicott street, will close on

After that, I shall be at liberty, and it will be my purpose, with Divine aid, to render service where desired, according to my hest judgment, and to the extent of my ability.

Brethren who may wish for my assistance, will please address me at an early opportunity, that I may be able to arrange appointments to the best advantage.

GEO. W. BURNHAM.

Salem, Mass., June 19th, 1857.

We most heartily commend Bro. Burnham to the churches, as also to the public, as a useful laborer in the cause of God. We hope he will be liberally sustained.

MEETING IN NEWTON, N. H., JULY 4TH, 1857 .-For some years past there has been a meeting held on the 4th of July, in Newton, in the barn of Franklin Gale. The gathering has usually been pleasant and profitable. Religious services have een held at 10 o'clock, A. M., and at 2 P. M.

Bro. Gale wishes us to give notice that the ser-

vices will be held this year as usual, in his barn. Elders J. Pearson, Jr., G. W. Burnham, J. V. Himes or O. R. Fassett, and others, are expected to be in attendance. bedram a gulvleoreq

Services morning and afternoon, consisting of appropriate discourses, and devotional exercises. The public, and all interested, are invited.

Conference Notice.

The members of the Elk Co., Pa., Quarterly Conference will hold their meeting with the Hick's Run 2nd Advent church, commencing on the 26th of June, at 7 o'clock in the evening. The meeting will continue over the Sabbath. Mr. Henry Mix has kindly offered the use of his new barn, lately erected. It is large, and will accommodate all who have a desire to attend. We desire the brethren and sisters to make this meeting a subject of prayer, that God may add his blessing to his word. We hope the members will make it their duty to attend.

Delegates of the churches :- Star Denison, Esq. David Winslow, Saul Barr, Esq., Philip Smith, Grinus Wycoff, John Lewis.

J. D. Boyer, Pres't. DAVID WHITING, Sec'y.

THE Rock Island and Eastern Iowa Semi-annual Conference, stands adjourned to meet in Cordova, Ill. Friday, July 3d. A good representation is desired. Service at the Chapel Tuesday evening previous. Brethren from abroad are cordially invited to attend dand rad last live P. B. Morgan.

PUBLICATIONS FOR SALE,

Ar the Depository of English and American Works on Prophecy—in connection with the of-fice of the Advent Heraid—at No. 46 1-2 Kneeland Street, a few steps west of the Boston and Wor-cester Railroad Station.

of mania same omit oloues ald ple	Distance of	POSTAGE.
	PRICE. \$1.00	POSTAGE.
Memoir of Wm. Miller	1.00	.19
		.16
Hill's Saints' Inheritance	1.00	.18
Taylor's Voice of the Church	1.00	.16
Daniels on Spiritualism	1.00	
The World's Jubilee (Mrs Silliman		1H.17
The Kingdom not to be destroye		.17
(Oswald)	1.00	
The Last Times (Seiss)	1.00	.16
Laws of Figurative Language	1.00	.15
Exposition of Zechariah	2.00	.28
Lord's Ex. of Apocalypse Wickes " " Bliss' " " "	2.00	.33
Wickes and an orused	1.50	.21
	.75	.12
Laws of Symbolization	.75	.11
Litch's Messiah's Throne		1.12
Yahveh-Christmeth and ca college	.60	.10
Miss Johnson's Poems	.50	.08
Bliss' Sacred Chronology	.40	.08
Orrock's Army of the Great King		.07
Preble's 200 Stories	.40	.07
Fassett's Discourses	.33	.05
Memoir of P. A. Carter	.33	.05
Wellcome's 24th and 25th of Mat		.06
The New Harp (Pew Ed. gilt 1.50	.80	.16
" (Pocket Ed. gilt 1.2	5) .70	.12
Tracts in bound vols., 1st vol.	.25	.05
" " " 2d " 2d	.35	07
In accompany that the same of		
Wante of Den Hangting Roman	4.4	

Zu	.00	01
Works of Rev. Horatius Bonar,	L	A.D. Cuth
Engl., viz.:		
Morning of Joy	.40	.08
Eternal Day	.50	.10
Night of Weeping	.30	.07
Story of Grace	.30	.06
Less Auto And Angle Sengting at the section of the		

Works of	Rev. Joh	n Cumm	ing,
D.D., Mini	ster of th	e Scottish	Ch.
Crown Cour	t, Londo	n, viz.:-	300

Crown Court, London, viz. :-	PONDE (
On Romanism	1.00	.24
" the Apocalypse (1st series)	4.75	.21
(2d ")	11/166	.22
" Seven Churches	66	.21
Daniel	- 66	.20
Genesis way for the state of		.16
" Exodus	16	.18
Leviticus	- 66	.16
Matthew way has specify the	NO OWNERS	.19
" Mark	66	.14
" Luke		.20
" John	True State	.20
Miracles Miracles	7-1-66	19
" Parables	- 166	The state of
The Daily Life	44	.14
Benedictions	(f. Mr. 55	.15
Church before the Flood	1 10 166	.17
Voices of the Night	- 66	.13
" Day	W. C. S.	.15
Dead Dead		7.0
Tent and the Altar		.16
Minor Works (1st series)	100 TO 100 P. FE	.20
" " (2d ")	46	.19
(ou 't	66	.19
Evidences of Christianity	other sale	.12
Signs of the Times	T/Demil	.18
Family Prayers (1st series)	and the party of	.19
Two Live Harant Overtions	La Carte	.18
Twelve Urgent Questions	ALL OF THE PARTY	.10

The postage on a single tract is 1 cent, or by the

quantity 1 cent an ounce. A.* The Six. Kelso Tracts, at 6 cts. per set, or, 1. Do you go to the Prayer meeting at \$0.50 per 100

" 2. Grace and Glory 1.50 " "
3. Night, Daybreak and Clear day1.00 " "

	The same of the sa
" 5.	Sin our enemy, &c. 50 " The Last Time The City of Refuge 1.00 " "
Reviev	The Second Advent, not a past Event. A w of Prof. Crosby, by F. G. Brown (1851).
	The End, by Dr. Cumming .04
-par	of Man
side a	Pym (1842)
4 2.	by N. N. Whiting .04 .04
	The Christian Sabbath .01 " Israel and the Holy Land. By H. D. Ward (1843) .10 "
	hight 2d Adv. Library Tracts, at 25 ets pr set
" 2.	The World's Jubilee
BRIDGE	Clarification By Roy M Brook 01

			Trayer and Wateritainess	·UX	3000
4	6	3.	The Lord's Coming a Practical		
2			Doctrine of boyour send I have to	.04	166
76		1			160
10		3	Glorification. By Rev. M. Brock		- 3300
	í.	5.	Miller's Apology and Defense	.04	*6
			The other days and with the other days		
E	70	19	The Earth to be destroyed by fire	04	66
-	ei.	2	First Principles of 2d Ad. Faith	04	44
					20
i è	٨.	3.	Bible a Sufficient Creed	.04	- 66
4	6	4.	The Present Age-Delusive	.02	66
1		5.	Protestantism. Its hope of the		
1			world's conversion fallacious	.12	66
1		B.	Churches, Church Order, &c	.03	1600
		0.	Charlends, Charen Order, ac	.00	
12		9119	WAR A LEGISLA COMPA TO MENTER		
F	in	S	ix Tracts for the Times, 10 ets. p	er set	t mad
			The Hope of the Church	.02 si	
4	3	2	The Kingdom of God	.02	66
N	W	5	Class of Cod filling the Posth	.02	0.250
1	10	0,	Glory of God filling the Earth		275
16	€,	4.	Return of the Jews	.03	. 66
			(III) XIII 4.31 (X	00	200

" 5. The World's Conversion	.02
" 6. Our Position	.01 "
G. 1. That Blessed Hope	.01 "
" 2. The Saviour Nigh	.01
" 3. The True Israel	.02 "
" 4. Time of the Advent	.02 "
" 5. Motive to Christian duties	.01 "
Stolled Strik 2 Tolk Strik Sandon of	A CONTRACTOR OF THE PARTY OF
H. 1. The Eternal Home	.04 "
" 2. " Approaching Crisis	.10 "
" 3. Letter to Everybody (1842)	.04 "
and the active and another of the are	not beautifully
I. 1. Facts on Romanism	.12 "
" 2. Promises—Second Advent	.04
" 3. Declaration of Principles	.25 pr 100

* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

Appointments, &c.

Elder S. W. Thurber will preach in the Laraway neighborhood, Dunham, C. E., Wednesday, July 1st, at 5 o'cl'k. P. M., and on Stanbridge Ridge, the 2d, in the evening, and continue meetings over the Sabbath.

P. V. West,
D. W. Sonnlerger.

Elder O. R. Fassett will preach in Waterloo, C. E., June 26th and over the Sabbath; Melbourne Ridge, 29th; and Melbourne Village, 30th.

J. M. Orrock will preach in Melbourne, C. E., June 27, and Sunday 28th; Melbourne Ridge, July 2d; Lawrenceville, 3d; Harvey's school house, 4th; Knowlton's Falls, Sunday, 5th, at half-past 10 A. M.; and Waterloo, at 2 P. M. Week-day evening meetings at any hour the brethren think best.

L. D. Thompson will preach at North Springfield, Vt., June 28th; at Westford, Mass., July 1st; at Lawrence 2d; at Haverhill 3d; at South Reading, Sunday, July 5th.— Meetings in the evening as brethren may appoint.

There will be preaching in the Advent chapel at South Reading on the first Sabbath in July. G.W.B.

BUSINESS DEPARTMENT.

The Herald Office.

I have now ascertained about what can be realized from those indebted, and can now say to our kind patrons and friends all abroad, that we shall need their sympathy and substantial aid in order to get fully out of our financial crisis. The man-ner of doing this, has been suggested by numerous triends who have taken an interest in the cause.

Some have proposed that each subscriber should add one dollar to his subscription. But this would raise more than we need. If each one would give fifty cents, it would give us abundance. But there are many who would not feel able to do anything. I propose therefore that all subscribers, patrons and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this result in the subscribers and friends, should give according to their ability, in sums of fifty cents, one, two, three, or five dollars, as the case may be. In this result is the sum of in sums of fifty cents, one, two, three, or five dol-lars, as the case may be. In this way the office would be relieved, and placed on a footing that will not in future require such appeals for help. This is my last and only appeal to the friends and supporters of the cause in which in my humble sphere I have spent the best part of my life, and hope by the grace of God. to devote the remaining part. I have reason to hope that the entire inter-ests of the cause will soon be placed on a permaests of the cause will soon be placed on a permanent basis, so that we shall have no more occasion to call, as I now do, for the aid necessary to the present exigency.

I do not believe there is a more liberal, prompt, paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptaess of my brethren in helping me, and the cause, in every time of need. And they will receive my nost unfeigned thanks for all past kindness and iid.

With these statements I now leave this matter.

A Winchester 856—to Nov 1st, W S Miller on acct, L Miller 841 and for the books and posts appeared \$3.

R cox 945, G and books—each \$3.

S Ray 828—50 cts due—\$4.

Dr. M Harwood 685—\$5.

A Fuller 848, \$1.69; J Foss 880, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25, H S Packard 849, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; H A Parsons 898, \$2.25; T Bnok-ingham 841, 2.25; and honest class of patrons connected with any paper in the land than ours. And although we have a large class of delinquents, many of them are poor indeed, and others, no doubt are neglectful, while others are covetous and mean, yet the great body of our subscribers are among the noble and generous ones of earth. And I wish here to give my testimony to the liberality and promptness of my brethren in helping me, and the cause, in every time of need. And they will receive my most unleigned thanks for all past kindness and aid.

I must have help. But from whom and from what source, I must leave with that kind Providence which has always supplied the wants of our cause. We shall be glad to hear from all interested, and

whatever is sent will be duly credited in the Herald.

many from how the land to be a second or the second of
TO AID THE "HERALD" OFFICE.
"A Singular Friend" Hall Land Will-mail \$1.00
\$1.00
The state of the s
20 00 20 11 4 21 421 41
Mr. and Mrs. H. Asselstyne (S1 each) 11111-1011 2.00
W. A. Smyth and T. mosniduta H . S see 13 an 5.00
1.00
Ismes Dongless 100
James Douglass J. C. Pettengill
CITY TO CONTRACT OF A STATE OF THE PARTY OF
H. Lye
The state of the s
1.00
D. Guild
and lTotal, and to has a constrained and to \$21.75
Bull a county a sur and a constraint a sun au \$21:75 a
Retorion ser vice on de County, dider Bunkingham
BUSINESS NOTES.

Castle Churchill—We send you the paper marked in which credit was given. Eld. H. wrote you a note, from which he has rec'd no answer.

P. Burns, Jr., \$2—Sent the Harp the 19th, and cr. bal.

on Her. to No. 881.

P. Johnson—Are out of the last Guides.
J. T. Walsh—The books were duly received.
B. Perkins—Sent the 22d.
J. M. Orrock—We suppose Outlet and Magog to be the same. Have er. on Guide to P E, C L, W C, J C R, J C O, S W T, Mrs C G, S D, J R, A F, E R L, E D B, each to No 132. To M R B, I N, H C, J E H, H M'D, A S, and you, each to 126; and to T L and C B, each to 138. The Herald sent to L Currier was ordered to be changed to Newton, N. H., where it is now sent, and is paid to No 893—shall we change it back? The crs. on Herald are in the regular receipts.

Some papers designed for Providence, were sent elsewhere last week by mistake. Will those who received them remail to us?

DELINQUENT.

It has been decided by the United States Courts, that the stop-page of a newspaper without the payment of arrearages, is prima acie evidence of fraud, and is a criminal offence.

Note. - No one is put into this list who pleads inability to pay en the paper is discontinued, or who promises to pay at some uture time.

Our accounts against delinquents are for sale at a liberal discount to those who will collect them.

ARAD TOWN, of Woodland, Dodge Co., Wis., stops the Herald, owing \$1.00

FOR MISSIONARY CAUSE—M Hardy S Williams

RECEIPTS.

UP TO JUNE 23RD, 1857.

The No. appended to each name is that of the Hannle to which the money credited pays. No. 815 was the closing number of 1355; No. 841 is the Middle of the present volume, extending to July 1,1867; and No. 887 is to the close of 1881.

to July 1, 1857; and No. 867 is to the close of 1851.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary for each one to give his own name in full, and his post-office address—the name of the town and State, and if out of New England, the county to which his paper is directed. An omission of some of these, often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England, the county to which they are to the town of New England, the county to which they are the same post-office, with the same full to give even their town. Sometimes they live in one town and date their ing tive only their initials, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing tive only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names? Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respect-

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is coming directly to the office. The reasons are, that any one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger-ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

June 8, '57—Ree'd \$1.21 in stamps to pay for one Time of the End had by Wm. C. Shurman, who does not give his P. O. address, and so we know not where to look for his name to cr. it.

June 13th. Rec'd from B. S. Reynolds "\$2 to be credited to Asher Williams, of Clarenceville, C. E." As we find no such name on our list at Clarenceville, we wait for

Fenwick 867, R R York 841 and stamps for G to 126, D G Janes 867, T Brown 867, have sent the missing Nos., N Hale 872, F Gale 867 and Gs, L D Thompson 841, Wm Plimley 867, S Veets 867, O W Allen 879 and G to J A L, D Bosworth 880, L Gilbert 893, Mrs S Pierce 841, L Clark 867, R Hurlburt 867, Elder S W Thurber 841, S Keyzer 833, J E Hurd 867, Edd Lee, 2d, 867, L Chamberlain 841, A Fox 841, L Farley 867, J Jenne 841, N Champlin 867 & stamp for G, Wm Miller 834, J Murray 841, A Smith of H, Mass. 841—each \$1.

J H Piper 867 and 25 for G to 132, W H Eastman 8 G's to 132—have none of the June No., Wm Cook 876, M Perkins 867, J Taylor 893, Mrs J Eaton 815—\$1 due, D Hogarth 876, M E King 893, Mrs S M D Coles 893, N S Holmes 885, S A Chaplin 867, A Northam 867, Elder L Blake 945, R C Parmelee 881, H M Duffie 833, if N S, J Clifford 872, J Howlett 867, J G Libboy 852, N Rowell 900 M D Proctor 841, P Hardy 879, E H Pease 848, D Gaild

M D Proctor 841, P Hardy 879, E H Pease 848, D Guild 867—each \$2. A Winchester 856—to Nov 1st, W S Miller on acc't, L



The Andrews University Center for Adventist Research is happy to make this item available for your private scholarly use. We trust this will help to deepen your understanding of the topic.

Warning Concerning Copyright Restrictions

This document may be protected by one or more United States or other nation's copyright laws. The copyright law of the United States allows, under certain conditions, for libraries and archives to furnish a photocopy or other reproduction to scholars for their private use. One of these specified conditions is that the photocopy or reproduction is not to be used for any purpose other than private study, scholarship, or research. This document's presence in digital format does not mean you have permission to publish, duplicate, or circulate it in any additional way. Any further use, beyond your own private scholarly use, is your responsibility, and must be in conformity to applicable laws. If you wish to reproduce or publish this document you will need to determine the copyright holder (usually the author or publisher, if any) and seek authorization from them. The Center for Adventist Research provides this document for your private scholarly use only.

The Center for Adventist Research

James White Library Andrews University 4190 Administration Drive Berrien Springs, MI 49104-1440 USA +001 269 471 3209 www.andrews.edu/library/car car@andrews.edu

Disclaimer on Physical Condition

By their very nature many older books and other text materials may not reproduce well for any number of reasons. These may include

- the binding being too tight thus impacting how well the text in the center of the page may be read,
- the text may not be totally straight,
- the printing may not be as sharp and crisp as we are used to today,
- the margins of pages may be less consistent and smaller than typical today.

This book or other text material may be subject to these or other limitations. We are sorry if the digitized result is less than excellent. We are doing the best we can, and trust you will still be able to read the text enough to aid your research. Note that the digitized items are rendered in black and white to reduce the file size. If you would like to see the full color/grayscale images, please contact the Center.

Disclaimer on Document Items

The views expressed in any term paper(s) in this file may or may not accurately use sources or contain sound scholarship. Furthermore, the views may or may not reflect the matured view of the author(s).